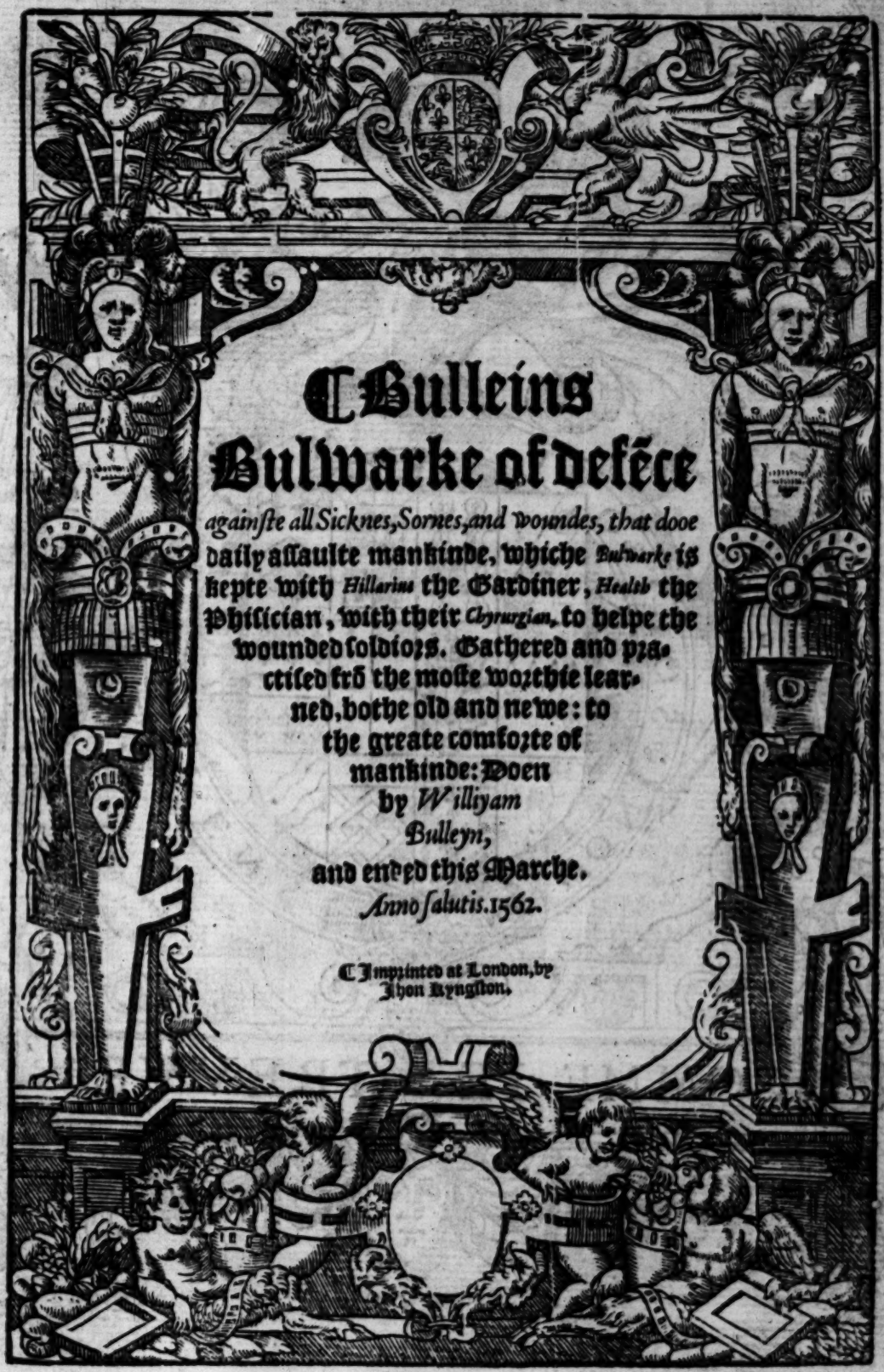


¶ Bulleins Bulwarke of defēce

againſte all Sicknes, Sornes, and woundes, that dooe daily aſſaulte mankinde, whiche Bulwarke is kepte with Hillarius the Gardiner, Health the Phiſician, with their Chyrurgian, to helpe the wounded ſoldiors. Gathered and practiſed frō the moſte worthie learned, bothe old and newe: to the greate comforte of mankinde: Doen by Williyam Bulleyn,

and ended this Marche.

Anno ſalutis. 1562.

¶ Imprinted at London, by Iohn Kyngſton.


HONI SOIT QVI MAL Y PENSE
COMME IE TREVVE

¶ To the right honorable

Lorde Henry Cary, Baron of Hunſdon, Knight of
the moſte noble order of the Garter.

Willyam Bulleyne wiſheth all
healthe, and perfect
felicitie in
Chriſte.

MAnkinde, whiche is called of the Philoſopher, *Microcoſmos, orbiculum,* or a little worlde, hauyng in it ſelf, either miſerie, felicitie, or a meane: although it be of the moſte beautifull forme, and faireſt in ſhape, excelling al other liuyng creatures vpon the yearth. And alſo is rightly indued with goodlie giftes of Nature, in whoſe braine is fixed, the ie well called Reaſon: the mother of Art and Science: by whom be wrought and inuented marueilous thinges, whereby our eternall God is perceiued, in vs his creatures. More abundantly then in the high lightes moueable, and fixed in the firmament of heauen: whoſe naturall influences be knowen vnto mankinde. Euen ſo bee the vertues of euery creature here in yearth: as Beaſt, Foule, Fiſhe, Serpent Trees, Plantes, Fruictes, Flower, Herbe, Graſſe, Gumme, Stone, and Metall. There is nothyng ſo ſecrete hidden, within the minerals of the yearth, or lurkyng ſo lowe vnder the floodes of the Sea: but by meanes and policie, thei are brought to vſe. Their names, qualities, and natures, are knowen, vnto the wittie hedde of mankinde, to this ende, to helpe mankinde, in the tyme of his bodily infirmitie. Theſe God hath ordained by his diuine prouidence, that euery creature ſenſible, and inſenſible, ſhould ſerue his beſte creature, mankinde. To this ende, that he ſhould ſerue hym, in rightouſneſſe and holineſſe, all the daies of his life, for theſe his giftes. And the Philoſopher ſaieth, *in libro de cœlo & mundo. Deus & Natura nihil frustra agunt.* GOD and Nature doeth nothyng in vaine, but are euer worckyng and dooyng: he the principall cauſe, and thei his effecte. Yet for all theſe ſinguler vertues, giuen to manne, through the continuaunce of time, calamities of this worlde, woundes in the bodie, corrupcion of the Aire, aboundaunce of humours. &c. Theſame Mankinde doe decaie, dye, and retourne vnto the duſte, and become as though he had neuer been: although he bee neuer ſo honorable, yea or poore, death doeth make equalitie betwen them. Euery mannes courſe is appointed, thei can not prolong their tyme: notwithſtandyng, God hath ordained ſondrie meanes, by his miniſters, to helpe mankinde in the tyme of ſickines, to eaſe their paines, and heale their woundes. And I beyng a childe of the common wealthe, am bounde vnto my mother, that is, the lande, in whom I am borne: to pleaſure it, with any good gift, that it hath pleaſed God

Luke. 1.

Iob. xiiii.

to bestowe vpon me, not to this ende, to instructe the learned, but to helpe the ignorannt. that thei maie resort to this little *Bulwarke*, whiche I doe dedicate vnto your honourable Lordshippe. where as thei shall not be onely defended in thelame, from sicknes and woundes: but also beyng wounded, thyough cruell assaulters of this *Bulwarke*, or sicke, eftsones, here thei shall haue at hande, all maner of *Cordials*, and wholesome salues. whereby thei shalbe the abler, to kepe this holde, against all bodily euils: whiche I dooe call Sorenes, and Sicknes, for whose sakes, I haue builded this little Fort, callyng it my *Bulwarke*. Not beyng able to builde any bigger woorke of defence, against sickenes, or euill diate: as that manne of worthie memorie, Sir Thomas Eliot knight did, when he builded his *Castle of Health*, a booke verie profitable. would God, that all menne of worshippe in their calling, were the like disposed to their countrey, as he was: and many moe, whose names I dooe commende vnto the reader, within this little *Bulwarke*. And although there will be many parauenture, bothe malicious, spitefull, and cankered of mynde: that bothe with slaunder and disdaine, will laie their batrie, against this Forte, I shall be able euer to repulse thē, thyough your good Lordshippes good aide. For I haue builded it verie lowe, wantyng neither the strength of ordinaunce, prouision of victualles, and the pollicie of the moste worthie Capitaines, and good Souldiours: as *Hyppocrates, Galen, Dioscorides &c.* Now finally, I shall moste humbly desire your good lordship, to take this simple boke, in an argumēt of my good zeale and loue, that I bare vnto you, for your goodnes toward me. For if I were otherwise able, to gratifie your honor, accordyng to my bound duetie: I would not leaue it vndoen, as knoweth God, who euer giue your Lordship, continuaunce of honour, and prosperous healthe. From London. Marche. 1562.

Your Lordshippes euer to commaunde.

Willyam Bulleyn.

To the good reader

William Bulleyn sendeth

Salutacion.

FOr as moche good reader, as lower yeres last past, I promised (in a boke of myne, called the *Gouernment of Health*, whiche I dedicated to a knight of great worshippe in the North, called sir Thomas, the Baron of Hilton) to sette forthe an other booke of healthfull medicenes. Euen so, by the space of one yere nexte after thesame, I trauailed to performe my promes made, and so finished my copie: which copie did perishe in Shipwracke, and so my labour was loste. And not onely my labour, but also my life, by sondrie malicious and deuilishe inuencions, by, and through one William Hilton: in nature, brother to the forsaied Baron of Hilton, but in condicions, nothyng at all, for he wanted his gentlenes, and good nature. Now, after God had deliuered me, from the great perill of this manne, that is to saie: conspiryng of my giltles death, and hurtles life, towardes him and his. Eftsones this man attempted an other newe displeasure, against me for debte: colouring his malice, by a pretence of lawe. By whiche accion, finally I was imprisoned, my thought a longe tyme (for there are but fewe gestes, that haue pleasure in soche Innes.) And beyng in this prison, me thought I had not onely conueniente tyme, but also a quiete conscience: to trauell, in renuyng my late booke, or loste copie, whiche in deede, I am not able to finishe. Beyng preuented with so many troubles, and lettes of my saied enemie, whose doynges at large, I commit to silence. Least I should seme to write, a storie or Tradige, or els a discripcion of his folie, in the place of Physicke: no lesse also can I, but declare some cause of my lette, and why my booke came not forthe or this tyme, where as I promised. But blame me not, good reader, although I put hym in my booke, which would haue put me from this life. And this booke, whiche I haue doen, gentle reader, take it in good parte, I praie you, for that is my desire.

First, I haue made you a booke of Simples, as herbes, fruites, &c. For I had no small pleasure, in the natures of theim, beyng moued of the Heathen men, so to doe: whose names doe, and euer shall remain: emong soche as reade of Simples. *Galen* commendeth vnto vs, the loue and cunnyng that *Orphius Musæus*, *Hesiodus Homerus*, and *Rufus Ephesius*, had in herbes. Who can forget *Lysimachus*, a worthie noble capitaine to Alexander, whiche, when he was wounded verie deepe, founde an herbe, whiche healed hym & called thesame herbe, by his owne name: *Artemisia* a noble Quene called Mugworte, after her owne name. *Helena* founde first the vertue of *Enulacampana*. *Gentian*, was named by kyng *Gentian* of *Ilyrica*, with many mo noble men and women, whiche delited in the flowers, and fru-

tes of the grounde, many of them you shall finde in the Simples. I cā not forget *Attalus*, the king of the lesse *Asia*. And *Euax* a king of *Arabi*, which writte good bookes, to *Nero* the Emperour: with many good workes of Compoundes. Emong all, *Dioscorides* a noble knight of Egipte, whiche serued *Anthonius* and *Cleopatra*, like a worthie Souldiour in the fielde: and excelled all other, in the noble knowlege of herbes. &c. Let vs not forget, the passyng wisedome of Salomon, whiche had knowlege moste excellent, in naturall Philosophie, as well as Morall: and taught the Quene of *Saba* all the vertues of herbes. How worthie were *Archelaus*, *Capadocia*, and *Agamemnon Argiuorum*, whiche were noble kinges, yet wer thei Heathen, sauyng Salomon. whose chiefe delites, wer not in *Bacchus* banquettes, or *Venus* game: but spent their time pleasauntly, in the swete fieldes emong Fruites, Flowers, and Spices of delite. Would God in soche vertues, the Christians, wer their equalles. When you haue redde the Simples folowyng, then approcheth the *Chirurgyan*, Plaster, and Salue prepared readie, to make whole the wounded man. *Hyppocrates*, *Galen*, and *Auicen* to finishe his cunnyng cure. Then cometh the Apothicarie, *Nicholaus*, with riche *Cordialles*, *Pilles*, *Electuaries*, and Purgacions of eche kinde, with his maister the Phisician. Whiche doe dispense euery medicen in tyme place, quantitie, and good order, to his paciente with good diate, trauell, slepe: and finally, the perturbacions of the minde. At which place good reader, I should haue declared of other Judgementes, as Pulse, Urine. And the proper cures of euery Feuer, afflictyng of the bodie: whiche hereafter, by Goddes grace, I shall bryng to passe, if tyme will suffre me to liue. And vntill soche tyme, moste gentle reader, take this in good parte, from the handes of hym, whiche thinke it well bestowed vpon you, if curtesie you doe receiue the same againe.

Thus fare ye well. Yours euer
to his power.

William Bulleyn.

¶ Soche faultes as be committed, shall shortly be reformed in this booke.

The Aucthours,

Capitaines, and Souldiours of this

Bulwarke.

Moyſes.
Dauid.
Salomon.
Eſdras.
IESVS Chryſtus.
Lucas Euangel.
Paulus Apoſt.
Hyppocrates.
Galenus.
Lycimacus rex Macedo.
Auicen.
Dioſcorides.
Auaroyes.
Raſis.
Ruellus.
Iſaac.
Theophraſtus.
Fulgentius.
Meſuæ.
Paulus Aegineta.
Arnoldus de noua Comen.
Pandect.
Leonardus Futchius.
Conradus Geſnerus.
Petrus Andrias Matthiolus.
Leonellus Fauentinus.
Iulianus Moriſtica.
Nicolaus Prep.
Nicolaus Myrepſi.
Ioh. Placatomus.
Ioh. Tagaultius.
Iacobus Hollerus.
Marianus.
Plato de Legibus.
Exenophon.
Pompeus Mela.
A. Gellius.
Strabo.
C. Plinius Secundus.
Perſius.
Textor. offic.
Ouid.
Virgil.

xliij. in nomber.

Marcellus.

FIrste of all, my frende *Hillarius*, bicause I haue no small griefe in my breast: I shall desire you, to shew me the nature of an herbe called *Asaron*, which I trust will help me by the waie of vomitte.

Izarabaccha or wild Nardus.

Hillarius.

PLinius remembring this herbe *lib.xj.cap.xiij.* and *lib.21.cap.6.* emōg al other flowers or herbes saith he: it is vtterly refused, & not worthy to be preferred emong pleasaunt garlandes, or swete nosegaies, bicause of the basenesse, and bitternesse of his nature. In forme saith he, it is not vnlike vnto Iuie leaues: notwithstanding it is rounder, softer, and broder, it is moch like vnto *Vngula*, called Foles foote, *Dioscarides* with whō none haue euer been comperable hetherunto, for the excellent inuencion, and knowlege of herbes, *lib.i.cap.ix.* saieth the leaues be of the forsaid forme. And is so hote, that it doeth vehemently bite the tong, but in vertue it prouoketh vrine, helpeth the dropsie, and painfull ache of the huckle bone, called *Sciatica*. Ii. dragmes of the rotes of *Asaron*, sodde in swete water, drinke thesame water, and then it will draw forthe the termes in women. *Galen lib.vi.simpli.medi.* speaking of the rootes of *Asari* saith thei bee like to *Acorus*, but that is marueilous, it should so bee: for *Acorus* will not prouoke strong vomites, as *Asaron* wil. Therefore *Dioscorides* haue saeid the truthe, and *Mesue* saith, that *Asaron* haue the vertue of *Elleborus*, to purge bothe vp and doune, Choller and fleume, whiche *Acorus* can not doe so: it is hot and drie in the third degree. In Latin it is called *Vulgago*, prouoke vrin, clense the matrix, helpeth the liuer from al griefe, raines stomack, belly & splen. &c. in the laude therof, hauyng these vertues as I haue said frō *Dioscorides* & *Mesue*, *Marcus Æmileus* affirmeth thesame, saiyng:

Izarabaccha is broader in Italie, then here in Englande.

Izaron prouoketh termes, and helpeth Sciatica

to vomit

Izaron doe help the liuer and stomache

Est Asaron Græcè vulgago dicta Latinè,
Hæc calidæ & siccæ virtutis dicitur esse
Tertius est illi gradus, vt dicunt in vtroq́,
Prouocat vrinam potaq́, menstrua purgat
Hocq́, modo iecoris medicatur sumpta dolorj:

Asaron in Greece, *Vulgago* in Latine, hote and drie in the. iii. degree, prouoke vrine, and purge termes menstrual and taketh awaie the paines of ỹ liuer.

Here haue three notable learned men, declared the vertue of *Asaron*. Furdermore, if the iuce of sixe leaues, bee strained with a pinte of whaie, specially of Goates milke, and drinke it in the morning. This drinke in Sommer, will caste forthe yellowe choller, and vnnaturall fleume. For in Sōmer vomentes ought to be taken, to clense the vpper parts, as the lower members be purged, by electuary in winter. Furdermore xxx. grene leaues steped in newe wine al the night, and strained in the morning: drinke this against all the aboundaunce of humours in the breaste, or precordiall partes, in this maner. Powre this wine into a close potte, with a pece of fatte Porke, and seeth thesame: then let the

xxx. leaues do serue in infusion but other waies three, fower, or fiue doe suffice.

paciente eate of the Pozke, and then drinke the wine, or els the wine maie be drunke after the Pozke, simplie deluted or steped all the night with the leaues, and neuer to bee sodden with the Pozke. This will helpe the Jaũdes, & if it be drunke of any bodie, which haue a tercian being first digested: and specially not on the sicke daie, it will clene deliuer frõ the said tercian, in the beginninges of *Hydrops*, timpanies, quotidiãs, grene sickines, and quartens, wormes, swelling in the stomach there is no better remedie, then to drinke this, as in the maner afore saied: For a weake frantike brain, commyng of an extreme cold, when melancholie is placed in the mancion of reason, through whiche, the principall sences be obscured and darkened. Shaue the moulde of the hedde, and washe the same with wine, wherin Calamintes, Rosemary *Lignum Aloes*, and *Asaron* haue been sodden, and then anoint the hedde with the oiles of Males, Mintes, and *Asaron* warme, purging the hedde with pilles of *Hiera simplex*, and to abstain from sochе meates, as will ingender melancholie, or make eralacion, or smoke vp into the braine. The iuce of *Asaron* tempered with *Nil* called Milletow, and strained with a little Rose water, will clense the darke sight of the yen, and make thẽ clere. And thus I doe ende of herbe *Asaron*, whiche haue vertue against choller: would God it had the like effect, to clense disdaine, rankor and malice, so that grace, that most precious herbe, might be replanted again in eche mans breast, which the deuill haue supplanted through pride.

Asaron good against Dropsie, Feuers, & frãsy.

The Arabians calle that Nil, whiche wee name *Viscum* or Mistletowe, *Lib. primo Paradox. Cap. xxvi.*

Marcellus.

What is *Asplenon*, called *Scolopendrion*, or *Citrachs*, and *Hemyonitis* leaued like Dragon and *Phyllitis*, called Hartes tongue good for?

Hillarius.

This herbe *Asplenon*, no herbe maie be compared therewith, for his singuler vertue, to helpe the sickнes, or griefe of the Splene, the place of melancholie. It is called *Scolopendrion*, of a speckled wormе with many fete. This herbe is a small Ferne, growing emong stones, neither hauing stalke, flower, or sede: the leaues be yellowe by neath, and greene aboue. There is an other herbe of the same vertue, for the splen called *Hemionitis*, whose leaues be mocke like Dragong, with many small rotes: these said herbes dieth not, and be hot in the first, and drie in the second degree. Goodly sirups are made of thẽ for the splene, thei be very good in decoccion for the same: if one dooe drinke of this herbe sodden in Uineger, by the space of. 40. daies, then it haue vertue to cõsume þ splen: this herbe haue vertue to help the Jaundes, stone, strangurie, hicket, or winde, & Copper barkes, *Tamarice* rotes, *Scolopendrion*, & *Scilla* sodde by art together, will help the splen. Ther is an herbe called *Phyllitis*, or Hartes tong, growing in darke places, whiche is partly of þ nature of þ said herbes, which haue singuler vertu, bothe for man & beast, to be drunke against poison: and bloodie flixes, or flowing of termes immoderat in womẽ. But many now adaies, haue sochе passiõs of the splen Cancred with melancholie, corrupted with disdain, & with goldẽ wordes, louing onely from the splen, and not frõ the hart, and giueth eche other

Asplenon good for the Splene.

Hemyonitis leaued like Dragon.

Dioscor. lib. 3. Capi. 134.

Galen lib. 5. Simp. medica. Capi. xii.

The splenatiche loue.

other the curtisie of the tongue, without the consent of the hart, and thus I cõclude of Harties tongue, & Harts tongue, the one of comfort the other of decay, *Lingua fallax non amat veritatem, & os lubricum operatur ruinas.* a. *Prouer. 27. d.*

Marcellus.

What is the vertue of wormewodde? that bitter herbe called *Absinthium.*

Hilarius.

Absinthium is a comen herbe, it is of diuers kindes, as *Ponticum*, and *Romanum*, &c. it is hotte in the first, and drie in the seconde, and it is very bitter, and beyng dried, kepeth clothes from wormes and mothes, and the Sirups therof eaten before wine, preserueth men in dronkenesse, if it be sodden in Vyneger, it wil helpe the sores & dredes in & eares, being layd warme vpon it, it is to be dronke against swelling of & stomache. And *Ophthalmia* which is a sickines of the eye, is greatly helped with wormewod, if it be stamped & made luke warme with Rose water, and put into a cleane Walnut shel, the sirup healeth the bluddy flure bounde to the belly, it doth helpe a colde stomache, if it be dronke .x. daies, euery morning twoo sponefull of the sirup, it is also good against the dropsie. And thus saith *Auicen*, Figges Cockle, Wormwod, and Niter stamped together, and made in a plaster, is good against the disease of the Splene, and also killeth wormes in the belly, vsed in the forsaid maner, one dram of the pouder may be dronke at once in wine, it hath many goodly vertue, as the wine therof beynge dronke agaynst dropsies, coldnes of the stomache, winde, swellinges, as if a handefull be sodden in .viii. pounde of cleane water or wine, in a vessel of siluer, glasse or stone, putting in swete Calamus, Cinamom the flowers of Cassia, Quinance, Spikenarde & Dates of eche, ℥. iiii. beaten all together and sodden, as is aforesaid, or els these thinges put in a vessell of new wine with a linnen bagge, and so kepte close .ii. monthes, and afterwarde dronke of them that haue either the yelow Jaunders, paynes in the raines, lothesomnes of the stomache, stoppyng of termes, swellyng after meate, continuance of vomites, colde passions of the hart, &c. this vertue hath wormewod wine saith *Dioscorides, libro quin. Cap. 40.* Furthermoze gather a .li. of wormwod leaues, & stampe it in a morter of stone, and then put vnto the same .li. iiii. of the best white sugar, and so beate them together vntil they be come to one substaunce, kepe this in a close potte or glasse. And this is the vertue therof, saieth that well learned mã *Mathiolus*, it helpeth the dropsie, if & pacient eate euery day of this half an ounce .iii. houres before meate, and this I haue knowen many helpte saith he, and as for the vertu of the syrup of wormewod, it shal come in his place accordingly

Wormewod. For the eares. For the eyes Bluddi flux. Colde stomaches. Dropsies. *Auicen, lib. 2. Simp. 2.* For the spli. Wormewods hath many vertues. A goodly medicen for hydro.

Marcellus.

What is the vertue of Anisseede?

Hilarius.

It is muche lyke vnto Fenell seede, and is called Roman Fenell, it is warme and sweete, and hotte in the seconde, and drie in the thirde degree, the new seedes be best, it engendreth vital seede, it a. ii. openeth

Galen de fac. Openeth the raines.

openeth the stoppyng of the raynes and Matrix, beynge dronke with Ptisantes or cleane temperate wine, this herbe or seede is comfortable in sweet compounded medicines or pouder for shortnesse of breth, and sorenesse of the lunges, and also is good to be sodden in Ptisãtes, made of Barlie, to be dronke in the feuer Quotidian bredde of fleume, it ingendereth Milke in the breastes dronke with sweet wine or milke prouoketh vrine, maketh sweete breath, and is good against the Colike or winde of the great guttes, being dronke with good white wine and Sugar, and also stoppeth the whites which runneth oftentimes from the bodies of women, the pouder thereof, with the pouders of Fenell, Gallinga, Spichnarde, Thamozis, Nutmegges, and graines of Parradice, called Cardamon, tempered with wheate flower, water and red wine, and so bakẽ in manchedes or cakes, bee moste holsome to be eaten of them which haue the runyng of the raynes, waskyng of nature, moyst dropsies, or in them in whome the humour of fleume dothe greatly abounde, through homidite, winde or colde, & this was proued to helpe a Lady whiche was sicke of a Tinpanie, and was syr Thomas the Barrone Hiltons wife, within the Bishoprike of Durisme, whiche bled this breade duryng one halfe yere, and also ones a moneth was purged with holsome Electuaries accordyng, and bloud letting, and thus I conclude of Anisede, the beast cometh from Egipt.

A goodreme-die for the rel-nyng of the raines.

Marcellus.

what is the vertue of Mouse eare, which is lyke the eare of a Mouse and full of heere, in forme muche like the eare of a Mouse.

Hilarius.

Falling sick-nesse.

Neesyng.

Mouse eare helpeth the throte.

AN herbe commonly knowen, colde and moyst in the first degree, as *Galen* saith, a decoction of this herbe sodden in water with sugar, is good against the Fallynge sickness, beynge oftentimes dronke and put a leafe therof into the nose, it will prouoke sternutacion or neesyng, whiche wonderfully doeth clense the baines, and sodden in white wine, Ptisane or Burrage water, with Sugar candy, this is good against paines in the throate, *Angina*, as *Dioscorides* writeth but litteli of this herbe. And *Galen* saith, in the. vii. lib. of Simples, & it is drie in the seconde degree, and it groweth in Maye vpon Hilles, Medowes, and way sides, saith *Mathiolus* vpon *Dioscorides*. Furthermore if it be stamped with Madder and the great Plantin rootes, & an herbe called the Sowperdes purse, and so sodden in redde wine and strayned out, and so puttyng a litteli drinke warme, this is also good against the blouddy fluxe, or a broken vayne within the body of one, whiche haue fallen into some depe place, and this was proued of a yong man dwellyng in new Castell, whiche fell into a deepe coale pit, whose beward woundes were healed by an auncient practisour called Mighel a Frencheman, whiche also is cunnynge to helpe his owne countrey dreade, that now is so commonly knowen here in Englande, the more to be lamented: But yet dayly increased, whereof I entende to

Against the blouddy fluxe.

Mychell the Chyrurgian of Newcastle

speake

speake in the place of the Porre.

Marcellus.

what is the vertue of Garlyke?

Hilarius.

Garlike. GArlyke is very hot and drie in the fourthe degree, it troubles the stomache of Cholorike men, it is hurtfull to the eyes and head, it increaseth drines, but it will prouoke drine, and is good to be layd vpon the biteyng of a Snake, or Adder, it is good for the Emeroides, applied to the sore place beyng first stampte, if it be sodden, the stinke therof is taken from it, but the vertue remaineth to be eaten against the coughes and paine in the lunges, it cutteth and consumeth corrupt flume, and dryngeth sleape, it is not good for hotte men, and women with childzen, or nurses geuyng mylke to childzen: but *Galen* calleth it the common peoples Treakell. It Sanguine men do eate much of it, it will make them to haue redde faces, but it is a speciall remedy agaynst Poyson, and a hot plaster applied to the biteyng of a madde Dogge, made of Garlyke helpeth it: if it be dronke killeth wormes in the belly. And Garlike stamped with Mastike, and put into the mouth dothe asswage dolour of the teeth. Garlike dried or burnt into pouder, and tempered with Hony and Beares greace, is good to anoynt a baulde head to recouer heere: and all this and more reporteth *Dioscorides*, which excelled in herbes. *Plinius* reporteth if it be stamped and made in a Gargarisme, it healeth *Angine*, it helpeth the throate, with Oyle of Quinces and so warme applied to the belly is good against the Colliche and the bludy fluxe. New Ale and Garlyke, killeth wormes to be dronke: it is good to be eaten agaynst the Fallyng euell. And Garlyke healeth Fistulaes tempered with Pitche Brimstone and Rosen, made hotte in a tente. with such like vertue as *Plinius, Actius, Galen. &c.* reporteth: but it is a grosse kinde of medicine, verie vnpleasant for fayre Ladies, a tender Lylly Rose colloured damsels, which often time prosereth sweet breathes before gentle wordes but both would do very well.

Prouoketh drine.

Biteyng of a Snake.

Hemeroides.

Coughes.

Corrupte flemme.

Against poyson.

For tothache

To increase heare.

A medicene for the fistula

Marcellus.

what is the vertue of Hony? the fruites of Bees labour and their Dommers trauell.

Hilarius.

Auicen in.2. Simeon Sethi

AVICEN saith, Hony is hotte and drie in the seconde degree, and doth clense very much, and is a medicinable meate, most chiefly for olde men and women, for it doth warme them and conuerte in them good bloud. It is not good for Cholerike persons, because of the heate and drines: they do greatly erre that say Hony is hot and moyst, but if it be clarified from his ware and dross, and kepte in a close vessel, there is nothyng lyquid vpon the earth that

Ill for cholerike persones

Hony is an healthy drie.

Auicen in.ii. can. cap.504.

remaineth lenger. And this precious iewel Hony hath euer ben more praised, for it will conserue and kepe any fruite, herbe or roote, or any other thyng that is put into it, an exceading longe time. *Plinius* writeth of a Monster which was long kept in Hony in *Claudius* daies. Meruelous is the worke of God, Hony beyng an heauenly dewe that falleth vpon flowers and leaues as *Auicen* saieth, and is neither iuce of leaues nor fruites, but only the heauenly dewe, whervnto the Bees in sommer in dewy time gather the saied Hony, and lay it vp in store, in theyr curious houses builded, wheras they dwell together in most goodly order. O Bees, Bees, how happier are you then many wretched men, which dwell neuer together in vnitie and peace, but in continuall discorde and quietnes, as Virgell saith: *In quo diſcordia ciues produxerit miſeros.* Beholde whither discorde hath brought wretched Citizens. But now to speake of the most excellent vertues of Hony, it is good in the meates of them whiche be Flugmatike. Hony newly taken out of the Combes is partly laxatiue, & clarified Hony doth binde and drie vp flume, and kepe the bodies of Flugmatike and old persons from corruption. The best Hony is gathered in the spryng time, the second in Sommer but that which is gathered in winter is ill and hurtefull. One parte of Hony, and some parte of water sodden together vntill the frothe be all scommed of, and when it is colde, kepe it in a cloase stone pot, this drinke (saieth *Galen*) is holsome for Sommer, it clenseth the Lunges, & preserueth the body in healthy, *Oximel ſimplex*, and *Compoſitum*, be made with Hony: and so be many mo thynges, whiche be made of great vertue. Also the aucthour of the *Pandect*, saith Hony poured into a new woonde eftelones is clensed and made whole. Hony mingled with a litteli Salte, and warme poured into the eare, killeth wormes that dredeth there: the same also killeth Lice, if childrens heads be anoynted there with. Rub younge childernes gommes with cleane Hony euery daye and it will easely cause their teeth to growe. Hony mingled with oyle of Roses, and so dronke incontinently, will cause one to vomit whan they haue eaten any venom thinge, as rotten Mouldwimpes, called Fungas, &c. Also *Gargariſmus* and *Suppoſitus* be made of Hony, the one doeth clense the throate, and the other doth relaxe the belly. There is an infection in the shinne, through the corrupcion of the lyuer, whiche is called *Serpigo*, oftentimes in the paulme of the hand, chiefly in the right hande specially in Cholerike persons, whiche is helped with Hony mingled with Coste, and anointed warme euery day twoo times. Also the distelled water of Hony hath vertue to make cleane the shinne of them whose faces be vncleane: but moste chiefly if it be stilled with stronge vineger, Wylke, and the vrine of a boye, & so with a spunge washe the face to bedwarde, and let it drie in of it selfe. The goodly oyntment called the *Vnguentum Egiptiacum*, whiche clenseth all corrupt humores, and woundes beyng rotten within, the chief thing in this ointment is Hony, it is meruelous that they which vse to eat Hony daily, & daily anoint their stomaches with oyle of wormewod, should either

die

Bees be an example vnto vs, both for loue and worshyng in the comon weith

Virgilius.

New Hony. clarified Hony doth binde.

An healthful drinke for Sommer.

Pandecte. cap. 347.

Serpigo.
Cold.
To cure Serpigo.
To clense the face.

die ſodenly, or liue paynefully, or be euell colloured in their faces. The people of Walles doe vſe to drinke Mede and Methegline, and vnder heauen there is no fayrer people of complexion, nor cleaner of nature. Anointe the head beyng new ſhauen with Beares greace and Honie mingled together, preſerueth the heere from fallyng. Hony of Roſes is a goodly Medicine, outwardly in woundes, and inwardly clenſeth ſume, mundifieth the ſtomache, and openeth the mouthe of the vaynes, and alſo is good to put in the eies to clenſe them. which hemens drinke. To encreaſe heare.

Marcellus.

I Wold neuer here any thyng ſo greatly commended as thou haſte commended Hony: if it be true that thou haſt ſpoken, there be but fewe thinges maye be compared to it, for the excellent vertue of it.

Hilarius.

BE not in doubt of the truth therof, for the beſt Auctheurs haue taught me, and dayly experience moueth me, thus muche to report of Hony, I ought to thinke no ſhame therof. In almuche as the God of heauen and earth, maker of all creatures, did geue his people of Iſrael no greater bleſſyng then a lande which did flow with Milke and Hony. And often times amongeſt the bleſſinges of God, ſweet Hony is reherſed. The Prophet Dauid in the Pſalmes, do oft name Hony, and the Hony combe, making a compariſon betwene it and the worde of God. In ſome of the holy Sacrifices, Hony was brought in for an offerynge, before the Lorde God into his holy Temple, the ſtrong Nazareth of God Judge of Iſraell: that mightie prince Samſon, loued wel Hony as appeareth after he had ſlaine the Lyon, he did eate the Hony which he founde in his carcaſe, ſo did his father and his mother of the ſame Hony, it was a deuine omen of the wiſedome and learnyng that afterwarde came vnto Plato, when in his Cradell, Bees brought Hony vnto his mouthe. who was greater amonge men then S. John Baptiſt, what was his moſt foode: it was wilde Hony. How many pleſant verſes hath Virgill written vpon Bees and Hony, who euer did excel *Plinius ſecundus*, in the nature of Creatures, and as it playnly appereth in his .xi. booke, declaryng of a worthy man called *Ariſtomachum*, which ſo wonderfully loued Bees, that he did nothynge, but onely by the ſpace of. lxvii. yeares obſerue the natures and properties of Bees, and in the ſame booke ſaith he, the bees haue many Kinges with ſmal Coronets on their heads about whom the great agmen or ſwarme do cluſter and fleeth into the fieldes, and cometh home in order, bringinge their treaſure with them: the elder Bees do builde with in ꝑ Hiues, hauyng therin a Miſtres or Queene to ſet them to worke, which neuer go frō home, but place euery thyng in order, the younger do bring their ſtuffe to Hiue, non of them be idel euery one of them haue a houſe to dwell, bi. cornered in faſhion, they will ſuffer no filthineſſe to be amongeſt them, nor ſtraungers to dwell Exodus. Pſalmes. Iudic. 14. Plini. lib. xi. cap. 9. Xenophon, in his booke of Houſhold. The propertee of a good huſwyfe.

Bees maintain no ſtrangers, for they be not profitable.

within their Citie or common wealth. They alſo punish them with ſtinging, that hurt their Princes, and they haue prouidence of wether when it is faire and foule. Alſo they haue ſences of ſmellyng, for if any of them be loſte in the fielde, they follow their felowes by the ſweete ayre, they be ſcant perfit of hearyng, but yet as appereth they heare, when they doo muſter at the ſoundes of Balens: their greateſt delight is in Tyme and Balme, and therfore about Athens is the beſt Hony in the worlde, as *Plini* ſaith, and in the Iſlande called *Calydna*, and alſo in *Meleta*, would God ſaith he that we had ỳ Hony in the ſame nature that it falleth from the heauens. Yea rather would to God that idle people would take Bees for an example to labour, and ſubiectes to obay, &c. what ſhall I ſpeak more of the properties of Bees, and of their good natures, prouidence and cunning, nothing els *Marcellus* ? but theſe ſimple verſes folowyng.

Plinii.lib.xi. Capi.xii.

A Noble Prince there is, vvhoſe vvelth and vvorke excell,
More then all other earthly vvightes, that in the vvorld do dvvell.
Saturne blacke and colde, hath taught him for to flie
The hory Froſtes and ſnovves vvhite, and darkneſs of the ſkie.
Sagittarius and Piſſes lorde, Iouis called by name,
Doth cunnyng geue vnto this prince, hovv he his houſe ſhould frame.
The red flamyng bloudy Marce, the Lorde of vvarre and ſtrife,
Doth teache this kyng his hoſt to traine, vvith sharpe dartes all their life,
O happie Sol vvith golden beames, vvhoſe glorie doth excell,
Thou arte the candell of this vvorlde, and darkneſs doth expell.
Thou makeſt glad this littell kyng, in fielde vvhen he doth ride,
No horſe he hath but vvynges to flie, thou only art his guide.
VVhen he doth ſounde his vvarlike tune, in Hiue vvhere he doth dvvell,
His ſouldiers muſter all of heapes, the ſtarres they do excell.
In numbre infinite moſt faire, the cleare aier do them infuſe,
Dame Flora ſvvete do them reioyſe, but Boreas them miſuſe.
VVith griſly ſtormes and Hayle harde, he breakes their tender bones,
No helmets haue, nor ſhieldes they beare, to kepe them from harde ſtones,
vvhan ſtormes be paſt and Venus come, the baniſher of colde ſhovvers,
vvith pretie hornes, and tender vvinges, thei playe among the flovvers.
The Beane flovvers make them glad, the Lilly make them gaye,
Their chief delight is Time and Balme, moſt glad they are of May.
For Marcurie do geue them mirthe, vvhen Gemeny doth embrace,
From riſyng ſunne to Titans fall, labour is all their grace.
In flovvred Fieldes and Motley meades, vvhere vvhit doe grovve in grene,
The heauenly devves, that in night dovvne fall, is gathered vp of Beene.
Ioue doth, reyne from vrgelij this precious heauenly gyfte,
vvhom Bees doe knovv, and to Hiue doe beare, vvith vvinges fliyng ſvviſt.
And then they make this goodly meate, Manna fallen from heuen.
The ſinges, xii. vvith Bees do vvorke, ſo do the Planets ſeuen.

Marcellus.

Dow

Now you haue well declared what Hony is, is ther any vertue in the Combes or ware.

Hillarius.

GALEN saieth, in the. vi. booke of Simples, ware is good for plasters, not only in dryng, but also peraccidense, it moisteth, and is vsed for outwarde Medicines, but not for inwarde medicines: but *Dioscorides* reporteth that ware doeth mollifie and warme the body, and. x. graines waight droken with the syrup of Planten is good for the blouddy flure, it also dryeth the Mylke in womens breastes, and to conclude there be but few Emplasters that can be without the helpe of war. It hath also been abused in churches, chaples and temples offered by the ignorant, before the blinde.

Dioscorides libr secundo. capi. lxxvii.

Mercellus.

I do know Sage by name, because it doth grow in my garden and is vsed in my kitchin, but Christ doth know, the vertu therof is hidden fro me.

Hillarius.

Sage.

THis noble herbe called *Eleliſt bacon*, *Saluia*, or Sage, as it shoulde appeare by *Theophraſtus* there bee twoo kindes of Sage, the one of the garden whiche is roughe, longe and broade leaues, whiche sayth *Mathiolus*, I suppose to be the female herbe, the other Sage which is shorter, narower, with twoo small eares in the beginnyng of their leaues, whiche the sayd *Theophraſtus* cal *Sphacelo*, whom *Maibiolus* clepeth the male herbe, and of this groweth greate plenty in Italy, in the toppes of Mountaines, in the noble countries bothe of *Apulie*, and *Calabrie*, so dooe there almoste in euerye Garden in England. This herbe is hot and dry saieth *Aetius*, so saieth *Galen*, and some notable practisioners do say, that perfume of Sage doeth stop the inmoderate flux menstrual. *Agrippa* did call this the holy herbe, because it was so good to women, not only inexpulsynge euell matter from the Matrix: but also in reteinyng the vitall seede of generation whereby consepcion is made perfect. If a woman drynke the iuce therof with a littell Salte and Suger sodden together, foure daies before, and after, the vse with her husbande, geuyng the man the like quantite, before the time of procreation, without doubt conseption foloweth. It is saied, sometime there was so great a pestilence in a Citie of Egypt, that through the poyson therof few were lefte a liue, but when the Plage was ceased, the younge women were compelled to drynke the wine, or iuce of Sage, through whose vertue they were conceaued with childzen, hauyng the helpe of man, that in the ende, the Citee was replenished againe, and filled with people of their owne generacion. Sage saieth *Orpheus*, ʒ. iiii. mingled with cleane clarified Hony, & eaten of an emptie stomacke, dothe incontinently stop the blouds that cometh from ỳ breast, stomacke, or lunges, breaking out of the mouth with

Libr. vi. cap. ii. de Plan.

Liber. iii. Dioscorides.

Libr. 6. simp.

The iuce of Sage helpeth conseption.

To stoppe blouds runnyng at the mouthe.

with cruent vomites. There is a sickness with in the body, called Tabes, which is a great corruption of humours, through foule matter & bloud mingled together, whose beginnyng comes from the headde through a continuall rume, and doth Apostumate and wounde the Lunges, through whose putrifaction by littell, and by littell, all the membres of the body consumeth, through drinesse, leanesse, and continuall coughe, with paines in the breast, and shortnesse of the wynde, the remedie therof some time hath bin with Sage in this maner.

An excelent Pill agaynst Apostumació of the Lunges, Rume, or consumption, whiche helped Bullē the auctheur of this booke

Take Spicknard, Ginger, of eche, ʒ. ii. seede of Sage, ʒ. viii. dried, beaten fine in pouder, with the forsaied spices, and. ʒ. xii. of long Peper in like maner, and, ʒ. i. of old Acter, and the suce of Sage, and so make your Pille in a cleane morter, and take euery mornyng fastyng. ʒ. i. of this, and asmuch at night, drinking after it pure cleane Sage water, and this is the best Pille that euer I did knowe, and helped me in a great sickneſſe in Suffolke, where some time I dwelled. This herbe also prouoketh vrine, clenseth flume, expulseth winde, drieth vp dropsie, helpeth the Paulsie, strengthen the sinewes, and purgeth bloud, if it be sodden in runnyng water. Roche Alam, and Woodbinde leaues, it killeth the Canker in the mouthe, and also quēcheth the great heate and burning, stinke, filthe, and matter, that oftentimes cometh through corruption of nature, or meritrix maner, doth chaunce into the secrete places of men or women, is helped this way, puttinge in a littell of the pouder of Astrologia rotunda: for asmuch as it drieth, it is put into Pigges, which be moſt moyſt of nature to drie vp their humidite or moyster withall, which els be euell for Fugmatike parsons.

To kil Canker and quēcheth Robin goodfelowes Feuer.

Auicen. 3. trac cap. 1.

The incomparable vertue is so excellent of this herbe, that the great learned fathers of Salarn, did write these wordes to ꝑ late famous Prince kyng Henry the eight, in the laude therof saiyng. *Cur moritur homo, cui saluia Crescit in horto?* Inquerynge why mortall men should die, whiche haue Sage in their Gardens, but because no herbe hath power to make mē immortal: they say furthermore. *Contra vim mortis non Crescit medicina in hortis.* And thus I doe conclude of this vertuous herbe Sage. Whose wine beynge dayly dronke, is good againſt the faulyng sickneſſe. And the cōmon Sage Ale, rightly brewde with Sage, Squinans, Spicknarde, Calamus, Fenell seedes, and Bettony, is very hollsome for the Flugmatike, Dropsie, winde Collike, rawneſſe of the stomacke with indigeſtion.

Marcellus.

What be the vertue of Onions in their kindes?

Hillarius.

Onions prouoketh sleepe.

Longe Onions.

They do make thin the bloud, and bringe sleape, they be not good for Cholerike men. The longe Onion is more behementer then the rounde, and the Redde more then the white the Graye more then the Greene, and the rawe more then the sodden, or preserued in salt, although they cause sleape very painfull

full and troubelous, hot in the thirde degree, but they warme & clense the stomache, bringeth good collour to the face, and then it muste bee good for the new Greene sickenes, and doth very well prouoke vrine, & being rosted, and warme aplied to the painfull harde Emerodes, ofte sones it doth open them, if vineger warme be put to them, and cleane pilled or taken from the ouer rinde and skinne, and cutte of bothe the endes, and cast into water, remainyng in it one houer, and so slise it: this doth take away the vehement sharpnesse, that els would hurt the eies and head, and beyng applied with Hony, Rue, and Salt, al incorporated together to the wounde bitten of a Dogge, it healeth it soone. Leekes purge the bloud in Marche, and paineth the head, and be not greatly praised, for their iuce is euill saieth *Dioscorides*. The head beyng anointed with the iuce of them, keepeth heare from faulynge, there is muche varietee of this Onion amonge writers, saith *Plinius*, but this shall suffice, for vs Englishmen. There be great plentie of good Onions that be brought from Flaunders, called sainct Homars Onions. So there be very many growyng in Holland in Lincolne shere, and in the towne of Durisme in the Norty countrey.

To clense the stomacke.

Greene sickenesse.

Onions doe heale the Emerroides.

For biteyng of a Dogge.

Leekes.

Heere from faulyng.

Where plentie of Onions doe growe.

Marcellus.

What is the vertue of Fenell?

Hillarius.

IT hath powre to warme in the third degree, & drie in ỹ first, & maketh sweet ỹ breath: the seede eaten oftentimes vpon an emptie stomache, dothe helpe the eye sight. The rootes cleane washed be very holsome in Potage, & is good in Tisants. The greene or red tufts, growyng vpon the stalkes, sodden in wine, Potage or Ale, helpeth the bladder, raignes, and breaketh the stone: encreaseth Mylke in womens breastes, and seede of generacion. It is good to vse Endiue or suche like with it, because it is very hotte, and it is very good to washe ones feete to bedwarde. It is good in Barbars bathes, and washing water, with Balme and Baies The syrup is very good and holsom, it helpeth a Flegmatike stomache. And Fenell, Parsely, and Watercresses, of eche like quantitie stamped together, pouringe white wine to them, & the crums of Barly breade, stãding al one night in a stone morter, the next day being strained, clarified and drunke, this will clense the raignes from grauel, stone, and choler, & cause one to make much water that hath the strangurie. It is good for fat men to open the vessels, as Vaynes, and Guttes. There be two kindes of Fenell, one *Marathrum*, which is best: the other *Hippomarathrum* which is wilde, the seede hath greater vertue then the roote.

Foniculum.

Sweets breathes.

For the eye sight.

To breake the stone.

Encreaseth Mylke.

To washe feete.

An excellente medicene of Fenel, for the raines and bladder.

For fat folks

Twoo kindes of Fenel.

Marcellus.

What is the vertue of Purslin?

Hillarius.

Colde

Purslen is an herbe of singuler vertue to coole, or quenche Choller.

COld in the third, and moiste in the second degree. If it be stamped with steped Barly, it maketh a good plaster to coole the hed, yes, and liuer, in Agues, and hot inflamaciō. To eate of it, it stoppeth flures, and quencheth burnyng Choller, extinguisshe venerus luste, and greatly helpeth the raines, and bladder, and will kille round wormes in the bellie: and comforteth the matrire, againste hotte choller, and termes aboundyng. And the iuice is good to drinke in hot Feuers it may be preserued with Salte, and then it is very good with roosted meates. *Plini* saieth, it is supposed to make the sight blunt and weake: Further he saieth that in Spaine, a greate noble man, whom he did knowe, did hang this Purslane roote on a Threade, commonly about his necke, whiche was troubled of a *Vuela*, and was healed therewith.

An example of Purslen.

Marcellus.

What is the vertue of Dragons?

Hillarius.

Of Dragōs, whiche helpeth againste the pestilēce.

THe iuce of Dragōs saith *Dioscorides*, dropped into the yes, doeth clense them, and causeth moche brightnesse, vnto the yes of them, whiche haue darke sightes. The water of this herbe, hath vertue againste the pestilēce, if it be dronke blood warm with Venice Triacle, or *Mithridatum*. The sauour of this herbe is hurtefull, to women newly conceiued with childe. *Plini* saieth, that who so beareth this herbe vpon them, no venemous Serpent will doe theim any harme. This herbe is hotte and drie, and beyng sodden in wine, it healeth a hibed heele, called *Pernio*. And this herbe being bruised, and applied with Planten, healeth a newe wounde.

Marcellus.

What is the vertue of *Filipendula*?

Hillarius.

Filipendula haue rounde rootes hangyng vpon smal fine thredes in the yearth.

IT is called *Filipendula*, bicause it haue small round rootes, hanging vpon it with thredes in the ground, it is an herbe hote and drie, in the third degree: if it bee sodden in white wine, & dronke, it drieth vp windy places in the guttes, and clenseth the raines of the backe and bladder. And the pouder dronke in wine, is good againste the falling euill, and helpeth the yellow Jaundes: the leaues and stalkes sodden in wine and drunke, clenseth the secondes.

Marcellus.

What is the vertue of Violettes?

Hillarius.

Violettes be great coolers and to cold for the harte.

SIMEON SETHI reporteth, that thei doe helpe againste hotte inflamacions of the guttes, hedde, and stomacke, if the cause be of burning Choler: either the water, sirup, or conserue of the said violettes, being eaten or dronke, after the digestion of any hot passion: but vndoubtedly it offendeth the hart, bicause of the great coldnes. The sauor of the flowers be pleasaunt. The oile that is made

made of this herbe, haue vertue to reconsile quiete slepe to thē, whiche haue greuous hote paine in the hedde, violet water, and cleane Sallette oile, of eche one vnce together dronke, clense rotten matter in the stomacke: and coughes, or paine in the lunges. Good for coughes and shorte winde.

Marcellus.

What is the vertue of white Lilles: and water Lilles called *Nimphea*.

Hillarius.

Dioscorides saieth, that the Oile of Lilles doeth mollefie the Sinewes, and the mouthe of the matrix, the iuce of Lilles, vineger and Honie, sodden in a brasen vessell, doeth make an ointment, to heale bothe newe and old woundes: if the rootes bee rosted, and stamped with Roses, it maketh an healyng plaster against burnyng of fire, thesame roote rosted, hath vertue to breake a pestilence sore, applied hote vnto the sore place, and is drie in the firste degree. The oile of water Lilles bee moiste, sufferente against all hote diseases to anointe the ardente and hote places, and dooeth reconsile quiete slepe, if the forehedde bee anointed therewith: it is holsome for madde men. The seede and roote sodden in wine, stoppeth the immoderate flure menstruall, and for the bloody flixe, as *Dioscorides* and *Galen* saieth. *Libro. viii. Simplicium Medicamentorum.*

Marcellus.

What is the vertue of Chickwede?

Hillarius.

Almoste euery ignorannte woman doeth knowe this herbe, but there be of diuers kindes, thei be very good to kepe woundes frō apostumacions, stamped, and applied vnto theim, and draweth corrupcion out of woundes, and sodden with vineger, doeth drawe fleume out of the hedde, if it bee often warme put it into the mouthe, and spit it out againe: in thesame maner it helpeth the teeth, and sodden in wine and so dronke, it will clense the raines of the backe. *Anagallis, or morsus Gallina*, called Chickē wede

Marcellus.

What is the vertue of Sorrell: whiche in the North is called sower Dockens.

Hillarius.

Euery one dooeth right well knowe it, and all thei that make grenesause, but the discripcion, I leaue to *Dioscorides*, and *Leonardus Fuschius*, not onely in this herbe, but in all other, and to tell the vertue I wil, it is colde and drie, in the seconde degree, it also stoppeth: it is like Endiue in propertie, because it ouercometh Choller, and is moche commended: It helpeth the yellowe Jaunders, if it bee dronke with small wine or ale, and also quencheth burnyng feuers, to eate of the leaues euery Morning in a Pestilence tyme, is moste holsome, if *Rumex lapathum, or acetosa*, is Sorrell, and Sorrell de bois.

thei be eaten fallyng. This herbe doeth *Dioscorides*, *Galen* and *Auicen* greatly commende, besides the great learned men of this time.

Marcellus.

What is the vertue of Planten or Waybrede.

Hilarius.

Plantago, called arnoglossa

THe greater Planten is the better, it hath seuen great vaines, it is colde and drie, the seedes dronke with red wine, or the rootes sodden therin, stoppeth the blouddy flur, likewise the rootes & leaues being sodden with fayre water, or with Burrage water and Suger, and geue it to him that hath an Ague, either Tercian or quarten, twoo howers afore his fit helpeth it. Proue this, for thus haue I helped many, it is very comfortable for childrē that haue great flures and Agues, and is a frende vnto the liuer. This herbe is greatly praised of the learned writers. water Planten rootes, leaues and buddes be holso me for to be dronke against the falyng sickues.

Marcellus.

What is the vertue of Camamill?

Hilarius.

THis herbe is very hotte, it is dronke agaynst colde windes, and matter being in the guttes, the Egiptians did suppose it wold helpe al colde Agues, and did consecrate the same, as *Galen* saith: also if it be tempered and strained into white wine, and dronke of women, hauyng the childe dead withyn the body, it will cause present deliueraunce, it doth mightily clense the bladder, and is excellent to bee sodden in water to washe the feete, the oyle is precious, as is declared hereafter.

Marcellus.

What is the vertue of Hoppes.

Hilarius.

Lupus Salicarius bee Hoppes.

THere be Hoppes which doe coole, that be called Lupuli, those that we haue be hot and drie, bitter, sower, hot, saith olde Herballes, and *Fuchius* saieth, thei clense fleume, and cholere, and the water betwene the skinne and flesche. The sirup will clense grose, raw fleume from the guttes, and is good against obstructions. If the iuce be dropped in the eare, it taketh awaie the stincke of rotten sores, the rootes wil helpe the Liuer, and Splene, being sodden and dronke, the Beere is very good for flegmatike men.

Marcellus.

What is the vertue of Horehounde?

Hillarius.

It

IT is an herbe hotte and drie, if it be sodden with layre water, Suger or Hony, and straine it, this drinke dothe clense the stomach from stinkyng fleume. It is an excelente herbe for women, to clense their monthly termes. The water of this, is good to helpe them which haue a moiste Reume falling from the head vpon the Lunges, beyng often dronke, but it is hurtefull to the bladder and raynes, the sirup therof doth clense the kinges euill. And also put into the eares doeth greatly comfort the hearing: if the eares be troubled with deafnes, stamped with Hony, and applied to the iyes, it clenseth the sight.

Stinkyng fleume.

To helpe a moiste reume

Kynges euill

To helpe the sight.

Marcellus.

what is the vertue of Veruen.

Veruen.

Hillarius.

IT is called the Holy herbe, it drieth and bindeth: if it be sodden with vineger, it helpeth a disease called S. Anthonies fier, oftentimes washing the pained place. The leaues of Veruen, and Roses, and fresh swines greace stamped together will seace paine and griefe in euery wounde, and will kepe woundes from corrupting. It is good for people that haue the Tercian, and Quarten Agues, and thus saith *Dioscorides*. Moreouer he saith the waight of a. ʒ. of this herbe with three halfepeny wayghtes of Olibanum, and put in, ʒ. ir. of old wine tempered together, ⁊ dronke forthe daies of this quantite fastyng, it will helpe diseases called the kinges euill or payne in the throate.

Wilde fire. To kepe

woundes frō corruption.

Against Agues.

To helpe the kynges euill.

Marcellus.

what is the vertue of Rice?

Rice.

Hillarius.

THere be many opinions concernyng Rice, but I shall stay my selfe with the Iudgement of *Auicen*, Rice saieth he is hotte and drie, and hath vertue to stoppe the belly, it doth norish much if it be sodden with Milke, but it ought to bee steped in water an hole night before. If blanched Almondes be stamped with Rose water streined into theim, and sodden with Cowes Milke, it is very muche norishing: the flower or mele of Irya or Rise, stoppe the bloudy flixe, in drinke or glister.

Auicen, in. ii. can. cap. 78.

Marcellus.

what is the vertue of Pease, and Beanes?

Beanes.

Hillarius.

BEanes bee more groser, and fuller of winde, then Pease bee, and maketh euill matter, except thei be well sodden and buttered, and so eaten with the whitest Onions that maie bee gotten, because thei be harde of digestion, how be it, thei doe make fatte, and partly clenseth, yet thei are not compared with ten-

To make fat

der white Peason, well sodden and buttered, or els made in potage, with garden Mintes, and grose Peper, whiche haue vertue to clense the raines of the backe and blader: There is a place in Suffolke called Orfort, where Pease growe on the stones, neuer sowen. Lintelles bee of thesame vertue. Barley being cleane hulled, and sodden with milke cleane water, and Sugar, maketh a verie holsome and comfortable potage, for whole chollerike persones, or young people, and of this is moche vsed in the North partes of Englãde, and is called bigge Beale and of cleane Barly and puer water, is made that excellente water called Ptisant.

Ptisane.

Marcellus.

Beates. What is the vertue of Beates?

Hillarius.

White beates. THere be of twoo kindes, and be bothe praise worthie, *Simeon Sethi*, writeth that thei be hote and drie in the third degree, the white be the beste, thei haue vertue to clense, as Niter hath, but euill iuce: the iuce of this herbe with Honie, applied into the nose, do purge the hedde, so doe the leke, it is an holsome herbe in potage, if it be well sodden, or els it is noisome to the stomache, if it be parboiled and eaten with Vinegare, it is good against the stopping of the liuer, notwithstanding, the iuce of this herbe doe stoppe the bellie, beyng simplie taken. It is called Bete of Beta, or Veta, the Greke. B. because of the forme or shape.

Purgynge the head.

Stopyng of the Liuer.

Mercellus.

Bitony. What is the vertue of Bettony.

Hillarius.

THey be of diuers kindes, *Leonardus Fuchsius*, doth cal the swete Gilloflowers by the names of Bittony, but the one semeth to talke of that whiche is commonly knowen of the people, called the lande Betony, which hath vertue to kill wormes within the belly, & helpeth the quarten, clenseth the Matrix, and hath vertue to heale the body within, if it be bruled, it is of so greate effecte, if it be sodden with wormewod in white wine to purge Fleume, it is hot, in the first degree, and drie in the seconde.

To kill wormes.

For bruses.

Mercellus.

Sauerie. What is the vertue of Sauerie.

Hillarius.

IT is hot and drie in the thirde degree, if the grene herbe be sodden in water, or white wine, and dronke, these be his vertues to make Lyuer softe: to clense Dropsies, colde Coughes, clenseth womens diseases, and seperateth the dead child from the mother. *Dioscorides* and *Galen* saith, also Germander is not much vnlike the vertue of this herbe.

Lyuer softe. Cold coughs Dead childe

Marcel-

Marcellus.

What is the vertue of Mustarde or Sinapium? Mustarde.

Hilarius.

PLINIVS dothe greatly alow it saying, that ther is nothing doth perce more swifter in to the braine then it doth. Honye vineger, and Mustarde tempered together, is an excelente Gagarisme to purge the head, tethe, and throte, Mustarde is good agaynst al the diseases of the stomacke, or lunges, winde, fleame and rawnesse of the guttes, and conduceth foode into the body prouoketh vrine, helpeth the Palsie, wasteth the quarten, drieth vp moyste rumes, applied plaster wise vnto the head. Honye and Mustarde helpeth the cough, and is good for them that haue the Fallyng sickenes: And tentes of vineger and Mustarde put into the nose helpeth the Palsie. Notwithstanding the common vse of Mustarde is a cruell enemie vnto the eye, many moe vertues haue I red of Mustarde, but the occasion of time hath vnhappely preuēted, not only my large discription in this, but also in many other simples. To gorgoste the head. Falling sickenes. Palsie. Cruell for the eyes.

Marcellus.

What is the vertue of Sention, or Groundesill? Sention.

Hillarius.

IT is of a mixte temperature, it cooleth and partely clenseth. If it be stamped and sodden in water, and drinke it with your potage, it will purge hot choller: this done with Saffron & colde water, stamped and put into the eies, it will drie the runnynge drops of them: and prepared plaster wise, it helpeth many greuous woundes. *Dioscorides* saith, that the heads of Sention with the flowers, and a littel wine and Manna, tempered together, healeth the woūdes that be in the sinewes. The flower of this herbe, hath white heere, & when the winde bloweth it away, then it appereth like a balde headded mā therfore it is called Senecio. Hot choler in the stomacke. To helpe the eyes. *Dioscorides lib.iiii.capit. x.Cii.xcii.* For woundes

Marcellus.

What is the vertue of Cucummers? Cucūmers.

Hilarius.

THey be (truly) in the seconde degree very moyst, and colde, the seedes be very good to be geuen in hot sicknesses. The pouder of ỳ same seedes dronke in cleane wine, is good against diuers hot passions of the harte. This fruite will cause one to make water well. The roote dried, and the pouder therof dronke in water & Honie prouoketh vomit. If thei be moderately eaten, thei bring good bloud. Tempered with Hony, and anoynte the eyes, that helpeth a disease called Epinictidas, which troubleth men, with strange sightes in the night: the best of this fruite is that which beareth the best seede, the To prouoke vrine. Vomit. Good bloud. *Epinictidas.* Mictions.

sauour of them is holsome. Mellons, Citruls, Pompens, and this kinde of Pepins, or great apleg, be much vsed in Englād, and is more common, then profitable, because they vse to eate them raw. English men beyng borne in a temperate region, enclininge to colde, may not without hurte eate rawe herbes, rootes, and fruites so plentifull, as many men which be borne farre in the Southe partes of the worlde, which be most hot of stomacke: therfore eate these fruites boyled, or els baken with Hony, Peper, and Fenell seedes, or suche like: there be an other hot kinde of bitter Cucumbers which do purge, called Colocynthis. The Aple beyng steeped in Ptisant water, durynge twelue howers, and so strained, and dronke in the mornyng halfe a pint, doo purge Melancholy, and Choler, adust and vitriall fleume, but it is a very groase purgation, but the Trochis of Coloquintida is better to purge with. But .z.i. of the pouder of Coloquintida sodden w̄ Wirrhe and Ote water, and Hony to a thicknes: maketh a goodly Pill to purge fleume and Choler, it is good in Glisters for the same purpose, sodden with Vineger, this kept in the mouthe, killeth wormes in the teeth. The Oyle of this is good to anoynte the paines in the Huckel bone called *Esebiatica*. It also killeth wormes in the eare, this is moste bitter to the mouth and stomacke it killeth wormes in the belly, both in Emplasters and drinke. The Arabians cal this herbe Chandel, but in latten *Cucurbita silnestris*.

Raw herbes

Coloquintida.

Dioscorides lib. iiii. capit. Clxx.

Mathiolus super Dioscoridem.

Marcellus.

Cabage.

What is the vertue of Cabage, or *Brassica*?

Hillarius.

Iul. Brassica soluit cuius substantia stringit.

To binde. Laxatiue.

To clense Leprosie.

Aristote. iii. probl.

Auicen, ii. ca. rasis. iii. al.

Dioscor. li. 4.

CAbage is of twoo properties, of bindyng the bellie, and makyng laxatiue, the iuce of Cabages lightly boiled in freshe Beefe brothe is laxatiue, but the substaunce of this herbe is harde of digestion, but if it bee sodden twise, the brothe of it will binde the bellie, if it be tempered with Allume: This herbe hath vertue to clense a newe redde Leprosie, laid vpon the sore place, in the maner of a plaster, but to conclude of this herbe, the brothe of it hath vertue, to kepe a man from dronkennes, as *Aristotell*, *Rasis*, and *Auicen*, doth reporte, eaten before meat or drinke. And this is good to make potage withall, and is a profitable herbe in a common wealthe, whiche the Fleminges sell dere, but we haue it growe in our owne gardens, if we would preferre our owne commoditie before idelnesse, and not suffer weedes to growe where herbes should be plāted. If Fenegrice and this be sodden plaster waies it helpeth the Goute. The leaues sodden with Hony, healeth Vlcers and Cankers, and killeth wormes in the belly. Ther be sondry kindes of wortes, bothe Garden, Fielde & See, much like to eche other in vertue. There be great plentie growing betwene Alborought and Horthford in Suffolke vppon the Sea shore.

Marcellus.

What

what is the vertue of Rue, or herbe Grace?

Rewe called herbe grace.

Hillarius.

I Tell thee this herbe is very hot and bitter, and doth burne, because of his hotnesse in the thirde degree. If a littell of this Rue be stamped and sodden in wine and dronke, it is an excellent medecine against Poyson and Pestilence. With Roses and Vineger, and Rue stamped together, & put into a Forhead clothe or Biggen, & applied vnto the Temples of the head or Forhead doth seace greuous payne in the head. And in like maner it helpeth the biting of Serpentes, and of Dogges, stamped with Vineger, manie nice people can not abide it, crying fie it stinkes. The seede of this herbe beten in pouder, and put in freshe clarified Butter, and Pitche melted together, is good for them to drinke that are bruised. The seed of this Rue beyng dried, and beaten into pouder, with the pouders of sweet Callamus and longe Pepper, sodden in white Wine, this being dronke warme, helpeth the winde in the small guttes.

Poysone.

Payne in the heade.

Against biting of Dogges, and serpentes.

Bullein experience many tymes.

Marcellus.

what is the vertue of Lettice?

Lettice.

Hillarius.

IT doeth mightily encrease Mylke in womans brestes, and therfore it is called Lettice, as *Marciall* saith, first shalbe geuen to the vertue and power, To encrease milke in womens breastes euerie hower. Lettice is an herbe, colde and moyst, and very comfortable for a hotte stomacke, bringeth sleape, molifieth the belly, the drier it be eaten, the better it is. I meane if it be not muche washed in water, adding cleane salet Oyle, Suger, and Vineger to it, it abateth carnal lust: and muche vse of it, dulleth the sight. The seede is precious against hot diseases, dronke with Ptisantes. There is an herbe called Rocked gentill, that partely smelleth like a Fox, whiche is very hot, an encreaser of seede, this herbe must alwaies be eaten with Lettice. The roote therof sodden in watter will draw foorth broken bones, & will helpe the coughe in yonge children. The seede vehemently doeth expell vrine dronke in white wine, and killeth wormes, and tempered with an Ox gaule, to clense blacke spottes in the face or skinne after stripes.

To encrease Mylke.

Comforte against hote choller in the stomacke.

Ill for sight.

To abate the lust.

An encrease of seede.

Broken bones.

Cough.

Dioscor. lib. ii. Cap. cxxxiiii.

Marcellus.

what is the vertue of Myntes?

Myntes.

Hillarius.

MYntes be of two kindes, garden, and wilde Myntes, they be hotte vnto the thirde degree, and drie in the seconde degree. Garden Myntes be best: the pouder of this with the iuce of Pomgranets, stoppeth vomittes, helpeth sighyng, clenseth hotte choller. Three braunches of this sodden with wine, doth healpe repletion dronke fastyng. This iuce tempered with good Triakel, and

Stoppyng of vomites.

Repletion.

To kill wormes.

Byting of a Dogge.

To helpe the Collike.

eaten of children in mornynges, will kill wormes, and stamped with salte, and applie it to the bityng of a Dogge, it will heale it. It is holsome sodden with windie meates & Pealon. &c. and soddē in posset ale with Fenell, it encreaseth vitall seede. It is not beste for Chollerike complexion, but good for fleugmatike, & indifferent for Melancholie, and it will stoppe bloud, stamped and aplied to the place: the iuce of Mintes be beste to mingle in a medicen against poison, the pouder of Mintes are good in potage to helpe digestion. & to make swete breath.

To make swete brethe.

Marcellus.

Dandelyon.

What is the vertue of Dandelion, or Goule teeth?

Hillarius.

The hend.
Sowthistell

IT is temperate, colde, and drie, with Roses and Vinegar tempered together, it helpeth the hedde in hote diseases, the Sowethistell called *Soncus*, hath the same vertue, and so hath Cicorie, if thei bee sodden, thei lose the bellie, and quencheth heate, whiche burneth in the stomacke, and defendeth the hedde from hote smokyng vapours, and purgeth yellowe choller, and rebateth venerus and fleshely heate, and is good to be sodden, and dronke in hote burning Agues, though this herbe bee commonly knowen, and counted of many as a vile wede, yet it is reported of *Dioscorides*, to bee an excellent herbe, and is called Lions teeth.

To loose the belly.
Yellowe choler.
Burnynge Agues.

Marcellus.

Hyssop.

What is the vertue of Hysope?

Hilarius.

Dioscor. lib. 3.

AN herbe commonly knowen, growyng in gardens, and hote in the third degree, it hath vertue to make humours thinne and warme: sodden with Figges, Rewe, and Honie, in clene water, and dronke, it greatly helpeth the sickines in the lunges, olde coughes, rotten humours, drippynges upon the lunges, sodden with Erius, and graines of Paradice, called the Cardamon, it mightelie purgeth, and dryngeth good colour, Figges, Salt, Nitrum, and Hysoppe stamped together, and applied to the Spiene, helpeth it moche, and taketh awaie the water, that runneth betwene the skin, and the flesh: sodden with Oximel, it clenseth fleume. How be it, *Galen* writeth but little of this herbe in his eight booke of simples, but saith that it is drie, and hote in the thirde degree. But this herbe was used in the olde Testamente, in the tyme of the bloudie Sacrifice. And the holy Prophet in his. li. Psalme, saieth unto almightie God: Sprinkle me oh Lorde, with Hysop. &c. God graunte us all to haue suche blessed plantes, of that Hysop in our gardens, whiche haue vertue to heale al sicknesses of the soule, defiled with sinne.

Sikines in the lunges, Old coughes Rotten humours.
To helpe the Spiene.
Fleume.

Marcellus.

Wyne.

What is the vertue of wine?

Hillarius.

Hillarius.

HIPOCRATES saith, of a customable thing cometh lesser hurt then thinges not vsed, whereof I gather that they whiche drinke wine moderately with measure doeth profit them muche, and maketh good digestion, but those people that vse to drinke wine seldome times, be distempered. White wine if it be cleare is holsome to be dronke before meate, for it preserueth the body and perfeth quickely to the bladder, but if it be dronke vpon a full stomache, it will rather make oppilacion, or stoppyng of the meseraites, because it doth swiftly drive foode downe, before nature hath of him selfe digested it: and the nature of white wine is of lesse warmenesse The seconde wine is pure Claret, of a cleare Jacent, or yelow choler, this wine doth greatly norish and warme the body, and it is an holsome wine with meate, & is good for fleugmatike folke, but very vnholsome for younge childzen: for *Galen* saieth *Vinum pueris inimicum*, because it heateth aboue nature, and hurteth the head. Nor for them whiche haue hot Liuers, or paines in the head, occasioned of hot vapours, or smokes, for it is like vnto fier, and flare. The thirde is blacke or depe Redde wine which is thicke, a stopper of the belly, a corrupter of the bloud, a breder of the stone, hurtefull to olde men, and profitable to few men, except they haue the blouddy flux. And for the election of wine *Auicen* saieth, that wine is best, that is betwene new and olde, cleare, declinyng somewhat to Redde or Amber, of good Odoure, neither sharpe nor sweete, but equall betweene twoo, for it hath vertue not only to make humours temperate, warme and moist, but also to expell euell matter, whiche corrupteth the stomache and bloud. In Somer it ought to be delaied with pure cleane water, as *Aristotle* saith in his Problemes, and not this, that in drie yeres, wines be best and most holsome: but in watry yeares, the Grapes be corrupted, whiche wine doth bring to the body many euill diseases, as Dropsies, Timpanies, fluxes, Rumes, windes and such like, as *Galen* saith: And thus to conclude of wine, almightie God did ordaine it for the greate comfort of mankinde, to be taken moderately, but to ber dronke with excesse, it is vnholsome, and is a poyson most venemous, it relaxeth the sinewes, bringeth Palsie, Falling sicknesse, in olde persons, hot Feuers, Frauzies, Fightyng, Lechery, & a consumyng of the Liuer to the Cholerike: and generally there is no credence to be geuen to dronkardes, although they be mighty men. It maketh me like vnto monsters with countenaunce like to burning cooles. It dishonoreth noble men, and beggereth poore men, and nearehand killeth as many as be slain in cruell battailes, the more it is to be lamented. *Plato in secundo de legibus* commaunded that non vnder .xxii. yeres olde should drinke wine. And this wise man doth shew a reason saiyng: *Non oportet ignem igni adijcere*. One fier ought not to be put to an other or cupled together, for they will deuoure eche other, because there is no meane betwene them, but extreme in one degree. And the wordes of king Lamuel be these against dronken

Hip in ii. lib. aphari.

Digestion.

White wine. *Auenzoar in. 6 colig.*

Rasis in lib. 26. con. ca. 1.

Claret wine warmeth the body.

Galen lib. de tue sani. ca. 9

Wyne is an enemie to childzen.

Red wine corrupteth bloud.

Auicen in. 3. prim 2. doc. cap. 8.

To know good wine.

When wine is best.

Gen in 1rg. cen.

Wyne moderatly comforteth.

A glasse for all excesse wine bibbers to looke in.

Plato ix. 2. legibus.

Prouerb. 30.

Prouer. xxxi. dronken princes or Iudges. *Noli regibus ô Lamuel, noli regibus dare vinum quia nullum secretū, vbi regnat ebrietas ne forte bibant & obliuiscantur iudiciorum & mutent causam filiorum paupe ris, &c.* Oh Lamuel it is not fit for kinges, it is not for kinges to drinke wine. For there is no secret where dronkenes raineth, least thei beyng dronke forget the law: and peruart or change the iudgement of poore vnennes children. Giue wine to suche as be condempned to death, and wine to suche as mourne, that thei maie drinke it and forget their misery and aduersitie. I conclude that wine is holsome for colde complections and cruddie stomackes, euell for cholerike, immoderatly taken: a prince to princes, and a confounder of Iudges, and finally the floud of Letha to the afflicted, to make them forget their miseries.

Letha a flud whose water did cause men to forget thē liues when thei drāk of it

Marcellus.

waters. What is the vertue of the common water of Ryuers, Springes and Fountaynes. &c.

Hillarius.

Gal. 3. de vic. acu. libr. ii. fer. ii. WAter is one of the foure elementes, more lighter then earth, heuier then fier and ayre. But this water which is here amonges vs in Riuers, Pondes, Springes, Fluddes and Seas, be no pure waters, for they be mingled with sundrie ayres, corruptions, grosenes, and softnes. Notwithstandyng in all our meates and drinkes, water is vsed, and amongest all liuyng creatures cannot be forborne, both Man, Beast, Fishe, Fowle, Herbe. &c. haue neede of water. And

What kinde of water is best.

Auicen lib. ii fen. iii. de dispositionibus. Auicen saith, the clay water is pure, for the clay clenseth the water: that water is better then the water that runneth ouer grauell or stones, so that it be pure Clay and voide of corruption. Also waters running towarde the East be pure, comyng out of hard stony Rockes, and a pinte of that water is lighter then a pinte of the standyng water of welles or Pooles, the lighter the water, the better it is. Also waters that is put in wine. &c. ought first to be sodden, or it be occupied, and so the fier doeth clense it from corruption. Standyng waters, and waters runnyng neare vnto Cities and Townes, or Marrish groundes, woddes, and fennes, be euer full of corruption, because there is so muche filthe in them of Carrions, and rotten dunge. &c. The hier the water doth fall, the better it is, Yse, and Snowe water be very groase, and be hurtefull to the bodies of men and beastes. To drinke colde water is euell, for it will stoppe the bodie, and engender Melancholie. Salt water clenseth a man from Scabs, Iche, and moyste humours, it killeth Lice, and wasteth bloud betwene the shinne and the flesh, but it is most hurtfull to the stomache: but the vapour and smoke of it is good for them that hath the dropsie. If one that is bitten with a mad Dogge, bee sodenly caste into a swifte runnyng Riuer, and so plunged vp and downe, three or foure times, hangynge by the waste in a stronge Linnen cloth, it wil helpe him by the reason of the great sudden feare, in that Melancholy passion, saith *Dioscorides*. And *Auicen* saieth

Salt water healeth scabs

water

water wherin steele is quenched, is good to bee geuen to him that is bitten with a mad Dogge. Also *Auicen* sayth, who so euer is bitten of a mad Dogge, and is vehemently afraide when he seeth his face in a vessell of water, and knoweth him self, it is a sygne that he shall not die. Also bathes for the clensyng of the corrupt bodies of men, be made of cleane water, without water, men were more defiled then beastes, for it is annutriment of euery liuyng creature, sensible, and insensible. There is a riuer runnyng at Rome called Tiber, whose water is of suche vertue, that it will remayne in a vessell of stone, by the space of an hundred yeares vncorrupted, as sayeth *Petrus, Andreus, Mathiolus*, vpon *Dioscorides*. There was sometime neare vnto that auncient and old Citie called Agrigentum, sacred welles, whiche were of suche vertue, that the water brought foorth suche precious Oile, that the bodies which were anoynted therwith, were clensed of sundrie and diuers diseases. Let vs not be forgetfull of that noble riuer Tagus in Spain, in whō swimeth diuers kindes of fishes, vnder whose stremes, lieth plentie of golden sandes, what shall we say, vnto the capital Riuer of al this worlde called *Nilus*, runneth all *Ethiopia* and Egipt, in which Egipt ther is no Rayne, but only the swellyng and ouerflowyng of that fludde, which being fallne downe within his bankes, ekteloues great plentie of spices, Herbes, Plantes, and fruites do grow, in so muche that the people of the lande doo liue with out any greate trauell, payne, or labour, the cause of the aboundaunce, and swelling of this famous riuer saith *Galen*, is when the Snowes be melted, through the greate heate of the sonne in the Mountaines of *Ethiopia*, the *Ocian* mightie sea of all the worlde, the mother of fishes, straūge monsters, stones of diuers natures, seperature of landes, enuironer of Ilandes, the water therof through a long continuall boyling ouer the fier, is cōuerted into salt. Also in the Northe partes of Scotland nere and vpon the said *Ocian* sea sticks, braunches, and bordes of broken shippes, falling into the same Sea, vpon these thinges be engendered foules or birdes, whiche wee commonly call Brantes, or Barnakles, a kinde of small Geese, whiche we do se commonly in this Realme all of one coulere and bignes, their Egges were neuer seen amongest vs, thei haue none other generation then I haue saied: although to the incredible and ignorant, it semeth vntrue, whose fantesies I force not of, but of the truth. There be also waters in the Northy partes of the *Ocian* sea, which doth frese for euer more, whose Ice is nothing els but Christal, for Christal is of no other generation. There be waters of an other nature here in England called *Aqua Calida*, or the hotte Bathes, at a place so named called Bathe, whose water doth neuer freese through extreme coldnesse, but is euer warme, which hath vertue to helpe sore, scabed, mangie, if I may so terme them: many haue come thither lame, and haue gone away without corruption of the flesh, contrarion of sinewes, lamenes of limmes, or weakenesse of nature, and this is a blessyng of God amongest vs, to haue so precious a iewell. There is a well neare hande

The goodlie vertues of cōmon water.

Of Nilus that noble flood.

The cause why Nilus doe flowe.

The cause of Barnacles.

The cause of Christall.

The effectes of the bathes at the toune of Bathe.

of

of the like effecte at Buckestone, whose water hath doone many and sundry good cuers, bothe to the sore, and lame: yet these waters are reported to be so gentill ỳ they will not vsurpe or steale from Guiaacii his vertue and good seruice, whiche it daily doeth to his Neapolitan, French, or English frēdes, you knowe what I meane. what shal I say more of water of deepe welles, which be warme in winter, by the reason that heate is in the bowels of thearth, & colde in Sōmer, because heate is aboue the yearth. There is a noble well called *Alyssus* in *Arcadia*, and who so drinketh of this water, shalbe deliuered of the venome or biting of madde Dogges. There be diuers welles at Nantwiche, &c. wherof is made great plentie of good white Salt, very riche and profitable to our common wealth. I will not forget the well of Silo and the sacred floud of Jordaine, whiche was the first water of Baptisme where as Jesus Christ our Sauiour was Baptised himself, whose beginning is from the heddes of Jor, and Dan, or from a Fountaine called *Panade* so named of *Cæsarea*, in this Riuer is plenty of good fishes, it is a swete noble floud where Christe Jesus our sauiour, did shewe miracles. But *Asphaltites* saieth *Plini*, will suffer nothing to sinche into it, Bull nor Cammell, &c. in this floud is plenty of Bytumen where was Sodome and Gomor, somtime the deade Sea. And thus I make an ende of water on the yearth: Raine water is bindyng and stoppyng of nature, water is a very good seruaunt, but it is a cruell maister.

guiaacii is of greater vertue thā Bath or Buckstons wels, against the nosegaie of Naples.

The ded sea.

Marcellus.

what is the vertue of Beere and Ale?

Hilarius.

ALe doeth engender grosse humoures in the body, but if it be made of good Barley malte, & of holsome water, & very well sodden, and standc. v. or vi. daies, vntill it be cleare, is holsome, especially for hotte Cholorithe persones hauyng burning Feuers. But if Ale bee very swete and not wel sodden in the bruing, it bringeth inflamacion of winde, and fleum into the belly. If it be very sower, it nippeth and kreateth the guttes, and is euill for thei yes, to them that be very Flegmatike, Ale is very grosse, but to temperate bodies, it encreaseth bloud, it is partly laxatiue and prouoketh vrine. Cleane brued Beere, if it be not very strong, brued with good Hoppes doeth clense the body from corruption, and is very holsome for the Liuer, it is an vsuall or common drinke in moste places of England, which in deede is hurte, and made worse, with many rotten Hoppes, or Hoppes dried like dust, which cometh from beyonde sea: but although there come many good Hoppes from thence: yet it is knowen that the goodly fieldes, & fruitefull groundes of Englande doe bryng foorthe to mannes vse, as good Hoppes as groweth in any place of the worlde, as by proofe I knowe in many places of the Countrey of Suffolke, where they bre we their Beere with the Hoppes that growe vpon their owne groundes, as in

Although Beere & Ale be compounded yet I haue here placed the after water, wherof thei receiue their greatest substaince.

a place

a place called Brissard, nere to an old famus castle, called Frampyngha and in many other places of the countrie. Thus to cõclude of Ale and Bere, thei haue none soche vertue, nor goodnes, as wine hath: and the surfettes whiche be taken of them, through dronkenes, be worse then the surfetes of wine. Knowe this, that to drinke Ale or Bere, of any emptie stomache moderatly, hurteth not, but doeth good. But if one be fasting hungrie, or emptie, and drinke moche wine, it will hurt the sinewes, and bringeth Crampe, sharpe Agues, and Palseis, as *Auicen, Auenzois & Rasis* saieth. The rinkepichers had a good medicen prepared for thē: for the Maior of London, vpon a politike cõsideracion, *Anno.1560.* made an order against mightie Bere and Ale: as well for the healeth of the cõmons of London, as for their profite. Where at the Ale knightes, wer not little offended, and doe continue still as true soldiours, to the strõg Bere & Ale, which is their capitain, notwithstãding my lorde maiors decree, as it plainly appereth, in their sluthyng, red, coppred noses. For strong Ale haue soche vertue and worthines, that he can not be so persecuted, afflicted, yea, and banished, but his disciples moste constantly will folowe him, to thende of their liues. Therfore thei shal haue *Bacchus* blessing for their labours. But yet thende of Drunkardes and Glutons bee miserable: therefore my *Marcellus* heare that moste prudent and wisest prince lyng Salomon, saiyng: *Noli esse in conuiuiis potatorum, nec in comessationibus eorum, qui carnes ad vescendum conferunt liquida vacantes potibus, & dantes symbola, conspuuntur & vestietur pannis dormitatio. &c.* Kepe no companie with wine bibbers, and riotous eaters of fleche. For soche as be drunkardes and rioters, shall come to pouertie. And he that is giuē to moche slepe, with ragged clothes. &c. Lo, these be the rewardes of soche cõpanions and vnthrifties.

Marcellus.

THanke you for your good counsaile, good Hillarius, you haue spoken indifferently: and you haue alledged good writers, but specially Salomon, whose wordes be well placed, againste riotours and drunkardes, with their rewardes, as pouertie, shame, and ragges. &c. For abusyng the good creatures, and blessynges of God, but to vse them in good order, thei be our seruauntes, and we maie take them for our nede. I praie you saie some thyng of bread, whiche is the chiefe foode, to all liuyng men in this lande.

Hilarius.

THE beste bread is made of cleane whete, whiche groweth in clate ground: lightly Leuened, meanly Salted, and the bread to be baken in the ouen, not extremely hote, lest it be burned. Nor also lesse then meanly hote, lest the bread be heauie and rawe: the lighter the bread is, and the more fuller of the holes, the holsomer it is. *Auicen*, and *Rasis* saie. And also Bread muste neither bee eaten newe baked, nor very stale, or olde, for the one causeth drinesse, thurst, and smokyng in the hedde, troublyng the brainꝭ and eyes, through the heate thereof. The other drieth the bodie,

c.i. and

Salt house of Flanders.

Surfettes of Ale, & Beare *Auicē. ii. ter. tra. capi. viii. Auero. in cō. Rasis in. iiii. almen. cap. v.*

The meane baked bread, the beste.

Auic. in. v. col. Rasis in. xxx. in almā. cap. What bread is beste.

and bringeth melancholy humours, hurting memorie. The beſt bread is that, that is of a daie old: and the loues or manchedes, maie neither be great nor little, but meane, for the fire in ſmall loues, drieth vp the moiſtnes or vertue of the bread, and in greate loues, it leueth rawnes and groſenes. Rede *Galen*, in the properties of bread, ſodden bread, whiche is called Simnelles, or Crachnelles, bee very vnholſome, and hurteth many one. Rye bread is windie, and hurtfull to many, therefore it muſt be well ſalted, and baken with Aniſedes. And cõmonly cruſtes of bread, be drie and burned: thei doe engender choler aduſte and melãcholie humours. Therfore in greate mennes houſes, the bread is chipped, and ſo largely pared, that moche of it abuſed, and ſhamfully made into ſoſſe for Dogges: whiche would feede a greate nomber of poore people, but many men bee more affectionate to Dogges, then to men. Barly bread doeth clenſe, and make the bodie leane.

Bread of a daie olde.

Galen. li. alimẽt. capi. ii.

Good bread not holdome.

Barly bread.

Yet thus moche more of bread. If a Manchette ſtande all night in Borage water, and in the morning giuen to a man, that is newe fallen madde, it will helpe hym, dyng it. xiiii. daies: beyng letten blood in Cephalica, a paine in the forehed. Alſo a cake or Manchet, made in this maner, and daily eaten. ℥. viii. halfe in the morning, and as moche at night, helpeth *Gomorra paſſio*, or runnyng of the raines. A pound of fine flower, and the fine dried pouders of Walnuttes, Cheſtnuttes, Hafill nuttes, Filberdes, Nutmegges, Almondes, and *Piſtacia* thefe. vii. hindes of Nuttes. ℥. iii. tempered with this meale, and red wine, and ſo make your bread. There is alſo a hinde of Biſquit, made with Aniſedes holſome for the lunges, or the reumatike perſones. Calamus, long Peper Ginger, Spichnard, and Galinga, bee good to put into the breades of them, whiche haue Dropſie, or Tympanie.

Maiſter Roger Bretages Medicine, brought from Rome, written by a learned Italian Doctour.

Marcellus.

What is the vertue of Peares?

Hillarius.

Peares.

There be of diuers kinds of Peres, heauier then Apples, not good vntill thei be very ripe, vnleſſe thei be tenderly roſted, or baken, and eatẽ after meales. There is a kind of Peares, groing in the Citee of Norwiche, called the Blache Freres Peare, very dilicious and pleaſaunt, and no leſſe profitable vnto a hote ſtomache, as I hard it reported, by a right worſhipfull Phiſicion of theſame Citee, called Doctour Mankeilde, whiche ſaied, he thought thoſe Peares, without all compariſon, were the beſte that grewe in any place of Englande. *Dioſcorides* ſaieth *Libr. i. Capi. cxxxii.* That all Peares doe ſtoppe and binde, ſo doe the leaues, and therefore ſaieth he, plaſters be wholſome made of thẽ, to ſtoppe vomites and laxis. There maie Lye bee made of Peare tree braunches, or barkes: whiche is holſom to ſeeth wilde Peares in, that be called ſtrãgling, or choke Peares. For ſo ſodden, thei do take awaie venome or hurte: theſame Aſhes dooe helpe men, beyng drunken in white wine, that be almoſte ſtrangled with Mouſtrums, or ſoche like. Peares haue many names, as Peare Robert, Peare Jhon, Buſchops bleſſynges,

The operation of Peares

Blache Freres Peares of Norwiche

Aſhes made of wild pere tree, the vertue thereof.

blessynges, with other prette names. The redde warden is of greate vertue, conserued, rosted, or bakē, to quenche choller.

Marcellus.

What is the vertue of Apples? Apples.

Hilarius.

APples be very cold and windie, hard to digeste, engenderers of ill blood, hurtfull to the flegmatike persones, good to cholerike stomaches, if thei be through ripe, but beste if thei be rosted, or bakē and eaten with grose Peper to bedward. Thei bee of many kindes, as Costardes, the grene Cotes, the Pippen, the quene Aple, and so forthe, the distilled water of Apples, Camphere, Vinegar and Milke, is a good medicen, to anoint the faces of childzen, that haue the small Poches, when the saied Poches be ripe, to kepe them from pittes or erres, prouided, that thei haue giuen them in their Milke Saffron, or Methridatum, to expell the venome, and kepe them from the aire, duryng the saied sickenesse. The pappe of an Aple with Rose water, applied to the yes, doue quenche the burnyng, and take awaie the rednes of theim. Apples bee good in Winter, and prouoke vrine: eate theim with a little Salte. Tartes of Apples with Anisedes, make swete breath: there is a windy drinke made of it. Cider: Vergis is not greatly to be lauded, albeit, custome doe permit it.

The operacion of Apples. Dioscoridi Lib. i. cap. iij. For choller & stomache. Costarde, grene cote, Pepins. A medicen for the smalle Poches.

Marcellus.

What is the vertue of Peches? Peaches.

Hilarius.

THE leaues be hote, for if thei be stamped in plaster wise, and applied vnto the bellie, thei kill wormes, the fruite is colde, and very good for the stomache, thei bee good to bee eaten of theim, that haue stinkyng breathes, of hote causes, eaten of any emptie stomache, as the countaill of *Galen*, whiche saieth, if thei be eaten after meate, thei doe corrupt, bothe in them selues, and the meates lately eaten, & thei be binders of the bellie: but Quinces bee moste comfortable after meate, and thei doe enclose the stomach, and letteth vapours to ascende into the brain, and stoppeth vomites. Folkes that be swolne in their bodies, & vse to eate quinces with the grose pouder of Gallinga, Spikenard, Callamus, and Ginger, shall receiue comfort, thei maie be eaten before meate, of the saied sicke pacientes, as well as after, but moche vse of them, bee not so profitable, as delectable to the eaters of them.

The operacion of Peches. Hot stomach. Against stinkyng brethes. Quinces wholsome. Swellinges

Marcellus.

What be the vertue of Quinces? Any more then thus: Quinces.

Hillarius.

IF thy stomach be very hote, or moiste, or thy bellie laxatiue, then Quinces be good to be eaten before meate, beyng rosted, or eatē colde, and in this case, the tarter be the better, and Pomgarnetes Pōgranetes.

The operacion of quinces

Isaack in pertí. die.

tes be of the same vertue, as Isaac saieth: but eaten after meate, thei doe enclose the stomache, and moiste the bellie, thei ought not to be vsed in common meates: the custome of the hurteth the sinewes, but in the waie of medicen thei bee excellent, and the cores beyng taken out, and preserued in Honie, or kept in their musselege, then thei maie long continue, to the vse of rostyng, or bakyng, for thei bee perillous to the stomach eaten rawe, but preserued, thei doe mightely preuaile against dronkenes, thei be colde in the first degree, and drie in the beginnyng of the seconde.

Quinces rawe hurteth

Against drõkenesse.

Marcellus.

Cheries.

What is the vertue of Cheries?

Hillarius.

The operacion of Cheries

Against hote Choler.

Galen de alimen.

Ra. lib. xxiii. Capit.

Dioscor. in libr. i. capi. cxxix.

THE tarte Cheries vndoubtedly, bee more wholsomer then the swete, and eaten before meate, dooe mollifie the bellie, prepare digestion, and thei bee moste excellent against hotte burnyng choler, thei be good also after meate, and be of many kindes, as blacke red, and pale, the red Cherie partely tarte is beste, *Galen* and *Rasis*, greatly commende this frute. This frute is cold and moiste in the first degree. And the gumme of a Cherie tree, sodden in wine and drunke, haue all these properties saieth *Dioscorides*: helpeth old coughes, giue good colour to the face, sharpe the sight, maketh perfite digestiõ, and maketh clene the raines from grauell. *Plinii* saieth, *Libr. xv. Capi. xxv.* it was a straunge thing to se Cheris at Rome, vntill soche tyme, as *Lucullus* the noble Romain vanquished *Mithridates*, the kyng of Pontus. And from thens cam Cheris at that time to Rome, whiche was aboute the incarnacion of our Lorde Christ. lxxiii. yeres. And then within fewe yeres after, all Italie was full, & then moste part of Fraunce: and so to this our great Britain chiefly in Kent, whereas greate plentie doe growe yerely.

Marcellus.

What is the vertue of Grapes, Raisines, Prunes, Barberies, Orynges, and Medlers?

Hillarius.

Grapes.

Galen de alimen. ii. Rasis in. iiii. alman. xx.

HIppocrates saieth: that the white Grapes, bee better then the blacke, and wholsomer when thei are twoo or three daies gathered from the vine, then presently pulled from it, and if thei be swete, thei be partly nutratiue, and warme the bodie, and vnto this agreeth *Galen*, and *Rasis*, whiche semeth to commende swete Grapes, aboue Dates, saiyng: although thei bee not so warme, yet thei doe not stop the bodie, or make opelacion as Dates doe. Thei be wholsome to be eaten before meate, euen as Nuttes bee good after fishe: towardes the Southe, and Southe Easte partes of the worlde, there bee many growyng in diuers Regions, whereof the Wines bee made, the farthest from vs, the hotter wine, there be very good grapes growyng

growyng here in Englande, in many places, as partly I haue seen. Raisons of the Sonne, be very wholsome, and comfort digestion, but the stones and rindes, would be refused: and then thei be good for the splen and liuer, so be Aligante. *Rasis* doeth moche commende them, but vndoubtedly, the small Raisons be hurtfull to the splen. Prunes, and Damaskins haue vertue to relaxe the bellie, if thei be swete and ripe, thei doe nourishe very little, but quenche choller. Grapes, Raisones, Prunes, Plumes, and Sloes, if thei be sower, bee all binders of the bellie. And so is the Barbery, called *Oxiacantha*, and Orinages, excepte the saied Orinages be condited with Sugar, and then thei be good coolers, againste hotte choller, whose rindes be hotte, and drie of nature. The fruite called the Medler, is vsed for a medicen, and not for meate, prouoketh vrine, and of nature is stiptiche.

Raisones.

To comfort digestion.

Splene and Liuer.

Swete prunes bee laxatiue, but arte be binding.

Oxiacantha, called the Barberie.

Mespila called the Medler.

Marcellus.

What is the vertue of Capers and Oliues?

Hillarius.

Capers and Oliues.

Reshe Capers be hotte, and drie in the seconde degree, and eaten before meates, doe greatly comfort digestion: and bee the beste thynges for the Splene, or to clense melancholie, so is the oile of Capers to anoint the Splene, or left side, that can be taken. Preserued Oliues in Salte, eaten at the beginnyng of meales, doe greatly fortefie the stomache, and relaxeth the bellie, clenseth the liuer, and is hote and drie, in the seconde degree. The decoction of Caper barkes, helpe the Splene, beyng dronke.

Good for the Splene.

Marcellus.

What is the vertue of Aloes?

Aloes.

Hillarius.

Two kindes of Aloes.

There bee twoo kindes of Aloes, one is named *Succatrina*, whiche is like a liuer, clere, brittle, bitter, coloured betwene redde and yellowe: this is beste for medicenes, a little of this tempered with Rose water, and beyng put into the yes, helpeth the droppyng, and watrie yes. Also it is put into many excellent medicenes, laxatiue, as Sakron, Mirrhe, Aloes, mingled together, in the forme of pilles, is the moste excellente medicen againste the Pestilence, as it is writeten in this booke folowyng. Honie and Aloes mingled together, doe take awaie the markes of stripes, and also doe mundifie sores, and vlcers, it doeth clense the aboundaunce of choller and fleume from the stomach, it is not good to be taken in Winter. For *Auicen* doeth forbidde it, but in the Spring tyme, or Haruest, the pouder therof, the waight of a frēch croune, mingeled with the water of Honie, or Wede, and so dronke in the morning, it doeth clense bothe Choller and fleume. There is an other grosse Aloes, which is good for horse, tempered with Ale, and ministered, as well to other greate beastes, as horses, the waight of halfe

To help watrie yes.

Against the Pestilence, called pilule Rufi.

Markes of stripes, in the skinne.

To clense choler and fleume.

A cause of the Emeroides.

an vnce, and thus moche haue I saied of Aloes: but if Aloes be cleane washed, thei be the holsomer, many vnwashed Aloes, will cause Emeroides.

Marcellus.

What is the vertue of Dictamnum?

Hillarius.

IT is of a singuler vertue, leaued like vnto Penerial, but greater, and somwhat rough, and tasteth like Ginger, whē it is bitten on: this herbe is incomperable, for his singuler goodnes, in spedy deliueraunce of ded children from their mothers, beyng drunke in syruppe. There be twoo kindes of theim, the one called *Dictamnum*, and the other *Pseudodictamnum*, one of the garden, thother of the field: and haue many rootes, the leaues be onely occupied, and not the stalkes, being sodden in wine, it draweth corruption, out of depe woundes, if any man be wounded with Iron: as Dager, spere, naile, piece of harneis, haile shotte, or maile, droppe in the iuce of this herbe, in the saied wounde, and eftsones it will draw forthe the Iron, therin fixed, so that the paciente drinke of thesame herbe in wine. *Dioscorides* reporteth, that wilde beastes, and Goates emong the Grekes, whē thei were wounded with arrowes, did feede on this herbe, whose vertue caste out the arrowes, and healed the wounde. It will doe the like also to mankinde, if he be not smitten with a mortall wound. The smoke of this Dittan, called *Dictamnum*, do drive awaie any liuyng thing from manne, that are venemous, as Tode, Neute, Skorpion. &c. And the noble Poete Virgil doe greatly cōmende thesame precious herbe, with these pleasaunt swete verses, saiyng:

Dictamnum is a good soueraine salue for a foulbowne in the fete.

Dioscorides Lib iii. capit. xxxi.

A marueilus worke of Dictamnum.

Libr. xii. Æneidos.

Hic venus indigno nati concussa dolore
Dictamnum genitrix Cretæ carpit ab Ida,
Puberibus caudem foliis, & flora commentem
Purpurio: non illa feris incognita capris
Gramina, cum tergo volucres hæsere sagittæ.

Mercellus.

I praie you, what is the nature of Helenium, called Enula campana, whiche we common plain people call Alacampano.

Hillarius.

THis herbe of worthie memorie, haue thus been called, as some doe saie, from the battaill of Troie: which was before the incarnacion of Gods onely soonne, our God and saiuour Jesus Christ. 1189. And then was named Elenium, of the lamentable pitifull teares of Helena, wife to Menelaus, when she was violētly taken awaie by Paris into Phrigia, hauyng this herbe in her hande. Or as other doe

Enula campana

A fable perhappes.

do saie, this noble Helena made a goolye medicen of this herbe, against the dedly venime, or poisone of Serpentes. And Plini reporteth, that Julius Augustus the Emperour, did eate of this daily with his meat. It preuaileth against poison, it dooe comfort the harte, as it is saied: *Enula campana reddit præcordia sana. Auic.* The wine of this herbe, dooe clense the lighers, breast, and lunges: and swallowed with cleane Honie, it causeth to spit, and breaketh winde. Balme and this herbe be great frendes to the harte: and if it be sodden with Rue, it preuaileth against colike, and ruptures, whiche cometh of winde: it is not exactly hote and drie. It is very comfortable in bathes, to washe and clense the bodie from filth, itche, skabbes, and kepe the partes of the body warme, and make them redde, that were pale: and is good for *ischiadas* called *Siatica*, or paines in ye huccle bones, applied plaster waies warme. The roote is of greate vertue, saieth *Galen Libr. vj. Simplic. Medic.* If it bee champed, saieth Plini, fasting in the morning, it will confirme and stablishe the teeth: and the oile is good againste the tourmentes of the guttes, whiche be vexed with winde, and helpeth the sinewes. If any wilde beast fall in any net, died with the same Enula, thei shalbe poisoned there with: as *Galen* saieth in his booke *de Theriaca ad pisonem*, but some wisemen doe thinke rather it bee a fable, then a true historie. And thus I dooe ende of this good herbe, whose chief vertue is in the rootes.

A bitter diffinition.

Auicen sieth. Can. cap. Enulacampana.

Mercellus.

What is a Taskill good for, besides the Clothe workers businesse, within his shoppe.

Hillarius.

Taskell is called *Dipsacus* in Greke, by a contrary name, for it receiueth in concauite and holonesse, dewe and raine, to releue the drinelle. It is also called *Virga pastoris*, Shepardes rodde, and Fullers Thistell. There bee twoo kindes, one wilde and vnprofitable: the other is a good seruant in the common wealth, for trimming of clothe and cappes, and it is a litle Taskell. The rootes and leaues with the prickes, be drie in the seconde degree: if this herbe be sodden in water to a thicknesse, and drawen through a straiuer, and sodden againe vnto a more thicknes, this laied vpon chappes, or places opened with winde, as in Marche, it healeth them. The same put into a Fistula, doeth heale it, and taketh awaie Wartes, so saieth *Dioscorides* and *Plini.*

Taskell.

Marcellus.

What doe you saie of an herbe, called *Hypericon*?

Hillarius.

Dioscorides calleth this herbe *Libr. tertio Capitulum. Clilii. Hypericum, Chamæpityn, Androsæmon*, or *Corion*, with sochye coppie of names: The seede dooe partely smell like Rosen. If this herbe bee chafed and broken in ones hande, it sendeth forthe a bloodie iuce, saieth he, the seedes be blacke, and the flower yellowe, it groweth in the more

Hypericon, Ie. Ihons herbe, weede grasse, or wort.

A cause of ryse Emeroides.

an vnce, and thus moche haue I saied of Aloes: but if Aloes be cleane washed, thei be the holsomer, many vnwashed Aloes, will cause Emeroides.

Marcellus.

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A bitter diffinicion.

Auicen sieth, Can. cap. Enulacampana.

Marcellus.

What is a Tassill good for, besides the Clothe workers businesse, within his shoppe.

Hillarius.

A Tasell is called *Dipsacus* in Greke, by a contrary name, for it receiueth in concauite and holonesse, de we and raine, to relieue the drinesse. It is also called *Virga pastoris*, Sheperdes rodde, and Fullers Thistell. There bee twoo kindes, one wilde and vnprofitable: the other is a good seruant in the common wealth, for trimming of clothe and cappes, and it is a stiffe Tasell. The rootes and leaues with the prickes, be drie in the seconde egree: if this herbe be sodden in water to a thicknesse, and drawen through a strainer, and sodden againe vnto a more thichnes, this laied vpon chappes, or places opened with winde, as in Marche, it healeth theim. The same put into a Fistula, doeth heale it, and taketh awaie Wartes, so saieth *Dioscorides* and *Plini*.

Tassell.

Marcellus.

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Hypericon, S. Johns herbe, weede grasse, or worte.

neth of July, and Auguſt, and is commonly knowen in euery place: and of temperament or nature, is hotte and drie. *Galen* ſaieth, it prouoketh vrine: all the herbe muſt be put to the medicen, as to ſalues, then it healeth moiſte and ſtinkyng putrified ſores. And beyng dronke, either the water, the Syruppe, the iuce, or pouder, healeth *Iſchiadis*, or the Siatica, of theſame minde is *Dioſcorides*. But thei muſt drinke of the ſede ſaieth he, by the ſpace of. xl. daies. And this Saincte Jhons worte or herbe, helpeth tartians or quartaines, dronke with wine: the iuce healeth any burnte place, and is good for the ſtone. *Aſirum*, *Androſemum* and *Coris*, be kinſfolke. But the ſeedes of *Aſirum* will purge, thei differ in forme. But for tyme, ſauour, place, and nature, thei bee moche like one vnto the other: And are all named emong vs, ſainct Jhons worte or herbe.

Galen Libr. viii. Simplex. medicamentorum.

Marcellus.

Our fieldes doe growe full of Scadios, euery mere and balke is full of it in June: Some dooe vſe this herbe for the Peſtilens, commonly called the plague. Wherefore doe the learned men, as *Dioſcorides* and *Galen* ſaie it is good.

Hillarius.

Cabioſa ſo named of old tyme, becauſe it is giuen in drinke inwardly, or ointmentes outwardly, to heale ſcabbes, ſores, corrupcion in the ſtomache, yea, and is moſt frend emong all other herbes, in the tyme of the Peſtilence, to drinke the water with Mithridatum a morynynges. It ſtoppeth the bloodie flixe, and Hemeroides, and anointment made thereof, healeth *Antrax*, called the Carbuncle, or hotte burnyng Peſtilence, boche, or fearfull ſore. *Galen* ſaith *Lib. vii. Simplicium medicam.* that it is hot, drie, and bitter. And haue vertue to binde, drie, and ſtop, it will ioine a freſhe wounde together. The iuce dropped into the ye, healeth it, if it be pricked or bleede. It is good to be dropped into foule runnyng moiſte eares: it ſhould ſeme, beyng bothe hotte and drie. If it be ſodden in wine, and dronke, it drieth ſuperfluous humors. *Dioſcorides* calleth it *Stoebe*, the flowers is like a Blewe or white thrummed hatte, the ſtalk rough, the vpper leaues ragged, and the leaues next the groſe rootes be plainer. Vnder whom often tymes, Frogges will ſhadowe theim ſelues, from the heate of the date: hoppyng and playyng vnder theſe leaues, whiche to them is a pleaſaunt Tente or pauillion, ſaieth *Ariſtophanes*, whiche maie a plade, wherein Frogges made paſtime.

Scabius for ſcabbes, it taketh ỹ name of the propertie, the righte name is Stoebe or Spoda there be two kindes of thē,

Marcellus.

Bugloſe. What is the vertue of Bugloſſe?

Hillarius.

To comforte the harte. Franſie. It is an herbe moſte temperate, betwene hotte and colde, of an excellent vertue, a comforter of the hart, a purger of melancholie, a quieter of the franſie, a purger of the drine, holſome to be dronke in wine, but moſte effectually in ſyruppe, *Dioſcorides*, and *Galen* doth greatly commende this herbe, and that doeth daily experience proue.

Marcellus.

Marcellus.

What is the vertue of Basill? Basill.

Hillarius.

THis herbe is warme in the seconde degree, hauyng the vertue of moistnes, and if it be sodden in wine, with Spicknarde, and dronke, it is good against dropsies, windes, fleumes, coldnes of the harte, hardnes of the stomache. The sauour of Basill doeth comfort the brain and harte, the vse of this herbe in meates, doeth decaie the sight. Ocimum or swet oder, or redolent. Dropsie. For the brain and harte.

Mercellus.

What is the vertue of Polipodie? Polipodie.

Hillarius.

IF this herbe be sodde with Beates, and Mallowes, in the broth of a Henne, and dronke, it will lose the bellie, and clense fleume. the roote of this herbe, beyng drie, and beaten in fine pouder, and drawen into the nosethrilles, helpeth a disease called *Polipus. Galen*, and *Attuarius*, affirmeth that .3.i. of the rootes of Sene, sodde with Polipodie in Mede, or Honie, and so strained, doth purge choller and melancollie, without paine. It is of the like vertue and effecte, sodden in the broth of a Henne, or Ptisane, and is of order temperate, relaxyng. Fleume. *Attua in li. de cõpo. med.*

Marcellus.

What is the vertue of Burnete? whiche in Sommer tyme is vsed to bee put in bowles, & glasses of wine, serued at the table.

Hillarius.

IT is very pleasaunt to be putte in cleane cuppes, goblettes, or peces, wherein is cleane Frenche wine, it maketh it pleasaunte with the iuce of Lemondes, and good white sugar, it hath golden flowers, grene leaues, purple rootes of the out side, & white within: and doeth drie and binde, and stoppeth the bloody flixe very well. *Potentylla.*

Marcellus.

What is the vertue of Spinage? Spinage.

Hillarius.

IT is an herbe moche vsed in meate, colde and moiste in the first degree: it mollifieth, and maketh lokte the bellie, it is good for them that be hotte and drie, and ill for flegmatike men. Mollefiyng.

Marcellus.

What is the vertue of vinegar? Vinegar.

Hillarius.

VInegar is colde and drie, and is hurtfull for them that bee melancollie, but when it is dronke, or powred vpon an outwarde wounde, it stoppeth the blood, it also killeth hotte apostumacions The propertie of vinegar

To helpe goute.

cions of *Erisippilas*: it is an enemie to the Sinewes, Vinegar and Brimstone sodden together, is good for the goute, to washe it with all. Vinegar tempered with wolle, helpeth a disease called *Soda*, in the hedde, applied warme vnto the place. It is good in Sause, for warme and moiste men: Vinegar with cleane clarified Honie, *Penidies*, and faire water sodden together, doeth greatly helpe the paines of the throte, lunges, and stoppyng the winde, and quencheth hotte diseases. And sharp Vinegar mingeled with Salte, and put vpon the bityng of a Dogge, doeth heale it: and against poison it is excellent, chiefly to drinke a little thereof against the Pestilence, in a mornyng.

Paines in the throte.

Bityng of a Dogge.

Against the Pestilence.

Mercellus.

Setwall.

What is the vertue of Setwall?

Hillarius.

Theophrastus of Setwall.

IT is hotte and drie in the seconde degree, and is good, the pouder thereof to be drunke, is moste of effect against the pestilence, except Mithridatum. It is good against poison, winde, choller, and colde passions of the harte: and doeth restraine vomites, the waight of. viii. ℈. doeth suffice to bee drunke in Ale or wine, vpon an emptie stomache.

Vomites stramed.

Marcellus.

Mellilote. Hertula, or kinges crown

What is the vertue of Mellilote?

Hillarius.

IT hath vertue to ripe, and is more hotter then colde, Mellilote Flaxeseede, Rose leaues, Camphere, and womannes Milke, tempered together, doeth make a goodly medicen, against the hotte inflamacion of the yes. If this herbe be drunke in wine, it doeth mollifie the hardnes of the stomache and liuer: the moste excellent plaster against the paines of the Splene, doeth *Mesue* describe, whiche is made of Mellilote. Vinegar, Roses, and Mellilote together, helpeth headache, applied it to the forehedde in a clothe.

For the yes, stomack, and liuer.

To helpe the Splene.

Marcellus.

Tyme.

What is the vertue of Tyme?

Hillarius.

IT is vehemente of heate, with drinesse in the thirde degree, *Dioscorides* saieth, if it bee dronke with Vinegar and Salt, it purgeth fleume: sodden with Honie or Mede, it hath vertue to clense the lunges, and the breast, matrix raines, and blader, and killeth wormes. The pouder of Tyme eaten in Potage, is holsome for the ye sight: *Theophrastus* saith, there be twoo kindes of Tyme, thone white, thother blackeshe. There be no flowers growing in feldes or gardens, better beloued of Bene, then the flowers of Time: and that yere wherin the greatest plentie of these flowers be seen, that same yere Honie doth abound,

Theop. lib. ii. Capi. vi.

and

and when thei bee scase, and not fertill, then there is little, or no good honie ỹ yere. *Dioscorides* saieth in his. iiii. boke, that *Epithymon* is the flower of the harder Tyme. ℥. i. of Tyme dried, and beate in pouder, mingeled with. ℥. iiii. of Orimell, and drunke of an emptie stomach, before diner and supper, helpeth the stomache, guttes, matrixe, and blader: and is good for them that haue redde blered iyes, and for those that bee tormented of the goute. *Galen* commendeth Tyme in his. vi. booke of Simples, so doeth *Aetius* with these commendacions aforesaid. The whiter the Tyme is, with white and purple flowers, the better it is, the blacker the worse. And thus I doe cõclude of Tyme, desiryng God that we maie spende the tyme well to his glory, and profite of our neighbour, for tyme cannot be called again, but by little and little slippes awaie, thei whiche Godly obserue the tyme, in tyme to come, shall receiue the frutes of their owne labours, with happie liues, quiete myndes, and blessed endes: wheras the shamefull abusers of tyme, and misusers of themselues. Although euill spent time, seme well vnto them, yet their liues be wicked, their labor fruitlesse, and their ende horrible: as ones shall appere when death doeth come, whiche is thende of euery tyme.

Time cannot bee called againe.

Mercellus.

What is the vertue of swete Calamus odoratus, called Calamus Aromaticus?

Swete Calamus odoratus.

Hillarius.

IT is an excellent swete roote, and profitable for men, if the Poticares kepe it not, vntill it bee rotten: it is hotte and drie in the beginning, & to the middes of the second degree. It hath power to clense, to drie, and to waste, all windes within the bodie, without hurt. *Galen* doth greatly commende the sauour of it: Thei that drinke of this roote sodden in wine, shall haue remedy of the white Morphewe, and recouer good colours in their faces, and this haue I often proued. It helpeth to clense, purge, and drie, the water that is betwene the skin, and the flesshe: beyng drunke with the sedes of Smalage, Parsely, and Fenell, sodden well together and strained, it helpeth crampes, and sicknes in the sinewes, being dronke with wine, sodden with Sage and fresshe Cappers: it helpeth the coldnes of the splene, liuer, and raines. Also it augmenteth seede of generacion, and purge termes menstrual if the pouder be dronke. What is better in Morme wood, or Sage Ale, then Calamus to be dronke: for them whiche haue the dropsie, as Asclides. &c. It wil expulse and put out sores in the blader, and make the stinkyng vrine to be swete: truely it is a noble herbe, but the vertue is in the roote.

To waste winde in the bodie.

A remedy for the white Morphewe.

Seede augmented.

Marcellus.

What is the vertue of Ginger?

Ginger.

Hillarius.

It

Auerois in.v. in coll. Mesuæ in.iiii distint.

IT is hote in the thirde degree, and moiste in the ende of the first, if it be vncolloured, white, and not roten, it is very good, moste chiefly if it bee conserued and grene, as *Mesua* saieth, it maketh warme a cold stomacke, and consumeth windes, helpeth euill digestiō and maketh meate go easely downe into the stomache.

Marcellus.

Oile Oliues beste.

What is the vertue of oile made of Oliues?

Hillarius.

To digeste colde herbes.

GRene oile of Oliues, is the mother of all Oiles, whiche doeth drawe into her owne nature, the vertues of herbes, leaues, flowers, fruites, and rootes, sweete Sallet oile is wholsome, to digest colde herbes, and Sallettes, tempered with sharpe Vinegar and Sugar: newe Oile doeth moiste, and warme the stomache, but olde oile corrupteth the stomache, and cleaueth to the Lunges, and maketh one hoarse. Oile of Roses, and sharpe Vinegar tempered together, is good to anoint the foreheds of them, that be troubled with extreme heate, or frensie: so that Bugloss be sodden in their Posletale, or els drynke the syruppes of Endiue, or Bugloss. There bee many goodly vertues in compounded oiles, bothe to make hote, and to coole the bodie, whē it is extreme hotte, as the greate learned man *Mesue*, hath described in his *Antidotarii*. Of oiles, you shall haue plentie followyng.

Auerois comm*ē*ded oile in *quīto de oniū.*

Oile of roses.

Againste Frensies.

Marcellus.

Rosemarie.

What is the vertue of Rosemarie?

Hillarius.

Kinges euill

ROsemarie is an herbe of greate vertue, hotte and drie, sodden in Wine, and dronke before meate: it doeth heale the Kynges euill, or paines in the throte, as *Dioscorides*, and *Galen* saieth. The sauour of it doeth comfort the braine and harte, the flowers of Rosemarie is an excellent Cordiall, called *di Anthos*, and be good after Feuers, or for Melancholie men. And the seedes dronke in wine, helpeth the fallyng sickenes, and paines of the breast.

The braine comforted.

Marcellus.

Agremonie.

What is the vertue of Agrimonie?

Hillarius.

Olde sore.

Ioscorides saieth, that if this herbe with Swines grease, be stamped together, and laied vpon an olde rotten sore beyng hote, it hath vertue to heale it. The seede of this herbe dronke with wine, it is good againste the bityng of Serpentes, stoppyng of the Liuer, and bloodie flixe. The syrup of it is good to open the liuer.

Bityng of Serpentes.

Marcellus.

Mugworte.

What is the vertue of Mugworte?

Hillarius.

Mugworte,

Mugwort, Fetherfewe, and Tanſie, be very hote and dꝛie, in the ſeconde degree: Mugwoꝛte, Spurge, and Oile of Almondes, tempered plaſterwiſe, and applied colde to the ſicke pained ſtomacke, will dꝛyng health. It is good in bathes ſaieth *Galen*, it is wholſome foꝛ women: it clenſeth, warmeth, comfoꝛteth the matrixe, and breaketh the ſtone. *Plini* ſaieth, it is good againſt bityng of Serpentes, and holſome foꝛ trauailyng men, if thei cary it, it lighten them from werines Tanſie doeth kill and caſte woꝛmes from childꝛen, dꝛonke with wine, a colde plaſter ſtamped, and laied vpon the bellie of a woman, whoſe childe is dedde within her: it will ſeperate the dedde childe, from the liuyng mother. *Galen* ſaieth in his firſt booke of Simples, there bee twoo kindes of Mugwoꝛte. The one is commonly knowen to vs, the other groweth nere the ſea ſide: thei be bothe of ſinguler vertues, their waters beyng ſtilled, their ſyꝛuppes pꝛepared, bee very wholſome foꝛ the coꝛrupted, oꝛ ſtopped matrixe: and alſo the herbe is good foꝛ bathes, in ſoche purpoſes foꝛ women. And was firſte founde of a noble Quene, named *Artimiſia*, wife to *Mauſolus*, kyng of *Caria*, whiche was bothe learned in herbes and plantes, chaſte of life, comely of perſon: and ſo loued her huſbande, that when he was dedde, ſhe made a ſepulcher, whiche was ſo erellent, coſtly, and riche, that it was compted to be one of the wonders, and greateſt maruailes of the woꝛlde, ſhe called this herbe *Latifolia*, and *Tenuifolia*, after her owne name, *Artemiſia*.

A pained ſtomacke.

Wꝛeakyng the ſtone.

Killing woꝛmes in childꝛē

A pꝛeſent help of a ded child.

To note.

Marcellus.

What is the vertue of Parſeley, and Saxifrage?

Hillarius.

Thei haue vertue to breake the ſtone: Parſeley is hote in the ſecond degree, and dꝛie in the middeſt of the third. The ſede dꝛonke with white wine: pꝛouoketh the menſtruall tearmes, as *Dioſcorides* ſaieth, alſo Smallage hath the like vertue, as furder appereth.

Mercellus.

Now ſaie on, and ſhewe to me, my good maiſter, I pꝛaie you, of *Elleborus* the white, and of *Elleborus* the blacke.

Hillarius.

Elleborus Candidus, whiche cauſeth vomites, very ſtronge and daungerous foꝛ conuulcion, and is called *Albus*: becauſe the roote is whitiſhe, long ſtalkes, reddiſhe leaues, with ribbes in them, in the foꝛme of Planten leaues. Many yellowe flowers, gꝛowing vpon ſtalkes, by them ſelues and gꝛowyng in colde gꝛoundes. The rootes muſte bee gathered in Harueſt: and this herbe is hote and dꝛie, in the thirde degree. And is perilous to bee giuen, to women with childe, olde folkes and childꝛen: oꝛ to tender people, oꝛ in winter, but in Sommer onely.

How to correct Elleborus albus.

and before supper. But one dragme, put in Wine or Furmentie: but firste doe thus. Cutte a Radishe roote in the greate ende, cliue it ouerthwarte: then put in your *Elleborus Albus* into it, one night, or twelue howers, then presse it harde, whiche will not onely take the venim from this *Elleborus*. But also giue it vertue, that it shall not hurte nature, or put the bodie into daunger, whē vomites approcheth. This wil helpe falling sickness, *Vertigo*, Melancholly, madnesse, white Leprosie, windes in the guttes, Dropsie, Timpanie, Goutes, Quartens, Coughes, and many soche like, and maketh neselyng. &c.

Of Elleborus niger,

Elleborus nigar, is called *Melampodion*, not onely for the blacknes: but the inuenter was called *Melampus*, a keper of goates. It is hote and drie in the third degree, and is planted in the Garden, and is Beares foote: black rough, hearie rootes, like the bulbe vpon the breast of a foule, whiche we call the Cocke of Turkie. It haue all the vertues, that the white haue, and more, three penie waight in pouder dronke, cast forthe wormes, clense fleume, melancholie, and dropsie. And will clense the matrixe, and expulse, or caste forthe the dedde childe. It is good for *Pessares* for women: the iuce is good, for to be put into the eare against defnes. In plasters, it killeth wormes: the iuce thereof helpeth horse, for the bottes, and Swine that be infected. Or els if it be putte into their eares, it will helpe theim, when thei be pained in their heddes. No beastes dare eate thereof, it is so bitter, nor foules, but onely Quailes: As *Aristotle*, *Auicen*, *Galen*, and *Lucretius* affirmeth. These herbes bee wholsome in outward plasters, to clense melancholie, and to drie fleume.

Marcellus.

What is the vertue of Centaurie? Or *fell terræ*

Hillarius.

PLINI saieth, that the syrupe of this herbe, dronke with a little Vinegar and Salt, doeth clense the bodie: the leaues and flowers be of greate vertue, to be sodden, and dronke against all rawe humours of grosse fleumes, waterie, or windie. It doeth clense cruent or bloody matter, within the bodies of men or women: the pouder of this herbe, is good in pessaries for women, causing the dedde childe, to depart from the mother. And is wholsome against the Pestilence, in the tyme of Winter: and is hote and drie, and of two kindes, and healeth bothe olde and newe woundes, as *Galen* writeth to *Papian*, of the vertue of little Centaurie. This herbe was founde with his vertue, by that olde noble clarke *Chyron Centaurus*, the inuerter of Herbes, Astronomie, and Musike.

Marcellus.

What is the vertue of Venerialle?

Hillarius.

IT is an herbe of moche vertue and profite, hotte and drie in the third degree, *Dioscorides* saieth: if this herbe be sodden with Honie, and Aloes, and dronke. It will clense the Liuer, and purge the blood

blood moste chiefly: it helpeth the lunges. *Simeon Sethi* saieth, if a woman drinke it with white wine: it will also prouoke, and clense the termes menstruall. And is also a very wholsome potherbe, and moche vsed emong Puddyng makers: whiche was inuented of some Phisician, because of the warmnes and goodnes againste melancholie. The iuce with Vinegar, put into the nose, is good againste the Frensie, or Lunatike sickenes.

Marcellus.

What is *Lichen* called Liuerwoorte, that growe in welles, darke colde places, and rockes?

Hillarius.

Without all doubte *Lichen* dooe so growe in darcke places, and is called Liuerwort: for it is good againste the sickenesse of the Liuer, it is colde and drie. Yet it hath a watrie humour, it is vnpleasaunte in sauour: it stoppeth the bloodie flixe, it healeth a ryng worme, saith *Dioscorides*: stamped with Honie, it helpeth the yellowe Janders, if the mouth and tongue be anointed therwith. The iuce stoppeth woundes frō bledyng, *Galen* and *Plini* agreeth to thesame. *hepatica lichē* called Liuerwoorte. *Dioſco. li.iiii. Capi.xlviii.*

Marcellus.

What saie you then of the herbe, belong to the Lunges, called Lungwoorte?

Hillarius.

Leonardus Fuchsius saieth, *Pulmonaria* doe growe out of the Oke tree, or stonie places, hauyng softe leaues, the vpper side grene, and the nether whitishe, with little small bladers, vpon the crūpled leaues, and the whole lumpe of this herbe, saieth he, is like the Lunges of mankinde. It is dryng and bindyng, and not cold and moiste, as some doe affirme: and the reason is, because it growe frō the Oke, whiche is of thesame nature, and temperamente. And this herbe dooe close newe woundes togither: moste chiefly it helpeth the Lunges, or spittyng of blood, and stoppeth termes immoderate, and the bloodie flixe. Mary *Mathiolus* doe saie, that Lungwort haue leaues like to Buglosse: sharp, rough, white spottes, purple flowers, very like to the greate Dogges tongue. It hath thesame vertue, that the other haue, and woorketh one effecte: therefore it is no errour, to call theim bothe a like, Lungwoorte, or *Pulmonaria*. Specially, because twoo greate learned men, so call them of their elders and vertues. The last Lungwoorte, did *Iulianus Maroſtica*, a noble Phisicion vse to seeth in water, to the one halfe, puttyng in Sugar, and made a simple syrup, to giue his pacientes, to stoppe spittyng of blood, and to heale sores of the lunges. Lungwoorte because it is like the lunges of man. *Super Dioſco. lib.4.cap.48* Julianus Marostica his syrupe for the lunges.

Mercellus.

What saie you then to Mercurie, what is the vertue, and why is it so named?

Hillarius.

Mercurie.

THis aunciente inuented herbe, was founde of *Mercurius*, whiche flouriſhed about. 164. yeres, before Chriſtes birth. He was the ſonne of Maia, this man was afterwarde called one of the Goddes, for his wonderous wiſedome, and inuencion of Muſike, and other Artes. He emong all other herbes, ſo loued this, that he for the ſingular goodnes therof, he called it after his owne name, Mercurie. whereof there bee twoo kindes, male and female: the firſte haue blackiſhe leaues, the ſecond whitiſhe, thei be hote and drie in the firſt degree. *Dioſcorides* ſaieth, this doe moue the benefite of the bellie: thei be very good for women, after their naturall termes be paſt, to drinke either in ſyrup, or decoction, to helpe concepcion. The male Mercurie for men, the female for women. This Mercurie is very good in gliſters laxatiue: we call Rumex Mercurie, whiche haue golden Sandes vpon the backeſide of the leaues, whiche be alſo ſolutiue, and beneficiall for the bellie. Sodden with Mallowes, doe purge the bellie, and expulſe fleume, but it anoieth the ſtomacke, ſaieth *Plini.*

Mercurie helpeth conception.

Marcellus.

Mallowes.

MAllowes ſo called, *ab emolliendo alui nomen traxit*, it taketh his name of molifiyng the bellie: and thei bee good with Lettis, parboiled and eaten in fine Sallet oile, to molifie the bellie.

Mallowes for nature be very good
To relaxe the bellie, and purge the blood.

Hillarius.

Galen. li. vii. ſimplic.

Dioſcorides and *Galen* ſaieth, there bee twoo kindes of theim, one of the garden, whiche is greate with flowers like Roſes, called *Biſmalue*, and the leſſer kinde of the fielde and wood: this herbe is commonly knowen. The more that Mallowes be watrie the leſſer thei be of vertue, and the drier the ſeedes are, the more thei be of ſtrēgth. And Mallowes be moiſte and ſlimie of nature, relaxing the bellie, but hurtfull for the ſtomacke, ſaieth *Dioſcorides*, the leaues with Salt and honie eaten, healeth the paines of the throte, and *Anginæ*. But vſed in woundes or ſores, put in no Salte, thei heale the ſtingyng of Bees: thei bee excellent good in gliſters, to purge for the bellie, raines, and ſtone. The roote ſodden and dronke, and eftſones vomited, doe preuaile againſte poiſone: the leaues ſtamped, and tempered in oile, dooe take runnyng vlcers from the hedde. And ſodden in vrin or piſſe, it taketh awaie ſkurfe, ſkabbes, &c. from the face. The roote ſodden ſofte, and laied warme vpon a womans breaſt, with blacke wolle, doe heale the ſame, whē it aketh, burneth, ſwelleth, or is harde. So will the leaues

A medicene for womens breaſtes.

ues, one handfull sodden in Oile and wine, purge women, saith *Plini*. The leaues sodden in wine, warme applied to the mouthe of the matrire, after deliueraunce of the childe, doe staie the fallyng doune, and maketh softe. It is good against the feuer, called *Sacra ignis*, the holy fire: whiche we call sainct Anthonies fire. Sodden in Oile and Uinegar: and applied to the member, where as it burneth. The seedes dronke in wine, doe clense the stomache from noisomnes, and rotten stinking fleume and melancholie. The iuce often tymes dronke of Mallowes, helpeth from the fallyng euill: and also clense the Lunges, and cause one to speake cleare, saieth *Simeon Sethi*.

There is also an other Mallowe, called *Althæa, Althos* dooe signifie medicene, or remedie: this Mallowe so named, is excellente in vertue. I thinke it to be that, whiche we call the Frenche Mallowe: the leaues and the flowers be hotte and drie, in the first degree, and so be the rootes in the beginnyng of the secõd degree. Sodden with Swines grece Goose grece, and Terebintin applied to the bellie, to asswage the greuous swellyng, burnyng, or inflation. The same medicene dooe open thynges venemous within the members, that be stopped, saith *Dioscorides*. Seeth the roote in wine, and drinke this wine, it openeth vrine, clense the raines, ease the stone: and is good for *Ischiades*, called Siatica, ruptures, and the bloodie flixe. *Galen* saieth *Lib. vi. Simpli. medicamen.* the seedes be good for the stone and raines: the roote sodden, doe stoppe the bloodie flixe. *Theophrastus* saith, to be dronke in swete wine, helpeth ruptures, and the cough, and with oile, it healeth vlcers. And sodden with flesche it doeth conglutinate, or ioyne together, thynges seperate within the bodie: and yet it digesteth, looseth, and concocteth crude matter, saieth *Galen*. The leaues sodden in white wine, quencheth the heate, and abateth the swellyng of a womans breast. Who is able to giue more commendacion or praise to any herbe, then to this herbe, for the singular medicen called *Didithæa*, whiche is in the booke of Compoundes. Mallowes bee commended of all good writers. *Plinius* saieth, that the Mallowes in Arabia, within seuen monethes bee so fertill, and lustie in growyng, that thei be as bigge as staues forthwith, he call thē trees. Furder he writeth a marueilous historie of a Mallowe, whiche was monstruous to beholde. There was saie he, in Mauritania, somtyme a garden, where *Hysperides* (whiche were the .iii. doughters of *Atlas*, which kept the garden) wherein grewe Orynges, called the golden Apples, taken awaie by Hercules, in this Garden grewe a Mallowe, twentie foote long: and no man was able to fadom the same, Suche like Mallowes groweth in Inde, & thus I end of Mallowes, good frend *Marcellus*

Althos doe signifie medicene.

Dioscori. lib. iii. capit. 146.

Plini. Libr. xix. Capi. iiii.

Marcellus.

Curste fellowes, and tauntyng marchauntes, will saie in derision skorne, and mockage, when thei bee angrie with others. I care not for theim, no, not a Rushe: is a Rushe of so small an estimacion, and nothyng worthy: As it is counted.

Hillarius.

Sir Thomas Rushe.

RUshes doe growe in Fennes, and drie groundes, and bee commonly knowen. And I my self did knowe a Rushe, growyng in a Fenne side, by Oxforde in Suffolke, that might haue spente three hundred Markes by yere. &c. Was not this Rushe of good estimacion? A fewe soche Rushes be better, then many greate Trees and Bushes. But *Marcellus* thou dooest not knowe that countrey, where sometyme I did dwell, at a place called Blarall, nere to that Rushe Bushe: I would all the Rushes within this Realme, were as riche in value: it would make a flourishing common wealth, and moche plentie, no beggers, but riches, and a golden worlde.

Mercellus.

Pouertie is better emong the common people, then aboundaunce of riches.

THE olde prouerbe is, wishers and woulders, be no good housholders: And if there were soche plentie, fare well labour, arte, learnyng, and obedience: But neede is the pricke and whippe, that cause the Plowman to trauell, the Mariner to saile, the Scholemaister to teache. And to conclude, euery manne to labour in his calling, through whiche labour and industrie, the teachyng of youth, the gouernemente of age, the buildyng of Cities, the mainteinaunce of good lawes: the rewardyng of vertues: the punishement of vices: the defendyng of enemies, and rewardyng of frendes. And obedience to princes be mainteined. Whereas through soche aboundaunce, al wer cast awaie: and euery man would be a maister. Euery one would disdaine seruice: and so at length, all should be tourned into slauery, and the harmonie of the common wealth, should be chaunged into horror, wheras no order is. Example, if all the pipes in the Organes, wer of one tune, or one degree vnpleasaunt wer that Musike. But here will I stoppe, and laie a strawe, and fall into my bias againe. I praie thee answere me, what a very Rushe is, whiche groweth in the felde.

If harpstrynges were of one degree, vnpleasaunte were that hermonie.

Hillarius.

COmmonly knowen, and of sondrie kindes, as Rushes growyng in Riuers, and runnyng streames: as there be greate plentie rounde about the Ile of Ely, my natiue countrey, whereof the plain people make Mattes, and horse collers, of the greater Rushes. And of the smaller thei make lightes or Candelles for the Winter. Rushes that growe vpon drie groundes, bee good to strewe in Halles, Chambers, and Galleries to walke vpon, defendyng apparell, as traines of gounes, and kertles from duste. Rushes be olde Courtiers, and when thei be nothyng worthe: then thei be caste out of the doores, so be many that dooe tread vpon theim. A Rushe is called *Iuncus*, that is a Bulle Rushe, the Rushe bearyng blacke seedes, is called *Atrifer*, whose seedes drunke in Medicen, dooe stoppe flixe, and termes immoderate: and the same seedes be good for to cause slepe. *Galen* speakyng of *Iuncus*, he saieth

Old Rushes and old courtiers, be paste pleasure.

Lib. viii. simplic. medica.

the

some bare seede, whiche is good in medicen, that is to bring slepe. The other that haue no seedes, be vnprofitable. *Dioscorides* saieth, the seedes of the Ruche of Inde doe bryng slepe, vsed in pocion.

There is also *Iuncus odoratus*, of twoo sortes, *Plini* doe call the first *Triangularis*, it smelleth as swete as the Rose, when it is broken. In other *Rotundus* the Apothecaries doe call it *Squinantum*, and groweth in *Africa*, but yet *Dioscorides* is of that minde. The beste growe nere to Babilon: because this *Squinantum* is no Englishe herbe, vsed onely of the Apothicaries, we haue it like Ote strawe, and is called *Iuncus*. The flower is *Anthos*, as all flowers be so named in Grece: this herbe, flower, or roote, dronke with Peper, doe helpe the Dropsie, beyng vsed: and is good for the lunges, splene, and raines. The roote of *Squinans* herbe, is hote and drie, and is against winde, collike, dropsie, fleume or crude rawe matter in the bodie, or any mẽber of the same beaten into pouder, and dronke in wine. *Dioscl. pri. Capi. xvi.*

Marcellus.

Woodbinde.

O how swete and pleasaunte is Woodbinde, in Woodes or Arbours, after a tender soft rain: and how frendly doe this herbe if I maie so name it, imbrace the bodies, armes and branches of trees, with his long windyng stalkes, and tender leaues, openyng or spreding forthe his swete Lillis, like ladies fingers, emõg the thornes or bushes. Is this Woodbinde so profitable, as pleasaunt. I praie you tell me.

Hillarius.

Sondrie names of Woodbinde, as Periclymenon, because it winde aboute the next trees and Bushes, that it growe vnto.

WOodbinde called *Silua mater, Caprifolium, Lilium inter spinas Periclymenõ* This herbe is so commonly knowen, that I neede not discribe the forme thereof: for thou hast doen well therof thy selfe. But to the vertue of this Woodbinde, in temperamente or nature, it is vehemently cuttyng and dryng, as *Galen* saieth, *Libri. viii. Simplic. medicamentorum*, the leaues bee sower. The oile of this is good, to anointe any parte of the bodie, that is nõme or very colde: and the water is good to be dronke against pissyng of blood. And also the Syrruppe is good for the Lunges, or one dragme dronke in wine, is very good for the splene, that is stopped, or corrupt lunges. And there is nothyng (in ointmentes for wonndes of the hedde) better then this Woodbinde: and Woodbinde water is holsome for sores in the throte and mouthe. And it is saied, that women, whiche vse to drinke plentifull, or moche of this water, it will make them barren.

Marcellus.

There is a long windyng weede, hauyng the propertie of Woodbinde, in spredyng, windyng, and imbrasyng, or lasyng bushes, braunches and hedges: the leaues somewhat like Iue, and flowers like to white cuppes or belles, what call you it?

Hillarius.

The Belle woodbinde *Smylax*. *Dioſco. li iiii. Capit. xxxv.*

THis is called *Helixinus*, *Smilax*, or *Campanelle*, or the belle woodbinde, *Antonius Muſe* ſaieth, the leaues in likenes, colour and forme, be betwene Mercurie and Planten. But *Dioſcorides* ſaieth, thei be like Iue, and the iuce of the leaues ſo drunke, or ſodden in wine, doe make the bellie laratiue, and nothing els can I report, but that it is noiſom emong herbes and Flare.

Marcellus.

WHat is the bertue of Senturion, whiche growe almoſte in euery Medowe, in Maie and June. Thei haue ſweté pleaſante purple flowers, and of diuers colours, and thei bee ſone gone after June come in.

Hillarius.

teſticuli canis Dogs ſtones

THis herbe haue ſondrie names, as *teſticulus Canis*, or *Orchis*, or in the Grece *Cynoſorchim*, *Serapias*, or Dogges ſtones. In the biſchoprike of Duriſme, in a place called Warrell there, the people doe call it Crowfoote, although Crowfoote is an other herbe. This *teſticulus*, or ſauyng your reuerence Balloche flower, haue twoo ſtones, and is named *Orchis*, and other three ſtones, whiche is called *Triorchis*, with many ſpotted leaues, like a Snake. These be of kindes, male and female, greate and litle, of bothe ſortes. Some will haue *Satyrion*, whiche you call Senturiõ and Dogges tongue, bothe one: but thei do erre, and miſtake the matter, that make no diſtinction betwene them. For there is diſſaunce betwene them, by the iudgement of the ye: although that in bertue, thei be not moche vnlike, and thus ſaieth *Petrus Andreus Mathiolus*, vpon *Dioſcorides* and he doe proue it by this reaſon: the rootes of Dogges ſtones, be like other beaſtes ſtones, thei be long, twoo hangyng, one higher then the other, that whiche hangeth beneath is full, and will ſinke in water, the other ſtone is hollowe, and will ſwim). And this concluſion did one maiſter Jhon Sharman, an auncient good practiſioner of Norfolke, shewe me long ſins, but the ſtones of the Satyre be round, without grene, within very white, when the rinde is of, and ſwelled great, leaued like to the gardē Lilly, but ſmaller, bēdyng to the ground: ſone broken, and thre leaues in nomber. Then there is an other of the kind of *teſticuli* called *Palma Chriſti*, whoſe rootes bee like handes, with fingers. *Auicen* call theim golden fingers, and be of nature of the greater *teſticles*. The greater *teſticles* be hote & moiſte, and eaten, either in Goates milke, Dia, or Syruppe: thei will prouoke abundantly to *Venus*. But the little kinde, eaten either whole or in pouder, doe quenche, coole, and withſtande the ſaid *Venus*: and bringeth to dame nature, cold, tremblyng Saturne, whiche is colde and drie. But *Galen* ſaieth, *Satyrion* or Satires ſtones, be hote and moiſte, ſwete to taſt vpon, and doe as the great *teſticles*, and more aboundauntly, and be good againſt runnyng of the raines, and cõſumption. &c. Giuen to the frātike bodie, or one whoſe ſinewes be weake in hande, in palſie it helpeth theim: The ſeede. ℈. i. ſine in pouder,

Libro. iii. in Cap. 124. 125. 126. 127.

Satyrus is a beaſt, hauyng a heede like a mā, and body like a Goate, and named Godes of the woodes, and thei firſt ſolde this herbe of Dioſcorides, to ſtirre vp carnall luſte.

pouder dronke in wine, mornyng and euenyng: or diner and supper, vsed a long time, healeth the fallyng euill. *Nicolaus Florentinus* saieth, it helpeth the quartaine, and it stoppeth the bloodie flixe, sodden in redde wine, and healeth stinkyng vlcers, made in plaster. *Diasatiron* is made of this, whiche is of vertue moste excellēt, as appereth in the cōpoundes.

Mercellus.

What is the vertue of *Ligusticum*, called Louage, with the long blacke seedes, and long white rootes?

Hillarius.

THE herbe is great, with large braunches, stalke and leaues smellyng moche like to Smalage, but moche sweter: it is called *Ligusticum*, bicause it was first found in Liguria, and we cal it Louage here in England, the Italian cal it *Ligustico*, the roote, herbe, and seede, broied and sodden in wine, or the decoction of Ptisane, or Barley water, will clense the lunges, open the vesselles of the vrine: prouoketh termes, or secrete infirmities, healeth woundes thereby, beyng sodden and applied to Phlegmon, or hardnesse in any outward member, is made softe. And warme applied in the maner of a plaster, to the bellie of a woman, whose childe is dedde, ekkones is sent forthe from natures moste secrete Chamber. And the seede finely beaten in pouder, put into some wholsome thinne broth, or wine of a persyng nature, doe shower the raines, clense the splene, and amende the liuer: expulseth the secondes, after the birthe of children, and driueth forthe winde. *Plini* saith, that the seedes will stoppe the bellie, and is good against the bityng of serpentes. &c. But the seede eaten alone, prouoke vomites, and sometyme therefore saieth he, it muste be giuen with Rewe: and so the seede is good for the dropsie. The rootes sodden and the decoction dronke, is very wholsome for the Femenine kinde, for the matrixe, bellie, precordiall, and breaste: It warmeth and make good concoction. Thus I conclude of this *Ligusticum*. But *Galen* saieth, there be twoo kindes of them, the one he calleth *Smirnium*: the other doe grow in the mount of *Amano*, called *Hipposelinum*, which is called Smalage

Fuchius.

Liguria is a part of Italy from the hille Apenninus, vnto the Tuscum Sea.

dios. li. 3. ca. li

Eritius Cora cal this cōmō *Angelica*, but *Manardus Epist. lib. xii. Epist. iiii.* doe cal it Alexander, Ruellius cal it Louage *Galen. lib. vii simplici.*

Marcellus.

What saie you to *Apium*, whiche is called Smalage?

Hillarius.

THis herbe is named *Hipposelinum*, the greate Persile of Macedon, whiche we name Smalage: other saie, it is *Olus atrum*, whiche is Alexander. Some call it *Smyrnion*, *Marcellus* and *Brassaiolus*, doe seme either to mistake, or els vntruely do reporte of this *Hipposelimon*. For thei saie the leaues be rough, and the roote blacke: But *Dioscorides Lib. iii. Capi. lxiiii* doe saie, the roote is white and swete, the leaues be not rough. But *Galen* made very little distinction, betwene *Hipposelinū* and *Smyrnium*: but this is one kind of Persile, the horse

The vertue of Smalage, Louage, Alexander, Persile is to open places, whiche stoppeth vrine & wind

Persile,

Perſile, or the Mountain Perſile. *Seſeli, Smyrnium, Imperatoria, Elaphoboſcum*, and Alexander, all theſe ſeme to bee Perſiles. Some greater, and of more puiſſancie then other: ſome cal it wild, ſome tame. As garden Perſile, mountain, water, wood, or hedge Perſile. &c. and al theſe haue power bothe in roote, ſtalke, leafe, and ſede, to open the raines, blader, and to put in euery *Antidotarii*, that moueth vrin, breaketh ſtone, or cleanſeth grauell. Or againſt collike, or ſtoppyng of the ſplene, with aboundaunce of melancholie. Sodden in oile any of theſe rootes, or ſeedes dronke, it caſteth out ſtrong venime or poiſone: but the ſeede is the ſtrongeſte part of the herbe. Thei be good to be put into gliſters, for the ſtone, or turmente of the guttes: and in pultaſes, for ſwellyng of the legges or armes. And all theſe be good againſte the ſtingyng of Serpentes, and feuers: ſwellyng in the ſtomache, or droplie, bothe in plaſter, gliſter, or dronke with cleane white wine, or Ptiſan.

The vertues of Perſiles.

Marcellus.

There is a ſtinkyng wede called Dogges tongue, wherefore is theſame wede good?

Hillarius.

Cynogloſſum, Dogeſtong.

IT is no weede, but a very good herbe, and is called *Lingua Canis*: *Ruellus* and *Futchius* dooe erre, ſaieth that famous man *Mathiolus* vpon *Dioſcorides*, in callyng Dogſtongue *Lycopſin*, for it is not ſo named, but Dogeſtongue. And there be two of them, as *Mathiolus in Dioſcoridem libr. iiii. Cap. Cxxiii.* aboute Adrians daies the Emperour, was found in the ſandes, nere vnto Rome. This kinde of Dogeſtongue, whiche haue neither ſtalke, flower, nor ſeede: but out of one roote, there ſpringeth leaues, lowe by the ground, in the compaſſe of a little whele, like Beane leaues, ſomewhat white, and with tender ſoft wolle. This herbe ſaieth *Petrus Andreas Mathiolus*, is like a widdowe, hauyng no childzen. But there is an other Dogeſtongue, whiche haue rough ſeedes, with prickes in the middes like vnto Targettes: whiche ſeede ſodden and dronke, healeth tertian and quartens, and theſe ſmell like eche other, and bee colde and dzie in the ſeconde degree. And ſtamped with olde Swines greaſe, ſo make a plaſter for a Dogges bityng: It healeth olde and newe cruent bloodie woundes. And mingled with Honie, it preſerueth the heere from fallyng: and will quenche burnyng, tempered with Vinegar, and ſodden in redde wine, either dronke, or make a plaſter. It ſtoppeth the bloodie flixe, and reſtraineth *Gomorrhe*, or diſtillacion of the ſeede, called nature, vlcers, ſhabbes, pore, or ſoche like. But the firſte Dogeſtongue is the beſte, to make pilles withall, for the reume and Catarre. *Galen* make no mencion of this, but *Dioſcorides* and others doe.

But Lycopſin is a kinde of Dogges tong, e called *Anchuſa. Dioſcorides. lib. iiii. Ca. xxiiii*

Fuchius.

Marcellus.

dioſco. lib. iiii cap. Cxxviii.

What is the vertue of *Hippogloſſum*, whiche is called *Laurus*, or horſe tong, as I haue hard ſaie, by one that red me a pece of *Dioſcorides*.

Hillarius.

Hillarius.

THis herbe, or small stirpe, is called *Laurus Alexandrina*, or *Daphne*, the Englishe people call it, the laratiue *Lauriola*. It dieth not in winter, it shineth like Iue, or Baies, but is whitish. It beareth the berrie within the leaues, redde: it is hote and drie of nature. If .iiii. or .vi. be sodden with *Staphisam*, called Cumphorie, in wine, and so strained and dronke, it will purge the bellie. A little pouder of this, is giuen to childrē in potage, to take awaie the aboundance of humidite, and kill wormes. It make quicke or spedie deliueraunce, in childbirth seconds, and termes, drinke three penie waight, twoo or three tymes saieth *Plini*: *Galen* affirmeth, it forseth vrine. The leaues stamped, and bounde to the hedde, taketh awaie the pain, saieth *Dioscorides*. With this herbe, did that moste noble victorious Alexander, sometyme triumph withall, and his capitaines, he wearyng the diademe. And somtyme the beste herbe of this kinde, did growe vpon the mountain *Idia*, nere to the dolorous citee of Troie in Phrigia. *Lib.iiii.capi. Cxxvij.*

Marcellus.

What saie you to *Sanicula*, called *Diapensia*, or the greate fiue leaued leaues, and other fiue leaued herbes? *Sanicula and quinquifoliū.*

Hillarius.

AMong the herbes for woundes, this is moche praised, and do heale woundes equally, with any other healing flower, roote, or leafe. The toppes of this herbe, is not moche vnlike Straburies, somwhat whitishe, and called *Saniculam a sanandis vulneribus*, of healyng woundes. It groweth in darke places in Maie, and is bitter, hotte, and drie in the seconde degree: The syrup or iuce of this herbe, is very good to be giuen to wounded men, women, and children, in small wine, or their other drinke. For it taketh effect both to heale, bothe within and without the bodie: if it be applied hote, vpon a swellyng part or member, it will allwage thesame spedely. The iuce thereof is good also for Oxen, mulche keen, and horse that bee brooled, or wounded: either in their drinkes, or applied to the hurte member, or place. There is no spedier remedy to helpe the lunges, then this herbe sodden, and the decoction dronke vpon an emptie stomacke. And what so euer Cōpharie, called *Symphiton*, can doe in woundes: thesame can *Sanicle* called *Sanicula*. It stoppeth the bloody flixe, or helpeth him that haue taken to strōg purgacion: and stoppeth the immoderate runnyng of the raines, now besides this *Diapensia*, wherof we haue spokē. There be her kinskolkes, called *pentaphilon*, or *Quinquefolium*, haue fiue leaues in nōber. There be three sortes of thē, the great, the meane, and the little: these be commonly knowen, rather by the formes, emong the cōmon people then by their singuler goodnesse, whiche in dede thei haue. As *Dioscorides* saith the rootes well sodden, and drunke thesame decoction, helpeth the tartian, *Sanicle heleth woūdes.* *Sanicle is good for horse and keen.* *lib.iiii.Capi.38.*

tian, and washe the mouthe warme with thesame, and so kept in the mouthe. This taketh the paines from the teeth and stinke, filthe, and vlcers from thesame: and is wholsome in a gargarisme, or for paines in the throte. And if the leaues be well sodde, or the iuce, with Endiue or Planten water, to drinke thesame eight daies, helpeth the yellowe landers, in quotidians & quartens, this herbe helpeth, sodden in posset ale. Also for the fallyng sickenes, bicause it is hote and drie, in the third degree: sodden in vinegar, it killeth a tetter or ringworme, it healeth the fistula, tempered with Salte and Honie. Tempered and stamped together, and put into the place or hole: The syrup of this, dronke. xii. tymes, healeth *Angina*, or swellyng in the throte, and stoppe the immoderate flure of the bellie, and termes.

A good gargarisme, to washe the throte.

Fragaria Comaron or the Strauberie, of the swete odour, so named.

Maister Androwe *Mathioli*, in his cõmentarie vpon *Dioscorides*: coupleth *Fragaria*, called Strauberies, with these fiue leaued herbes. Although thesaid Strauberie haue but three leaues, cold in the first degree, and drie in the seconde. The leaues and rootes, will heale woundes and vlcers: and flure of blood, and termes, prouoke vrine, and helpeth the liuer. If thei be sodden in cleane white wine, doe clense the raines and blader: and will clense the mouthe, and strength the teeth, when thei be lose. The distilled water of Strauberies, will clense the darke mistes of the yen: and also quencheth heat in the face, and taketh awaie redde spottes. And thesame water is wholsome to delaie wine, at dinner and supper: specially for cholorike persones in Sommer. The berie it self beyng ripe, is partly hote and drie, so some learned do affirme but beyng not ripe, thei be cold and drie. These ripe beries strawed in to cleane clarified Honie, and put in the pouder of white Peper: dooe helpe them, whiche haue short winde, and pain or straightnes in their breast, or doe vse moche sighyng, saith *Paulus Ægenita*. There be twoo kindes of Strauberies, the greater, and the lesser. Also *Rubus idæus*, allowe Brãble, called *Ribes*, or *Raspes*, a berie like to the Strauberie: these beries stoppe a flixe, sodden in redde wine, and dronke often tymes. Nothyng maie be compared to thẽ, in that case, and quencheth sainct Antonies fire. The leaues stamped, saieth *Dioscorides Lib. iiii. Cap. xxxiiii.* doe heale the Hemeroides, to anoint the place therewith: and also the vertue is to clense and drie. And this frute or leafe, do heale the sores in the mouth and doe close woundes, newe made with any weapon: and this frute stamped, and applied plaster waies to the stomacke, helpeth presently *Cardiaca passio*, and hote paines in the stomack, and the burning paines of the yes, when thesaid yes be almoste starte forthe, as thei terme thẽ. Through greate vomites, fall, footbaule, leape, &c. And thei also kille these foule vlcers, that that crepe through the skinne, growyng vpon the hedde. The flowers of them, with fine clarified Honie, put into the ye, doe cleare the sight, and quencheth heate: drieth vp water, contained in them. And of these *Ribes* called *Raspis*, be twoo kindes, the one with sharpe prickes, whiche is not so effectuall and good, as the other with tender prickes. And thus I ende of these beries, whiche haue the ver-

To clense the face.

For a shorte winde.

For to heale the Hemerroides.

For Cardiacá passio.

For red yen

tue

tue of the Mulbery. And thus doth that olde famous Egiptiã knight and moſt learned man in herbes, that euer was, without all compariſon, called *Phacas* or *Dioſcorides*, he was ſubiecte to *Cleopatras* the queene of Egipt, and to *Antonius*, and learned to know herbes in their kindes moſt truely and commended theſe herbes and berries aforeſaid, whoſe workes be greatly aduaunſed, and moſt cunnyngly handled now, by that famous learned Phiſicion *Petrus Andreas Mathiolus Senenſis. Anno ſalutis*, 1558.

Dioſcorides being an Hea then man, ſer ued his prince in battell, and yet learned knowlege of herbes: But many profeſſing the name of Chriſt, will neither ſerue one, or lerne the other, ſeruauntes to idleneſſe, & abſers of tyme.

Marcellus.

What is the vertue of *Arum*, whiche we in Engliſhe cal Cocko we pintell? And ſome call it the burning herbe, or dragons mace?

Hillarius.

Aron called Cucko pyntes.

This herbe is commonly knowen, it groweth in the Spryngetime: leaued like Dragons, in moiſte and drie places, and of nature is hotte and drie in the firſte degree, and ſo it is without doubte in the thirde degree. The vertue of this leafe, ſeede, or roote, tempered with Cowes dunge: it is good to make a plaſter againſte the goute, ſaith *Dioſcorides*. *Plini* ſaith the ſedes therof finely beatē in pouder & tempred with clene oile, helpeth the ſorenes of the eare dropped in, the iuce healeth *polipus* in the noſe: and mingled with cleane Honie: It clenſeth the darknes of the yes, and ſodden hote with oile, healeth Emeroides, as *Plini* ſaith, as I haue proued the vertue thereof often tymes.

Marcellus.

What is the vertue of Maidenhere? Called *Tricomanes*.

Hillarius.

Maidē heere

It is an herbe betwene hotte and drie, if it be ſodden in wine, it breaketh the ſtone: it cleanſeth the matrixe, bringeth doune the ſecondes, as *Dioſcorides* and *Galen* ſaith, the ſyrup of this helpeth the ſplen and lunges, the beſte doeth growe vpon hard rockes. Great plētie growe aboute Chiueat hilles in the North, called *Ordo lucis*: ſo dooe *Adiantum*, whiche is of the ſame vertue.

Marcellus.

That herbe whiche you doe call *Symphitum* or Cumphorie, you ſaied before, *Sanaculum* is equall with it. By this I do gather that this Cumphorie is then equall with Sanaculum. Wherin is their equaltie, in ſauour, taſte, or other vertues, I praie you tell me?

Hillarius.

Symphitum.
Solidago.
Comphory.
Conſolida.
of the healing comfortable herbe ſo named.

Neither like in forme nor taſt. Firſte in forme the leaues be like Bugloſſe, yea, or rather to *Solanum*, called the greate night ſhade leaues, the rootes great and blacke without, and white within flowers yelow. Secondly, the ſauour and taſte not pleaſant, but the vertues agreeth in this point, to heale woundes, yea broken bones becauſe they haue power to draw fourth, and alſo to glew the ſeperated fleſh together, it groweth in Rockes, euen ſo in Gardens, it is of twoo kindes. &c. and is hot and drie in the ſeconde degree. This herbe will

draw foorth filth from the Lunges, if it be sodden in sweet water, & so dronke. And will effectually stoppe the blouddy flixe in menne, and menstrall termes, when thei do abounde in women imoderatly. This herbe assuredly do heale men, when they be fauten from some highe place, if the faule be not deadly. The like it doth to al manet of beasts. Chirurgens can not misse it. Consider also, that there is a lesser kinde of *Symphitum*, of the thirde sorte. *Consolida minor*, which is of the vertue of healing, both within and without the body, and for al broken bones, and doe heale foule sores in the pudent, or secrete places of menne and women. These bee sufferante medicines in meates for the wounded men. These be herbes of great vertues, and excellent in goodnesse for mankinde: and may well procede of the verbe Consolido, of healyng that which was broken, or ioyne together thinges seperated, to comforte or make safe, either in Oyle, Salue, Plaster &c. And thus I do ende of this Symphitum.

To heale a brose, or a faule.

Consildo to heale.

Marcellus.

What is the nature of an herbe, called *Scilla* or *Squilla?* or the sea Onion.

Hillarius.

There be twoo kindes, whiche of nature be hote and drie, in the seconde degree: and yet of a merueilous nature. For the outward rinde is verie hote and bitter, and the core is verie colde: therefore thei muste bee caste bothe awaie, after the saied *Scilla* is either rosted, bakен, or soddē. For els it is euill, and hurtfull to nature: and thus it must be prepared. Cut of the leaues, whiche be like vnto the leaues of Aloes, but not so groose. The fruit is as great as a boyes head, of *Scilla* which is the greatest kinde. The seconde kinde is lesser, in the bignes of a great Onion or a Peare, and is called *Pancratis*, these bothe springeth or bringeth foorth their yellow flowers three times in the yeare: and in the *Canicular* daies, roste it vnder the coales in paper, vntill it bee softe, or els bake it in Clay, or els seeth it in thrise of waters, vntill the water leaue bitternesse, then take it foorthe and let it drie in a shadow or darke place, couered with a cleane Linnen clothe, then you maye put to it Oximell, that is cleane Honie clarified, and sharpe vineger sodden together, whiche is called *Oximel simplex*: and when the *Scilla* and this stande together in a close double glasse in the Sunne, all the *Canicular* daies, or els to make more spede, to seeth all that is conteined with in this glasse, set it in a vessell with hot boiling water, then it is called *Oximel Scillitici*, whiche is of great vertue. This *Oximel* is good to eate of thē whiche haue paines in the head, commyng of cold, or for them whiche be smitten with the fearfull sicknesse, called the Faulyng euill, called *Morbus comitialis*, with optiacion in the head. It also is good for colde, rotten Coughes, and stinking breathes, and chiefly for shorte windes in the spirable partes. It helpeth to asswage the swellyng of the Splen, or the dolour therin: and casteth out filthe from the guttes, that causeth

Goodlie medicines bee made bothe of Squilla, and of Dancras, whiche is the great and lesser sea onion.

seth pain and torment winde in them. But beware of any Bile, or fetred sore be not in the guttes, then vse it not to muche. And it killeth smalle wormes in the breast, and also clenseth the raines and bladder mouyng urine, and healeth the yellow Janders. The wine therof if it be sodden in wine, after it is prepared, it prouoketh urin, and clenseth the raines, and is good against Dropsies. The oile is good against the Palsey, and coldnesse of the ioyntes, or trembling, for the Splene, and coldnesse of the brain or lete. The vineger clenseth the inward partes, and also killeth Tetters, Ringwormes, and itche in the skinne. The seede beaten into pouder, and eaten with Honie, doth clense the belly. Truly this is an herbe of greate vertue, as saith *Hippocrates. li. ij cap 167.* and *Galen. li. viij. Simplicium medicamentorum*, and is called the Onion of the Sea. And his roote maketh a molifiyng emplastrum, to make warme and softe, a harde colde sore, commyng of Melancholie, or cold and drie matter.

To heale ringwormes and tetters.

Marcellus.

What is the Marigold, with golden yellowe flowers?

Hillarius.

THe Marigold, named *Caltha*, or *Calendula* because it flourisheth al the Kalendes of the yere: and is also named *Sol sequium*, because it openeth his flower, and turneth rounde all the daie after the Sonne and closeth in his golden beames at night. This herbe needeth no further description, it is so commonly knowen: and is hote and drie, the flowers will chaunge the heere, and make it yellowe. And this herbe sodden in wine, drunke warme, moueth sweate, and prouoketh termes menstruall, specially the flowers of this herbe, or the Syrupe. Perfumes of the same, will doe the like: the smoke of them to bee made in a close fubfumigacion, will doe the same. The iuce warme put into the mouthe, helpeth the teeth if the ahyng cometh of colde.

Marigolden.

To moue sweate.

Marcellus.

What saie you of *Nigilla Romana*?

Hillarius.

THis is called *Melanthium*, whiche you doe name *Nigilla*: for *Dioscorides* doe remember this herbe, in *Libro tertio Cap lxxviij.* calling it *Githe*, like Poppie. It hath blache seedes, the leaues moche like Corlander: the knoppes wherin the sede doe growe, in the toppe haue little hornes, and is hote and drie, in the third degree. Drose it, a smel therevpon, put it in a linen clothe, and holde it to the nose in the morning, and it will stop a cold reume: temper it with vineger, and it will take awaie hedache applied thereunto. Euen so it killeth wormes in the bellie, applied therunto plaster waies, mingled with an ore gaule: and the iuce dropped into the ye, healeth a disease called *Epiphora*, which is dropping of them. It is good for to drinke, to clense the lunges, purge termes,

Nygilla.

putteth awaie winde and collike, and kill wormes, &c. Drunke in wine by the reason of the bitternesse, it maketh waie and quicke passage for the vrine: and shewer cleane the bladder, excepte the stone be cõfirmed in it. It taketh paines in the mouthe and teeth awaie. Put in warme

Against poi sone. with vineger, and preuaileth against poison, as eatyng of a Spider, or any venim: and drunke in wine or whaie certain daies, it wil dra we milke into breastes of women, clense, and increase the same, with many singuler vertues: as *Dioscorides*, *Galen*, *Plini*, and *Simon Sethi* affirmeth. And

Of Opium made of black Poppie. wilde Cocle that groweth in corne, is of the same kinde: and the iuce maie be presled forthe, as *Opium*, and preserued to medicen to cause slepe.

Marcellus.

What vertue haue Poppie, I praie you?

Hillarius.

Of Poppie wilde & tame. THere is wilde Poppie, leaued like Rocked, and flowred like a Rose: it groweth in corne, the seede redde, and is cold nere hand in the fourth degree. *Dioscorides* affirmeth, if this be sodden in water, and applied to the head, or drinke it, reconcileth slepe. It also quencheth *S. Anthonies* fire, called *Sacer ignis*, or shingles, made in a plaster, with oile of Roses and vineger, *Acacia* and this sodden together in red wine, doe stoppe the bloodie fixe and termes, whiche be harde to be stopped. But this herbe maketh the memorie verie dulle, to vse it moche: but Saffron, Mirrhe, and the oile of bitter Almondes, tempered with the iuce thereof, warme put into the deafe eare, bringeth hearyng, if it be

A medicine for sore yes very excellẽt. not incurable. Rose water, womans milke, and the white of an Egge beaten together put into the eye, doth take awaie dimnesse, burninge rednesse, and swellyng from them, and cleareth the sight. Now the great Poppie, called Papauer of the garden, whiche in Greece is named *Mecon*: there be of theim twoo kindes, white and blacke in their

White Poppie is the best. seedes and flowers, the white is beste, it hath all the vertues and manie more then I haue written of the wilde Poppie. And the seede is good to be tempered with meate, to make bread, to giue to theim that can not sleape, to be put into Milke, and so eaten at night, it stoppeth the belly. *Opium* is made of blacke Poppy, whiche is colde, and is vsed in sleaping medicines: but it causeth deepe deadly sleapes. And thus I doe ende of Poppy, wilde and tame.

Marcellus.

What is Coriander of Nature?

Hillarius.

Coriander. CORION called in Greece, *Coriandrum* in Latten, and beareth a rounde seede, like in forme to a worme called *Cornu* or *Crinon*, this herbe is commonly knowen, and is colde saith *Dioscorides lib. 3. cap.* 62. It healeth S. Anthonis fier, Carbuncles, and suche lyke burnyng thinges: but *Galen* obseruyng more diligently the nature of this

this herbe, whose iudgement the greatest number of the wisest and beste learned do folow vntill this day, do affirme in *lib.8.cap.iiij. de compositione medicame.* that it is al together hote, and saith he: *Si Coriandrum strumas dissoluit quo nam igitur pacto frigidum erit* that is saith *Galen*, if Coziander doe dissoue oz wast the kurnels in the throate called the kynges Euell. By what meanes then shall it be hot: foz it is not possible that suche grose hard thinges should be wasted of colde thinges. But this doeth bothe wast, and as *Simion Sethy* affirmeth, the seedes eaten with, oz after meate, do so warm the stomache, and retaineth the meate vntill it be almost concocted. Therfoze the conclusion must be nedes true that it is hotte and dzie. *Plini* writeth to *Marcus Varro*, Coziander beaten in pouder, and mingled with viner, doeth preserue flesshe from cozruption in Summer. But the vertue is in the seedes steeped in vineger and dzied. But to dzinke muche of the iuce of the herbe, doth take awaye the speche, oz causeth madnesse: thus I ende of this Coziander.

Galen do dissente in this place, frō Dioscorides, in ỹ nature of Coriander.

Plini lib. naturalis hist. li. xx. Capi. xx.

Marcellus.

What is *Foeny greece*, called commonly Fenicriche?

Hillarius.

This herbe is like. iii. leaued grasse, and the seede groweth in a longe Codde. The meale oz pouder, of the seede of Foenigreece called Fenycrike, hath vertue to molifie. Sodden in sweete water, it quencheth bothe within & without any inflamacion of the body. The same being sodden in sharpe vyneger, and Nitoz, applied warme to the left side, asswageth the dolour and paine of the Splene. Euen so it doth the like to the Liuer, hauing Oile of Roses mingled therwith: this seede is vsed in many molifying plasters. The decoction dzonke, and the seede applied to the belly, doth helpe *Tenasmus*, whiche is a desier to go to the stoole, and can not, oz a stinkyng flix. And the Oyle bothe clense spottes and skars in the flesshe oz skin, where as woundes haue been, and helpeth Flegmon, whiche is an impostimacion of bloud cōinge of heate, aboue nature, gathered into some place of the body: and is hot in the seconde degree, and dzie in the first, saith *Galen libro. vij. Simpl. medicament.* Of Foenigreece is an excellent *Fomentum* made foz the yen, that be foze oz dimme: whiche I haue seen maister Luke make, which is an excellent man, in the cure oz regiment foz the yes.

Dioscori. lib.ij.cap.xcv

Tenasmus.

Flegmon.

Maister Luke of London.

Marcellus.

What then of Flax?

Hillarius.

Knowen of euery body, but there be twoo kindes of Flax, the wilde Flax is not good: the common sowne Flax, is good & profitable foz linen cloth, without which we shalbe like beastes, bothe at bozde & bedde. Linen is comely, bothe foz men and specially foz women, & moze cōmendable in the temple then holly

Flaxe.

and is called in Greeke Lynon, and our English worde is Linen, the Latten *Linum*, muche like to eche other in name. *Galen* saith, *lib. 7. simplic. medica.* The seede of Flax is hotte and moiste in the first degree, yet some what drying in the midst, it hath vertue to mollifie, ripe, and breake Apostumes, if it be made in meale, tempered with Swines greace and Mallowe rootes, warme applied, in the maner of a plaster. It is vsed in many medicens and glisters, with Oyle of Roses, to clense sharpe cottike humours: but it will make the belly to swell, if it be vsed in the maner of meate, yet it will stirre vp Uenus, if it be eaten with Peper and Hony. The decoction therof is holsom to cleanse, mollify, and ripe the apostimacion the secret places of women so diseased or pained.

The vertue of linte Oile.

The Oyle that cometh therof, hath many vertues: as for Painters, to temper their Coullers with, and for varnishyng of boordes: for the Armorer in mahynge cleane Harnisse, and Weapons, and Lampes. Flax Oyle, washed in. iiii. or. vi. shiftes of cleane colde water, beaten with a stiche vntil it turne white, then with a spone take it foorth, for it will swime euer a lofte, and this will heale burninges, scaldinges and hot inflamacions. This Oyle mollifieth harde sores, and is good for bone setters for to strēgth the sinewes, iointes, and bones, for conuulcion, Hemerodes &c. And if it be dronke after poison, it will caste it foorth by vomittes, and clenseth the stomache. Flax beinge line is vsed with Repercussiues, as with Bolearmonie, and whites of Egges, without Flax, Chirurgians can not worke, nor helpe the eyes, except line Flax be in it.

Marcellus.

Nechewede.

THere is an herbe, whiche light fellowes, merily will call Gallowgrasse, Necheweede, or the Crisscrams knot, or Saynt Audres lace, or a bastarde brothers badge, with a difference on the left side &c. you know my meanyng.

Hillarius.

Hempe.

WHat you speake of Hempe? mary you terme it with manie prette names, I neuer heard the like termes giuen to any simple, as you giue to this, you cal it nechwede. A well I pray you, wouldst you know the propertie of this Necheweede in this kinde, beinge chaunged into such a lace, this is his vertue. Yea if there be any ponkers troubled with idelnesse and loytryng, hauyng neither learnyng, nor willyng handes to labour: or that haue studied Phisicke so longe that he or they, can giue his Maisters purse a Purgacion, or his Chist shoppe, and Countinghouse, a strong vomit, yea, if he bee a very cunnyng practicioner in false accomptes, he may so suddenly, and rachely minister, that he may smite his Father his Maister or his friende &c. into a sudden incurable consumption, that he or they shall neuer recouer it againe, but be vtterly vndone, and cast either into miserable pouertie, prisonment, banheroute &c. If this come to passe, then the

Many good medicines made of hēpe

Perilous practisioners be hereditered.

best

beſt reward for this practicioner, is this Nechweede: if there be any ſwashbuckler, common theefe, ruffen, or murtherer paſt grace, ꝑ nexte remedie is this Lace or Corde. For them which neuer loued concorde, peace nor honeſtie, this wil ende all the miſchiefe, this is a purger, not of Melancholy, but a finall baniſher of al them that be not fit to liue in a common wealth, no more then Fores amonge ſheepe, or Thiſtels amonge good Corne, hurters of trew people. This Hempe I ſay, paſſeth the new Diat, bothe in force and antiquitee. If yonge wantons, whoſe parentes haue left them fayre houſes, goods, and landes, whiche be viſciouſly, idle, vnlearnedly, yea or rather beaſtly brought vp: after the death of their faied parentes, their fruites wil ſpring forth which they haue learned in their wicked youthe: then bankets and brothels will approche, the Harlots will be at hande, with dilightes and intiſementes, the Baude will doe hir diligence, robbyng not onlie the purſes, but alſo the hartes of ſuche yongemen, whiche when they be trapped, can neuer ſhape, one amonge an hundreth, vntill Hempe breaketh the bande amonge theſe loytring louers. The Dice whiche be bothe ſmalle and light, in reſpecte vnto the Coluerynge, or double Cannon ſhotte or Bollet, yet with ſmall force and noyſe can mine, breake downe, and deſtroy, and caſte away their one Maiſters houſes, faire feldes, pleſaunt woddes, and al their money, yea frendes and al together this can the Dice do. And moreouer, can make of worſhipfull borne Gentilmen, miſerable beggers, or theeues, yet for the time a loft fyre, hoyghe childe and tourne thee, what ſhould youth do elſe? I wille, not liue like ſlaues or peſantes, but all golden, glorious, may with dame Uenus, my hartes delight ſay they. What a ſweete heauen is this? Haue at all, hoches woundes, bloud and nayles, caſte the houſe out at the window, and let the Diuell pay the Malte man, a Dogge hath but a day, a good mariage will recouer all together: or els with a Barnards blowe, lurkyng in ſome lane, wodde, or hill top, to get that with falſhead in an hower, whiche with trueth, labour, & paine, hath bene gathered for, perhappes, xx. yeares, to the vtter vndoyng of ſome honeſt familie. Here thou ſeeſt gentle Marcellus, a miſerable Tragedie, of a wicked ſhameleſſe life. I nede not bring forth the example of the Prodigall childe. Luke. xvi. Chapter, whiche at length came to grace: It is I feare me in vaine to talke of him, whoſe ende was good, but a greate nomber of theſe, flee from grace, and come to endes moſte vngracious, finiſhed only like by this Hempe. Although ſometime the innocente man dieth that way, through periurie for their one proper gooddes, as Naboth died for his owne Uineyarde, miſerable in the eies of the worlde, but precious in the ſight of God. This is one ſeruice whiche Hempe doeth.

A quicke medicene.

The miſery of vnthriftes ſemeth pleaſaunte, but ſhame & pain is the ende.

Thinnocent ſomtime dieth in the eyes of me miſerable

Alſo this worthy noble herbe Hempe, called *Cannabis* in Latten, can not bee wanted in a common wealth, no Shippe can ſayle without Hempe, ꝑ ſayle clothes, the ſhroudes, ſtaies, tacles, yarde lines, warps & Cables can not be made. No Plowe, or Carte, can be without ropes

The conſideracion of hēpe in Phiſicke.

halters, trace, &c. The Fisher and Fouler muste haue Hempe, to make their nettes. And no Archer can wante his bowe string: and the Malt man for his sackes. With it the belle is rong, to seruice in the Church, with many mo thynges profitable: whiche are commonly knowen of euery man, be made of Hempe. Now furdermore, there be twoo kindes of Hempe, the wilde, whiche is hote and drie, in the second degree: and is called *Terminalem*, stamped with Oile of Wormewood, and warme applied to the bellie, it doeth allwage swellyng. And with swines greace the same doe ripe apostumes of sores. This wilde Hempe, haue leaues like to the garden Hempe, but rootes and seedes, like vnto Mallowes.

Hempe will kill wormes.

The garden sowen Hempe, is also hote and drie: *Plini lib. xx. Cap. xxiij.* This herbe and seede sodden, and strongly pressed, or the iuce strained, and powred vpon the yearth, doe not onely bryng foorth the wormes for Fishers: but also dropped into the eare, do kill wormes, that be crept into them. And *Galen lib. 7. simplicium medicamen.* saith: that to eate moche of the sede, doe drie vp the seede of generacion, & is an aduersarie to the hedde, and bryng euill humours. *Simeon Sethi* saieth, it drieth seede, as moche as doeth Camphire: And is harde of digestion, and hurteth as Coriander doeth that is immoderatly eaten, bryngeth madnesse. Howbeit, the seede or leaues sodden, and warme applied to the handes or feete: doe helpe against the contraction, or shrinkyng of sinewes, whiche cometh of cold and is helped through the heate of this herbe. And all singyng birdes whiche be plentifull in layng of egges, thei reioyce greatly in Hempsede: as in their chiefe delicious foode. And thus I haue no more to saie but to answere to the next question, my deare fellowe and frend *Marcellus*.

Hempe quickeneth naturall seede.

Marcellus.

Now I praie you, what is Barly of nature?

Hillarius.

Hordium Barley.

COmmonly knowen in all this Realme, it is the mother of the beste Malte, whereof bothe Bere and Ale is made of: there is Barly double, or with lower set, and single twoo set. The greatest and whitest is beste, and is colde and drie, in the first degree: and do not nurishe so moche as Wheate. Of this Barly beyng hulled, and clene from the rinde, beaten or broken, is made the noble drinke, called *Ptisana*: a pounde put with tenne poundes of cleane water, sodden vnto halfe, in to a stone potte, or Tinned vessel, close in the mouth, standyng vntill it be colde: and then let it run through a strainer, and so drinke simple of this, for it will quenche hote burnyng Choller aboue nature, in vehement feuers. You maie put in the seedes of white Poppie, and Lettise not onely to coole: but also to reconsile sleape, to the afflicted with the feuer, to clense corrupcion of the lunges, and hoarsnesse, with shortnesse of winde. Put in Figges, Liquoris, Aniseedes, Reisynges of the Son, and a little Hysope with Suger: seeth all, and let it stande close, vntill it be colde, and straine it with a strainer, and so drinke thereof, for the foresaied

Ptisan made of Barly, will quenche choller.

To helpe the lunges.

forefaied shortnesse of winde. Seeth Barly meale, Linte seede, and Fenigrece sede: and the iuce of Rewe with Malmesie, warme applied to the belly, it will put awaie swelling, & paines in the gutts. The meale therof sodden in Wineger, will asswage the hote burnyng Goute: and this is good against all hote inflamacions of the bodie. And seeth barly in Honie, Rosen, and the iuce of Cheloden, and it will heale an olde rotten sore. With oile and Fenigrece meale, it will asswage the swellyng of the precordall or stomacke. Melilot, Poppie and Honie, tempered together, do helpe the swellyng heate of the priuie mēbers: paines of the sides or fleshe, whiche is gone frō the bone, with many other goodly vertues, whiche Barly haue. As affirmeth *Dioscorides lib.ij. Cap.lxxix. Galen lib.i. de alimentorum.* And *Theophrastus lib.viij. Cap de plantarum Historia.* Barly is the principall wine grape of Englande, that our Malt is made vpō. And mother of our Bere and Ale, whiche Malt, in the time of our extreme nede, haue been solde awaie, into forrain realmes: by certain old knowen theues, called Humber, and Lin hauen, with his braunches, frō Cambrige, S. Iues, and Wilden haule, Thetford, and Brandon ferie: and also Yermouth in Norffolke. I praie God amende the market, and staie soche practises, that for the priuate commoditie of a fewe, a great multitude should be famished. And now what haue you els to saie?

Against inflamacion, heate or swellinges in the bodie.

Marcellus.

IN the eight leafe of Simples, you spake but a little of Barly, and also of Beanes & Peale: but smally to the purpose, to myne instruccion. Therefore shewe me a little more of their natures, bicause I am a rurall man of the countrie: and loue Peasse and Beanes, and as I heare tell, many good medicenes bee made of theim, to helpe in the tyme of sickneesse. I haue good plentie of them: more then any other Poticarie stuffe.

The breade & drynke of the poore bee the life of the nedie: & he that take it awaie from them, is a murderer.

Hillarius.

FAba called Beanes, emong pulse bee very windie, and bringeth greuous dreames. *Pithagoras* would not suffer his scollers to eate them: belike terrible infernall dreames did folowe, whiche did hurte the witte, and the eye sight. Thei be colde and drie, in the firste degree, I nede not describe them: euery man knowe them. Beyng wel sodden with Mintes, thei doe stoppe vomites and the flixe: if the firste water, wherein thei be sodden, bee caste awaie, then seeth theim in the seconde, and so thei bee lesse windie and hurtfull. Beane meale called *lomentum* by it self, or with Barly meale and Wineger, doe quenche inflamacions: and molifie hote harde Apostumacions, and goute, sodden with swines greace. This meale drie vp woundes, and drieth vp milke in the pappes or breastes of women. Temper it with Fenigrece and Honie, then it will heale *Furunculum*, called a Fellon: and it doe the like to pustles, in any parte of the bodie. Temper this meale with white frankinsence, the white of an egge, and Rose water: this helpeth sore swelled, or droppyng eyen. And this tempered with oile and Wineger, doe asswage

A more larger discripcio of Beanes & Peale. Pithagoras saied thus: faba abstineto that is, abstain from beanes Plinius Tullius saieth, because of the ingenderyng of grose humers he forbad thē: Anes oxen & Empedocles affirmeth by abstaining from Beanes: he meante lecherie, or fleshly lustes: Plutarchus saieth, it was to beware, to be in office in a cōmō welth bicause it is so perilous.

...ood to cure ...er, called a ...llon.

For codden swelled.

allwage the swellyng of the coddes of men and boies, warme applied therunto. This meale do clense the face of women, washed therwith, tempered in cold milke at night: straine it through a clothe. rr. tymes, and let it drie on. And in the morning, with a hard linen clothe softly, wette in colde water and Milke, strike or wype the face therwith, and kepe thē from the sonne: like good huswiues, spinnyng a thred of smal thrift vntill night for their labor: Mary then if thei will a mornings, take in. ii. or. iii. Reilinges. halfe a dramme of yellow Alowes, then sutfhyng will the soner departe from the face, by that meanes of opening the liuer, and specially if it be in Sommer. I relarre the worthie consideracion of this Beanes to *Galen lib. vj. Simplice medicam.* Although hetherto I haue not onely alledged him: but other, as *Dioscorides lib. ij. Cap. xcvij.* which in Greke is called *Cyamos*, in deede thei will parely moue *Venus* luctes. And in thold time, the generall assent & cōsent: as in parlamentes, eleccions or questes, wer all declared by Beanes. The white Beanes did graunt, or affirme, and the blache Beanes did denay, or refuse: And this maner doe still continue, in many places of Europe. As in that moste worthie riche, and noble citie called Uenice: which began *Anno a partu Virginis*, 154. Of a fearfull nomber of people, whiche fled from the cruel handes of a famous tirant, called Attila the king of Hungarie, whiche brake into Italy, and destroied many places: emong all, the moste auncient citee, & chief marte of Europe, called *Aquileia*, whiche is now of no estimacion. Of this loste citee, be these Uenecias come, whiche haue vsed hetherto to nomber with Beanes. The moste worthy, noble learned, & valiaunt *Famile* of the Romaines: whereof tohe thei their names, I praie you? Of any noble old citee, as Thebes, Troie, &c. Or of any valiaunt beast, as a Lion, Tiger, Panthar, &c. No forsoth. Thei tohe their name onely of poore Beanes: As *Fabius Porcius*, & their worthy auncestours were sowers and sellers of Beanes, and kepers of swine, and for their vertues wer aduaunsed, and kept still their names. Although the sacred Uicher of Sathan, called the Pope, kepe not his old name: as example. If he be christened Marke, Laurance, Cornelis, &c. Well, when he is degenerated, or triple mitred, then he is newe named, Leo, Clemente, Paulus, Boniface, &c. A very Inabaptiste, or a shamed of his name, receiued in Baptisme. Welfare the olde Ethniche Romaines, whiche excelled the newe counterfecte christian Romaines: whiche were not a shamed, to haue base names, as *Fabius* had: *Cicero* of a Fitche or Tare, toohe his name and for eloquence, his like was neuer: and was before Christes incarnacion fourtie yeres. *Piso* that auncient name, of a noble famile of the Romaines, toohe their name onely of Peson: whose parentes were Plowmen, and sellers of Pease.

Beanes in the old tyme, were vsed for lottes.

When Uenice first began.

The old Romaines were more humble then the new Romaines, & late Popes, in kepyng names of base states.

The tyme of Cicero.

Of base parentes, springeth noble children.

Therefore of Pease, let vs saie some thyng of their properties, and vertues, more then we haue declared *Folio. vij. in libro Simplic.* And first from whence thei came: and why thei be called Pease, and in Greke *Pisum*, in Latine *Pisum*. The first spring of thē was moste plentifull in Greke, in a countrie called *Peloponnensus*, in whiche was a noble citee named *Pisa*, by

Pease came first frō Pisa in Greece.

the

the riuer of *Alpheus*. About whiche citee, euery fiue yeres, the nobles and moste worthy Grecians, did proue all maner of masteries: and made triumphes, passtimes and plaies, in the honour of Iupiter. *Ouid.3.de arte:*
Lo this Pease came from *Piso*, and be now in the moste parte of al Europe, as well as emong the Grecians. And of nature bee of a meane temperament, cold and dryng, and is in al pointes like vnto Beanes, but not so windy: and more better for nourishing the bodie, and more clensing the bellie, saith *Galen*, & *Paulus* is of the same minde. Let bothe Pease and Beanes bee well watred, hulled, and tenderly sodden, in shifte of waters, before you doe eate theim: and drawen through a colender, or strainer, with Onions, Mintes and Peper, sodden with theim. Then thei will not hurt the stomache, or moue winde: but clense the raines, and make fatnesse increase with seede of generation.

The beste Pease porage

Tares doe the same, and nourisheth milke, clenseth the liuer, gaule, spiene, raines, and the mouthe of the bladder: sodden in wine, or with duritie, or openyng herbes, as Percely, &c. *Theophrastus* commendeth the *lib.viij.Cap.v.de hist aria plantarum*, the white be the beste. There be, thanhes bee giuen to God, no small plentie of Beanes, Pease, Fitches and Tares, growing in England: both white and graie Pease, the like of the Beanes, to the greate comfort of men, horse, and Swine. Although many Inhepers with their hostlers, through a cast of legerdemain: can make a peche of drasse and Beanes, buye three bushelles of cleane Pease or Beanes, wherby the poor Hachney horse, if he could speake, as well as Balams Asse did: might call his hoste knaue for his labour, and wishe the Pillorie to be his ghostly father. For although an horse, doe bothe lacke money in his purse, and reasonable witte in his hedde. Yet with out all doubt, he is the beste bonde slaue in the common wealthe, and least can be forborne, as it appereth in his seruice, bothe in warre and peace, &c. And seyng his drinke is so good cheape: it is a villonie to rob hym of his meate. For of all creatures, he suffereth moste paine in bodie: but I will meddle no further in Stable matters, but ende of that, whiche I haue taken in hand, that is of Pease. *Anno salutis.1555.* in a place called Orford, in Suffolke, stones betwene the hauen, & the main sea: wheras neuer Plowe came, nor naturall yerth was, but stones onely, infinite thousande ships loden in that place. There did Pease growe, whose rootes wer more then.ii.fadome long: and the coddes did grow vpō clusters, like the chattes or kaies of Ashe trees, bigger then fitches and lesse then the field Peasō. Very swete to eate vpon, & serued many poore people, dwelling there at hand: whiche els should haue perished for hunger, the chace of bread that yere was so shāt. In somoche that the plain poor people, did make very moch of Ahornes: and a sickenes of a strong feuer, did sore molest the cōmons that yere, as none was euer hard of there. Now, whether thoccasion of these peason, & prouidence of God, cam through some shipwrake, to moche miserie or els by miracle. I am not able to determine therof: but sowen by mans hand thei were not, nor like other Pease. And thus I doe ende of Pease, Beanes and

Tares.

A practise of Inholders, & their hostlers.

A horse is a good seruant & taketh most paines for ma of any liuyng beaste.

Pease growyng on ȳ own accord, without sowing wher no erth but stones be

and Tares, which be good for man, horse, and swine Geese & Hennes.

Of Otes called Auena, or Bromos.

And now I shall answere you of Otes, whiche in Greece is named *Bromos*, and *Auena* in Latine: thei be wilde and tame of nature, sowen in Marche, and ripe before midde August. And of temperamente be cold in medicenes: and is of the same vertue, that Barly haue in cleansynges, and in plasters it haue the same effecte also. It partly warmeth and drieth inwardly: thus saieth *Galen lib. vij. simplicium medicamentorum*: And is of a bindyng vertue, againste the flowyng flure of the guttes: and is good againste coughes, or soulnesse of the lunges. And *Plini* saieth *lib. xxij. Cap. xx*. Otes sodden in vineger, do take awaie molles, blaines, or spottes. And Otes is a good graine in the common wealth, for men, horse and foules: as thei haue little other bread, in many places of wales, and Marbie shire. In Northumberlande, horse haue as greate plentie to eate of theim: as menne haue in moste places of this realme, either wheate or Rie, for their owne foode. And in the North it is called Hauer: the Southerne people Otes, the Italian *Vena*: the Frenche *auoine*, the Arabian *Cartamum*, or *Churtall*: and thus I haue ended of Beanes, Pease, Otes and Fitches, my friend *Marcellus*.

Otes do clese the lunges.

Plentie of Otes in North Humberland

Marcellus.

what saie you of wheate, whereof our bread is made, of whiche is our common foode, and best graine?

Hillarius.

Triticum Wheate, or our bread.

The Grekes dooe call wheate *Pyro*, many yeres before the name of *Triticum* was found: whiche is Latine for wheat *Triticum vero dicitur, quod tritum ex spicis fit* It is called wheate, that is threshed, or broken from the Eires (wherein it grow) as saieth *Marcus Varro*. The kindes be well knowen, bothe red and white wheate: the tasseld or long eired wheate, and the naked or polled wheate. The tyme, maner, and place of Sowyng, Reapyng, Threshyng, Grindyng, Baking, and eatyng, is naturally knowen throughout all this realme. Euen so is the ingrossyng, keping until it corrupt: and selling it into other forrain realmes, is knowen to the, whiche neither feare God, obay their Prince, or loue their neighbour. And the naturall complexion of wheat, is hote in the first degree, bled in plaster. wheat meale tempered with the iuce of Henbane doe stoppe the flure of the senewes, and the inflamacion of the guttes saith *Dioscorides lib. ij. cap. lxxvij.* The bread that is leauened, is better to make plaster for the stomache, then the meale. The iuce of Mintes, Rue, Sage, Wormwood, &c. bee good to mingle with meale, or crummes of bread for plaster, to pained stomaches, puttyng in vineger. A plaster of the Branne with vineger, and the iuce of sowre Pomegranettes, warme applied to the bellie, dooe stoppe the flixe, and swellyng in the guttes. Many goodly vertues belongeth to wheate, the Branne nourisheth little: and bread wherein moche Branne is left, shall make the common feeder therof leane. And the pure meale nourisheth, and maketh

To feede of bran, maketh a man leane, but flower bringeth fatnesse.

heth fatnelle to increase: of fine meale, Starche is made. &c. The kingdome of Antichrist haue, not a little inriched theim selues, by meale and ware: thei haue solde them deare. And many a man haue lost his life, by constantly affirmyng, that meale would onely be chaunged into bread, but not into flesshe. The determinacion therof, I leaue to the learned Diuines, but not to the Dunsmen: whose distinctions marreth all, in the chiefest poinct of our religion. &c.

Meale and Ware, haue made greate marchauntes at Rome.

The very diuines & Dunsmen, did neuer agree generally.

And yet more of wheate, this precious grain and corne. *Theophrastus lib. vij. cap. iiij.* dooe name many places, of the diuersitie of wheate: as *Aphrica, Thracia, Pontus Asiria*, and *Egipt.* &c. And in all these places, wheate doe differ in shape, colour, greatnesse: he writeth meruellous of the kindes of wheate. He obserueth the nature of euery soile and lande, and of the mancions vnder heauen, and the climates: and saieth in *Asia*, beyonde the countrie of the blacke Trions, the wheate graines be as bigge as grene oliues, whiche be as bigge as Nutmegges. The Sonne and the soile is of soche vertue, and more *prodigius* wonders writeth he of wheat. *Plini lib. xviij. cap. vj.* of all wheate in the worlde, there is none to be compared in goodnesse, vnto the wheat of Italie, for whitnesse and waight. In Spaine there is little wheate, but the wheate whiche thei haue is verie cleane, and their bread as white as the meane bread of Yorke. well, I haue sufficiently written of breade in his place: wheate will tourne, and degenerate out of his kinde, and be chaunged into Darnell. Specially in weate peres, so saieth *Mathiolus in Dioscoridei lib. ij. cap. lxxviij:* I haue seen the like in a field named Selly, in a toune called Selshall in Suffolke. There bee Tonges and Irons made accordingly, beyng made verie hote, doe presse forthe the oile of wheate, whiche will heale vlcers and woundes, and all chappes: and open places in the handes, lippes, and feete, through the sharpnesse of the North winde in March plasters of Meale, Leauen, Salte, Uineger, Butter: and oile of Roses tempered together, warme made in a plaster, vpō leather, and applied to the breast, or any place of hym, whiche haue fallen from some high place, if thei be curable, it healeth them: giuing theim *vnguentum patibile* to drinke, and roule the pacient with a longe roller or Towell. And thus I dooende of wheate, the moste precious and beste grain, for the foode of mankinde, and is our daily bread.

The sondrie kinds & natures of wheat.

Wheate will degenerate out of kinde, that is from wheate to Darnell.

A plaster for a bruised bodie

Marcellus.

What be the *Lupines*, whiche the Greches call *Thermos?*

Hillarius.

THei be like Beanes, hauyng seuen leaues, some what like Beares foote: and are commonly knowen, whose meale mingled with Honie, and liched vp, or dronke, doe cast wormes out of the bellie. And made in plaster to the bellie, it doeth the like to children: sodden in Uinegar, to helpe the Kinges euill, made in plaster. And also doe breake a pettilece fore laied on warme: and seeth *Lupines* in rain water, vntill thei be wasted, straine

Lupines.

To kill worms with Lupines.

this water, and when it is colde, washe thy face, and it will cleanse it from foulnesse and spottes. Myrrhe, Honie, and *Lupines* incorporate together, and rolled in Wolle: make a Pessarie, and conueigh it into the place, and it will bryng forthe the dedde childe, and force the menstruall termes. This herbe and seede thereof, will kill Cancers, and shales in the hedde: tempered with Hogges grease, Vinegar and Brimstone. Seeth it in Percely, water, or whaie, and it will clense the bladder, and prouoke vrine: and drunke with Vinegar, it cleseth the stomache, helpeth digestion, and expulse all noisomnesse, or abhorring of meate.

Dioſco. lib. ii. Cap. cii.

Lupines saith *Galen*, thei bee of an yearthly substaunce, and ingender euill humours: to be eaten as meate thei be hurtfull, but in medicen good. And be bitter, hote and drie.

Marcellus.

What is the goodnesse of *Staphis Agria*?

Hillarius.

Staphis agria Pediculais. a seruice that will kill lice in children, and hankes.

THis herbe *Stauis Agria*, is also *Pedicularis*: for if it bee mingled with Oile, it will kill Lice, nothyng better for louslie children, and haukes. &c. The leaues bee like the wilde Vine, with blewe flowers, and is hotte and drie in the fowerth degree. If fowertene seedes stamped, or broken in swete water, bee dronke, it will purge grosse crude, rawe humours by vomite: but he whiche drinke it, ought to walke after it, saieth *Dioſcorides lib. iiij. cap. xi.* And further saieth he, the drinker thereof, must prouidently giue attendaunce, to drinke swete water, vnlesse, els he be strangled with the medicen. This seede with oile of Tartar, killeth tetters, itchyng and as thei terme it, manginesse: sodden in Vinegar, warme holden in the mouth, to helpe the paines in the teeth, and stoppe the reume. And with Hony healeth vlcers in the mouthe: but it is perilus to be taken doune, because it burneth. And is good to make an *Apophlegmatus* with, doe clense the matrix of women, made in plaster. Plentie of this do growe in the countries of Apulia, and Calabria in Italie: and this I ende of this. What haue you els to saie?

A plaster to bryng forthe a dedde child.

Marcellus.

What is that sleepyng herbe, called *Solanum*, and his fellowes, I praie you?

Hillarius.

Solanum, Nightshade, the sleepyng Wale.

IT it called *Solatrum*, *Solanum*, or *morrell*, in Englishe the greate sleping Nightshade, or Wall. And of this there be three kindes emong vs in Englande, as the greate Morelle, the little pettie Morell, or Nightshade, and Alkakengi, which is the Vitiche or bladder herbe, to clense the same and open, shower, and purge the vesselles of the vrine. The greate Nightshade, with blacke beries, like rounde Plummes, be venemous, when thei be eaten, bryngeth vtter madnesse or death: the lesser causeth moche slepe. These bee colde and drie of complexions, as

Galen

Galen saieth: *lib. v. cap. ix.* *Dioscorides* saieth, that pettie Mozrell leaues, be cause of nature thei bee colde, and their iuce with Barly meale doe quenche *Sacri ignis*, oz that we doe call sainct Anthonies fire, and by theim selues stamped, doe helpe the burnyng of the hed, oz swellyng togerthe vnder the tongue, applied to them. This iuce dzunke, dooe helpe the yellowe Jaunders, and burnyng of choller: but if you be euill at ease after the then dzinke *Oximell simplex*, with warme hote water, and put your finger in your mouthe, and vomite. The madde greate Nightshade, is cold in the extreme degree, if one dzinke one dzame, saieth *Plini* thereof, then thei begin to plaie their pagiantes, pase shame. But if thei dzinke two dzagmes, then thei shalbe starke madde: but if thei eate oz dzinke three dzagmes, then presente death, and this bentme is called *Dorionon*. The Alkathingi oz Kengi, haue berries like Cheries in wrapped, in a close huske, with many singuler vertues to coole: to cause slepe, moderatly vsed oz taken, their iuces in endiue of Petisant. But chiefly it excelleth foz the stone, with Parcele, Fenell, Asparagus, the fower lesse cold seedes, ana. ʒ.ii. and damaske Pzunes. xvi. in nomber, stamped well together and put into cleane whaie, oz Barly water, standyng. xii. howers, puttyng. ʒ.ii. of fine Reubarbe. Then straine it, and dzawe into thesame pocion. ʒ.ß. of good *cassiafistula*, oz Venice Turpentine, clene washed ʒ.ß then dzinke thesame in the mozning: this will bzeake the ston if any medicen can doe it, & clense the raines, and heale any sozе in the same, anointe the backe with *unguentum Scorpionis*. And thus I dooe ende of *Solanum Hortensis*, called pettie Mozell, whiche is good in medicene, bothe inwardly to coole: and also outwardly to coole the hedde, to helpe the iyes from heate, tempered with the white of an egge. &c.

Dzinke but a little, soodē in wine, of this Mozell, ʒ. ii. will suffice.

A good medicene foz the stone & raines

Marcellus.

What is the vertue of Henbane? I pzaie you tell me.

Hillarius.

HEnbane is called of the Greches *Hyoscyamus*, it is also called *Altercum* of the Arabians. This herbe doeth kill swine, excepte thei bee dziuen in continently, through a greate streame of water, and is called the Swines bane: The nature thereof was first founde by Appollo. This Henbane is of three kindes: the blache, the yelowe, and the white. The white is moze better foz medicen, then either the yellowe, oz blache. The seedes be as plentifully growyng, within the codde, as the seedes of Poppie, bothe in sozme and bignes: it groweth vpon dug hill sides, oz els vpon old ruins, and about bzoken walles, and is ripe in the moneth of July. The temperamēt oz complexion of the white seede, is cold in the third degree. The other twoo seedes be venemous, and full of poison. This white seede is good, with the ointment of Roses, to be laied vpon an hote goute, oz swellyng of the pziuie members oz bzeastes of a womā, which swelleth oz burneth. A halpeny weighe of this seede beaten in pouder, with a smoche white Poppie sede, dzonke

An herbe of venemie thorowe colde, called Henbane.

This kindes of Henbane.

The white Henbane is vsed in medicene.

in swete water, or the water of Plantan: doe not onely reconsile slepe but stoppes spittyng of blood, and helpeth the rednes of the yes. The leaues of this white Henbane, Barly meale and Vinegar, be good to make a plaster, to quenche the burnyng of the raines of the bache, or extreme hedde ache, whiche cometh of Choller, and also it helpeth all inflamacions. *Dioscorides* saith, this sede dronke in wine, doeth heale a feuer called *Hepyalan* euen so doth the iuce of the leaues. But if this herbe be vsed, either in sallet, or in pottage, then doeth it bryng frensie and madnesse: the roote sodden in Vinegar, dooeth helpe the paine in the teeth. *Galen* also doeth vtterly refuse, the blache and the yellowe sede, as poison: but the white he doeth accept as medicene. *Plini* doeth commende the same white, saiyng: if it bee stamped with Honie, it healeth the bityng of a madde Dogge. And with wine, againste the bityng of Snakes. And againste choughes and streightnes, throughe greate extreame filth of the lunges. The oile thereof helpes the deafnes in the eares, droppyng in but little. *Plini* would that none should vse more thā fower leaues of this herbe, the iuce thereof at ones. For who so vseth more, shalbe in daunger to slepe without waking. And thus I ende of Henbane, whiche is also called the poison, or bane for Hennes.

Marcellus.

What is the nature of Humlocke: that stinkyng wede?

Hillarius.

The moste colde herbe, and a poison.

Humlocke is called *Cicuta* in Latin: the Grekes cal *Konion*, that is to saie, a tiraunt or killer of men, for it is cold aboue nature, if it be tak̄e within the bodie. The cruell murtherers of *Athenes*, did moste traiterously, maliciously and falsly, poison their chief patrone, & well spryng of learnyng, called *Socrates*, an excellente Philosopher, soonne to *Sophroniscus* a Mason, and *Phanarita*, a mid wife, whiche were his parentes. This man when he had beste the knowlege, of naturall Philosophie, gaue hymselfe to morall Philosophie: he was vertuous in liuyng, and disputed againste th̄e, that were called *Sophistæ*. This mannes breastes of learnyng, gaue forthe the milke of knowlege, vnto the moste famous clarkes: *Plato*, *Xenophon*, and *Xenocrates*. And after he had taught a long tyme in *Athenes* he was by ꝑ malice of *Anytus* & *Miletus* accused, to speake againste their Gods: wherfore he was condempned to death, whose death was the iuce of this Humlohe, called *Cicuta*, mingled with wine. After which drink, he did expire the breath of life, before the yere of Christes incarnacion. 367. *Dioscorides* saith, who so euer drinketh of this venemous iuce. The remedy is onely to drinke, a great drakt of clene newe wine alone without any other mixture put therunto with spede. The iuce of this saith he, doeth quench that disease, which we call s. Anthonis fire, applied to the burning place. It doeth extinguishe or quenche the heate, whiche is aboue nature: either in the breastes of women, or in the priuie members of boies or men, called the colt euil emong horses, but in men the aboundaunce of nature, with heate gathered vpon a lumpe.

The death of Socrates was with wine, and the iuce of Humlocke.

To help hym whiche haue dronke Humlocke.

And

And it doeth quenche and drie milke, in womens breastes. *Plini* writing of the nature of this, saieth it was the publike or common death, vsed emong the Athenians. The seede and the leaues, hath power through coldnes, to kill bothe inward, and outward partes of the bodie: the remeadie is this saieth he, before it come to the vital partes, is to drinke hote wine, but with wine it is incurable. But the iuce of this, dropped into the eye, doeth quenche the heate, and clense the sight, and healeth a disease called *Epiphora*, saieth *Anaxilaus*. And thus I ende of this venemous herbe, whiche here in Englande, women vse to buche their clothes with: and weauers doe make quilles vpon their stalkes, whiche be called Rexes.

Hemlocke is a venemous herbe.

Marcellus.

What is the nature of the Artichoke, whose heddes be sodden with Beefe: and vsed emongest vs for meate.

Hillarius.

The Grekes call it *Scolimus*, it is called *Cinara*, bicause this herbe delighteth to growe in yearth, mingled with Asshes: Some suppose it to be named *Cinara*, of a maiden, whō the Poetes did faine, was transformed into a greate Thistell, or an Artichoke: this herbe is commonly knowen, and is of two kindes. That whiche is full of prickes, bothe in the fruicte and leaues is wilde, and of small effecte, and that is taken to be *Scolimus*. *Cinara* the tame or garden Artichoche is good. The roote or leaues beyng sodden, or dronke with wine, doe heale the stinkyng and filth, in the bladder or yarde of a mannes bodie: and maketh the vrine swete, and clenseth melancholy or fleume, whiche doth abaunde. This saith *Dioscorides* and *Galen*, in *lib.ii.de alimentorum facultatibus*. This fruicte doeth nourishe the bodie, and increaseth the seede of generacion, bothe of men and women: if it bee well sodden, in potage or wine, and is a prouidence of nature, and healeth. *Plini* doeth greatly commēd this herbe, saiyng: if the roote be sodden in wine, to the thirde parte, it is wholsome to be dronke, either after the bath, or after meate, and doeth cause vrine to be clensed abundantly: through whiche the corrupcō of the raines and bladder, shalbe purged effectually. And thus I ende of the Artichocke, whiche is hotte and drie of nature: as appereth by the taste in the mouthe, whiche will burne, and is bitter in the mouthe.

Scolymus. *Cinara.* *Artichocke.*

A nourishing herbe.

Marcellus.

What is the nature of *Trifolium*, called the three leaued grasse?

Triple grasse

Hillarius.

This herbe beareth a swete flower, and euery daie his nature is to leese, viii. tymes, his sauour or odour in a daie, and receiueth it seuen tymes againe, in thesame daie. But beyng dried, it keepeth still his sauour. Of this herbe there be twoo kindes, the one purple colour and swete, and the other white flowred, and not so sweete.

Two kindes of Triple grasse.

The rootes be long and white, this herbe groweth in euery meddowe, in June and Julie: and is hotte and drie, in the thirde degree. *Dioscorides* saieth, the seedes and leaues, sodden in water or wine, and so dronke, doe not onely helpe the diseases of the sides: but also the fallyng sicknesse, the dropsie, or water crepyng betwene the skinne and the flesche, the strangurie, bothe in menne and women. And also purgeth the humours menstruall, three dragmes of this, stamped with Orimell, and dronke in wine: doeth helpe the bityng of all venemous beastes, and will not suffre no venime, to come within the bodie. Euen so it helpeth bothe Tertians and Quartens. *Galen* is of the same mynde, and *Plini* doeth affirme the same: that it preuaileth againste poison and venime, drinkyng .xxb. grain waight, of the leafe, or the seede. And this saieth he, is a goodlie *Antidotari*, and also there is no Serpent dare come nere the triple grasse: it is wholsome to make warme, and heale woundes and cancer. And thus I ende thereof.

Triple grasse hath many vertues, and excelleth against poison.

Marcellus.

What is the blessed goodnes, of that worthie herbe, called Valerian: whiche some doe call the blessed herbe.

Valerian.

Hillarius.

It is named *Phu* in Grehe, and *Nardus Sylueſtris* in Latine, or Valeriã and be of twoo kindes, the great and the little, and this herbe of some learned men, is called *Triacle*, bicause it will cleanse venime, from the stomach and sides, and clense the stopping of the matrix, and the vrine, as *Plini* affirmeth dronke in wine. *Dioscorides* saieth, if you drie this herbe and drinke it, then it will moue the vrine, and helpeth the dolour in the sides, and forceth termes menstruall, & the best of this do growe in *Pontus*. We haue good Valerian also, of good vertue, to helpe inwardly for the stone, and outwardly for woundes: and a goodly precious Balme maie bee made thereof, to heale woundes with all. The Spaniardes doe call it *Herba benedicta*, the blessed herbe, bicause it giueth suche healeth, to purge termes, and helpe the stomache. It is not moche inferiour, to the *Narde* of Inde: but for the stone, it is better. It is hote and drie in the seconde degree: and will growe in moiste places, of a greate heigth. They doe greatly erre, whiche doe take Calamus rootes, in the place of Valerian: the roote haue many smal rootes, growyng vnto it, like vnto the Beares foote rootes, or the rootes of *Iuncus Odoratus*, somwhat yellowe and swete bee beste. And muste bee gathered in Sommer, and dried for pellaris, and clenlyng vrine: this herbe is commonly knowen, for his singuler vertue, emong Phisitiõs and Chirurgians, and also precious for women. And sodden in wine, with Fenell seede and Mastiche, it is diuritike, and moste beste for theim, whiche haue either the colliche or stone.

For woundes

Valerian maketh salues of greate goodnesse.

Marcellus.

What is the nature of Collumbine which beareth pleasant blewe flowers, some beareth white:

Hillarius.

Hillarius.

A Collumbine is called *Aquilegia* and is commonly knowne the flower of fiue heades, like vnto Egles, meetyng together in the neither parte of the saide flower, the vpper parte spredeth out with winges, & keete answeryng vnto the same, therfore it is called the Egles herbe, the leaues be like vnto the greater *Chelidon*, but somwhat rodder and softer, it floryth in the mouthe of Maye, and is somwhat hot of nature, and doth drie vp Scabbes and Fistulaes if it be stampte & applied vnto them in ꝑ manner of a plaster, it helpeth also to resolue clense and scoure Struma or paynefull swellyng in the throate, called the Kinges Euill, receiued in Milke, swete wine or Drimell squillini either dronke or vsed in a Gargarisme warme, if it be mengled with wheat meale, the iuce therof and made warme this waye, it hath in plaster great vertu to drie vp moist humours in Biles or sores. Many doth affirme it to be *Ægilops*, wherin thei do greately erre, for that is a kinde of Otes or eis *Iuncus odoratus* whereof is rehersed before. But this Collumbine may be vsed in his place. It also clenseth yonge children if it bee put in their drinke from a litle growynge in their boddie through the aboundaunce of heate, called in the southe the Redgome: but in the North it is called the Fellon, and thus I ende of this herbe, what haue you else to say?

Aquilegia. For swelling in the throate. *A.b.medic.*

Marcellus.

What is then the nature of Chiledon, commonly called Celendon.

Hillarius.

It is called in Greke *Chilidonion, Mega* that is the great Chelidon, or if you wil the Swallowes herbe, for a Swallow in Greke is called *Chilidon*, and it agreeth well to the reason that *Plini* maketh mencion of this herbe, whiche obserued first ꝑ nature of the same, saying it doth grow when Swallowes do breede, and if through the heate of the swallowes donge, their yonge ones loose their sight, eft soones nature hath taught the olde ones togather this herbe, through whose vertue the saied younge birdes receiue againe their sight, this herbe is hot and drien the thirde degree, and is commonly knowne of euerie reasonable man or woman. *Dioscorides, lib. ij. cap. clxxvj.* saith: if the iuce be streined into a brasen vessel, and mengled with Hony and so boyled into a thicknesse vppon a soft fire. This hath vertue to clarefie the eies, and to lighten the sight. The leaues, stalke and roote, stamped & streined in sommer, and kept in a close vessell, and dried by littell and littell, of it self in a shadow place, this is good to make Trochis with al, to heale the eies. The roote therof sodden in white wine, with Annisseedes, and so strained, is good to be dronke against ꝑ yellow Jaun-

Chyledonion. Swallowes dunge will make blinde. example of Tobias. For sore eies

ders, and stoppyng of the Gall. And also it driueth away all maner of Choler adhuste out of the bodie, if it bee sodden with vineger, Honye, white Rose leaues, and Swines greace, it clenseth the bodye from Scabbes, Biles, Soores, and Cankers. Many precious oyntmentes, waters, Salues, and balmes, be made of this herbe, as *Galen*, *Plinie*, And *Raimundus Lullus*, saith: it may rather be called *Celidonium* that is a gift of heauen for the singuler gifte and goodnesse thereof then *Chelidonium*, or the Swallowes herbe, and thus I ende of this most precious herbe called the great Chelidon. There is a nother lesser herbe of this name which is also called *Scrofularia minor*, hauing leaues muche like vnto Azarabacha or Iuie, hauing many small rootes white, in the forme of Peares, but very small, and this herbe hath yelow flowers, varnished within like gilte, whome the common people call Kynge Cuppes. *Theophrastus* saieth in *lib, vij, cap, xiij*, this herbe vanisheth away when Swallowes come in or beginne to breede *Galen* saith: that this herbe is hotte and drie in the fourth degree, *Dioscorides* saith it will exulserate or bleaker the skinne, by whiche meanes it clenseth scoureth and casteth away foule scabbes, and lepros matter from the skinne. The iuce being tempered with Hony drawne vp into the nose, purgeth the head. After this maner vsed in a Gargarisme doth clense the throte and corruption of the stomache and longes. This *Scrofularia* or small Cellenden is extreme hotter in Asia then it is in Spaine, and more hotter of nature in Spain then here in Englande. In Scotlande I haue sene the people eate of this small roote parboyled with other colde sallet herbes, with clean Oyle, Suger and vineger, for euery herbe flower and rote must be obserued according to the nature of the regent aswell as of their owne temperement. And thus I ende of these twoo herbes.

Dioscorides, lib, ij. cap. clxxvij.

Scrofularia.

Marcellus.

What saie you then of an herbe called Pimpernell.

Hillarius.

Pimpinella is good against the Pestilence.

IT is called Pimpinella or Pampinula wherof bee twoo kindes the greater and the smaller. These herbes be commonly knowne with longe rootes, cornered stalkes, iagged leaues, white flowers and smalle seade, and dooeth growe in euery place, as Fieldes, Woddes, Pastures and Meddowes, and it is hote and drie in the seconde degree, nerehande to the third, the iuce of this herbe is dronke against the biting of serpentes. If it be dronke in wine, it clenseth the raines and bladder. Nothing is better against the Stranguric, bothe in men and women. The distilled water of this herbe doeth drie vp moist humour in the eye, which we call blered watring eyes, it clenseth spottes from the face, and dronke with *Mythridatum*, ther is nothyng better against the pestilence, and thus I ende this herbe.

Marcellus.

What

what say you then of an herbe called Sheperdes purse.

Hillarius.

THis herbe is called *Pera pastoris*, because it is like a bagge which sheperdes do vse to weare. The seede is not vnlike vnto a littel harte of a small birde. The leaues be like vnto Rochet, it is colde of nature, and stoppeth bloud or flixe, beinge dronke with small Red wine or Plantain water. A plaster made of this herbe with vineger and fresshe swines grece doth quenche all inflamacions, or heate of the body as the Shingels &c. The iuce alone doth heale a new wounde, and stoppe the bloud. Nothing is better to restraine the immoderate flixe menstruall, then to make a *fomentum*, and moist bathe of this herbe, and to sit ouer it close. And to drinke of the same clarified in Red wine, many greate learned men do affirme, that the only holdyng of this herbe in a mans hande, dothe stoppe the bloud flowyng at the nose, or any other parte of the body. Many meruels might be declared of the vertue of this herbe, but to the ignorante and incredible, to them it is but vaine to write any farther, and thus I ende of Shepards Purse, or bloud stoppyng herbe.

Sheperdes purse, to stop blood.

Marcellus.

what is the nature of Lyons foote, called *Pes Leonis*?

Hillarius.

IT is in forme like vnto a Lions foote, with brode iagged leaues with. viii. indented leaues together in one, small flowers, yelow in couler, the stalke. vi. handfull longe, with a roote finger bigges, in couler somwhat red, in nature this herbe is drie in the seconde degre, the iuice therof doth ioyne new woundes together, and healeth them quickly, the decoction therof is holsome to washe all manner of woundes, new and olde, with warme linnen clothes, washed in the same, and the decoction healeth womens sooze breastes, if this bee dronke in wine, it healeth woundes inwardly, in the breast beasy and guttes. And draweth vp the guttes in yonge children, that are slipped downe from the body, through occasion of weakenesse, coldenesse, or the flixe. This is an excellent herbe for Chirurgis, to heale woundes with all, and thus I ende of Lyons foote.

Lions foote. *Pes Leonis.*

To heale woundes and sores.

Marcellus.

what haue you els to say of the nature of an herbe called Knotgrasse, or cumber field?

Hillarius.

IT is called in Greke *Polygonon*, because it hath so many knottes, like knees or ioinctes, there is an herbe þ stoppeth bloud better then this doth, and it beareth an infinite number of small seedes. The leaues be like vnto Rue, somwhat longer, and by euery leafe the seede doth growe, and beareth a small white flower. This herbe is taken to be a weede of no estimacion, and is colde and drie in the seconde

Knotgrasse. Knotherbe, or Poligonon.

conde degree, and in the beginning of the thirde. *Dioscorides* saith, it hath vertue to restraine and coole, if the iuce be dronke, either of them whiche spitteth bloud, pisseth bloud or els hath the blouddie flixe. Notwithstanding, it doth clense the raines, and doth preuent or put away the fit of a feauer, if it be dronke one houre before the acces of the same. It stoppeth the flixe mistrual, either in a vomet or a bathe, or to drink the same with wine. It doth the like against the distilling of the whites of womē. Dropped into the eare, it fortifieth the hearing of theim which be dull or stopped. This herbe stamped with Hony, dothe heale soores, infecting or corrupting the priuie or secret members, the leaues therof doth quenche the burning Shingles whote inflamacions and foyneth healeth and clenseth new woundes. There is no better plaster then this against the heat of the stomache, and thus affirmeth *Galen* and *Plini*, this muche of this herbe.

Marcellus.

What is the nature or vertue of *Stechadis*,

Hillarius.

Stechadis or Siechas.

THis is a noble herbe and of great vertue, leaued like vnto Time with knops in the toppe like Hoppes, wherupon groweth purple flowers, sweete of sauour, bitter of taste, the roote is small and harde, it beareth flowers in June, and it is of a restrainyng temperament, somwhat coolyng, the decoction therof helpeth the lunges euen as Hysop doth, and is put in many medicens of greate vertue, it doth extenuat or cleanse the inward partes of the body, the Lyuer, the Splene, the Reignes, Guttes, and priuie members: prouoketh termes menstruall and helpeth all the diseases of the stomache, and thus affirmeth *Dioscorides*, *Galen* and *Plini*, this herbe groweth in Arabia, and is brought from Alexandria, euen so there is greate plentie growinge vpon the Mount Gargane in Italie. The Arabians do call it *Astechadis* the Italians call it *Stechade*, and thus I ende of this worthie straunge herbe: whiche groweth not in Englande, but the Poticaries haue it.

Stichados good for the Splene. Dioscor. lib. 3. Cap. xxvi. Galen lib. 8. sim. medica.

Marcellus.

What is the nature of *Verbascum*?

Hillarius.

Verbascum.

THis herbe is of diuers kindes. The one is called *Mullen*, which is a longe herbe, like a ware taper bearyng yelow flowers in the toppe with small seades, which is called the white male *Verbascum*, but the white female is in the same forme, and beareth white flowers. Then there is a kind of blache *Verbascum* with great rootes, sondry braunches, and yellow flowers, a these herbes be called Lunge worte amonge the common people. The thirde kinde bee called Pagles, or Cowslips. These herbes are commonly knowne, and bee of a drynge nature, and doe greately restraine or stoppe the bealy, in the time of a blouddy

Cowsloppes or Pagles.

blouddy flixe, and the decoction of them beinge dronke warme. The water of them quenche the inflamacion or burnyng of the eies. This herbe stamped with clarified Hony in a Leaden morter, puttyng ther vnto wine and vineger, doth make a medicine to heale vlcers withall. This same medecine is good against the stingynge of an Adder, Snake or waspe. The iuce of their leaues tempered with washed Oyle of Lynseede, dothe heale scaldynge or burnynge of the shinne or flesshe. The pithe which is in the roote, is good to heale Fistulaes. And all the flowers sodden in vineger, doeth heale the kynges Euill, applied to the place, or in gargarisme: the roote, seede, or leafe, sodden in wine, is good, not only to be dronke against all diseases of the lunges, breastes, sides, and reines, but also casteth out of the flesshe any thyng therein fixed, as Naile, Thorne, or pyche. Of this herbe is there a singuler medecin made for beastes, Horse, Cowe, or swine, after this maner. Stampe this herbe, puttyng therin Fenicrehe and Madder with warme ale, conuey it into the throte of the sicke beast, with a horne or tonnell, made for thesame purpose, and this will heale and clense their lunges. For lacke of this, and many suche good like medecines, do many beastes die. Therfore good *Marcellus* take here none occasiō to dispise this my regement for men, although I here shewe a litell medecin for beastes, for we without thē should liue very beastly. Thei be the giftes of God, his creatures, and our seruauntes, and thus I do ende of this herbe called *Verbascum*, *Mullen*, or Cowslip. Primerose is of thesame kinde.

Marcellus.

What is the nature of Tormentill?

Hillarius.

THis herbe is called *Ceptapilllon*, *Tormentill* or of some *Pyssorta*, this hath leaues like fiue fingers, but that it hath. vii. leaues in nomber, iaged or tothed like a Sawe, growyng aboute the stalke with yellowe golden flowers, with a greate roote, *Plini* saith *lib. xxv. Cap. ix.* that this herbe doth begin to grow, and vanish whan the Vyne doe growe and wither: this herbe also growe vpon hilles, and in heath grounde and inwoddes. The temperament or cōplection of this herbe is colde and drie in the thirde degree, saith the late writers, but others affirme not the same, that it should be hot in the thirde degree, and that appereth by his faculeie, it wanteth coldnes in the third degree, but rather is of the nature of *Quinq; folium*, and the roote is drie in the third degree & not. *Paulus Ægenite* saith, if this herbe be stāped with oile, it will heale the soreneſſe of the feete or scabbes, within three daies. The new writers saith, it will close and heale newe woundes, and cleanse the yes. The pouder of the roote, with the iuce of Planten, is dronke againste the stopping or scalding of the vrine, it is good against poyson, pestilence, and blouddy flixe, Ringes euell, filth in the mouth, and sores or swelling of the stomache or spleane, Liuer and belly, and stoppeth blood to be dronke in the decoction, the water or pouder. Shepe which feedeth there-

Tormentill do grow, and diminishe in the wine.

L. Fuchsius in histo. stirp.

Against the Pestilence.

Turmentill keepe sheepe from the rot.

therebpon shall not die on the rotte, and that I haue seene proued in sondry places in Norfolke, and in a place of Suffolke, called Blaxall, vpon a litteli shepes walke, in the same towne, whereas shepe liued many yeares without rottyng, through the vertue of this herbe, and Shepardes haue obserued the same. And thus I ende of Tormentyll.

Marcellus.

What is the vertue of Rochet Gentle?

Hillarius.

Eruca or Rochet. *Dioscor. lib. 2. Cap. xxiiii. Galen lib. 2. de alement.*

THis herbe is called *Eruca* for it doth erode and burne with heate, & biteth the tongue, it also smelleth like a Fore, the seede groweth in a cod like to Rapes with a white roote, yellow flower, and iagged leaues, and is very hot of nature, and increaseth seede of generation. And the people of Spayne saith *Dioscorides* did vse this Rochet seed in the place of Mustarde, it hath vertue to prouoke plentie of vrine. *Galen* saith, eaten alone, it hurteth the head: therfore his councell is to eate it with Lettis, to rebate the heate. The rootes sodden in water, will draw forth a broken bone. The seede is good against the stinge of Serpentes, and poyson of Spiders made in plaster: and dronke, it hath vertue to expulse wormes out of the bealy saith *Plini.*

Marcellus.

What is *Serpentaria?*

Hillarius.

Bistorta haue a crumpled roote, lyng wrinkled like a serpent, but female roote is black, without andredde within, and a greate knotte in the ende.

OF this herbe, there be twoo kindes, the male is called *Bistorta*, the female is name *Colubrina*, the leaues be fashioned much like Beates, a smal stalke with a bushe in the top and groweth in darke places, and is colde restrainyng and dryng in the thirde degree. This roote doth heale and glewe woundes together in a plaster, & doth chiefly stoppe the blouddy flixe, the pouder or decoction, and restraineth vomittes, & stablish the teeth. the decoction warme holden in the mouth. It hath the same vertue whiche *Britannicam* hath in stoppynge or restraynyng, it doth retaine the new conceiued seede without hurte in the Matrix of the mother, and thus I ende of Serpentary.

Marcellus.

Giloflowers are swete and pleasant, but are thei good for any medicen?

Hillarius.

Giloflowers *Mathiol. in Dioscor. li. 2. Cap. Cli.*

YE forsoothe, they are no lesse profitable, then pleasante, and greatly commended amonge the olde writers, for *Dioscorides* reporteth of them, they do not only preserue the bodies of men from corrupt heires, but also doth kepe the minde and spiri-

tuall

ruall partes, from trable and fearefull dreames, through their heauenly fauour, and moste sweete pleasant odor, to fortifie the braine: there is no Apothicarie can by any naturall Arte, make any confection so pleasant as this is, which nature hath wrought most wonderous in pleasyng of the senses, both of seeyng and smellyng. If Gilleflouers be stamped they heale new woundes of the head, and drawe forth broken bones. The decoction of the be good to washe the head withal. The Oyle of Gilleflouers doth heale the bityng of a mad dog, and woundes of the sinewes, and colde goutes. If this flower be sodden in white wine, it driueth away the terrour of a Tertian, and the horrour of a Quarten, beyng dronke warme before the fitte, by that meanes be wormes killed in the belly. This herbe of nature is hot and drie, and of this there be sondrie kindes, some small and some greate, and of sondrie colours, as white, redde, carnacion &c. And is called *Caryophylum*, or a domestical flower, and in the olde time was vsed to be put in the gardens among ye Romayne virgens. The roote is good against the pestilence and fallyng sickenesse, and thus I ende of Gilleflouers.

Gilleflowers will heale woundes.

Marcellus.

what is the naturall vertue of Houslyne?

Hillarius.

YT is called Houslike in the Southe partes of England, but in the Northe it is called Full, in Latten it is called *Sedum* or *Semper viuum*, that is euermore liuyng, and neuer dying: therfore the old writers do call it *Iouis barba*, Jupiters beard, and held an opinion superstitiously, that in what house so euer it groweth, no lightnyng or tempest can take place to doe any harme. The leaues be like vnto tongues, this herbe is commonly knowen, and be of three kindes: thee greate, the meane and the lesse, and of temperement and complexiō, thei be somwhat dryng, and vehemently colde, I meane the twoo first kindes. But the thirde, whiche is the least, called Stonecrope, is hote in the thirde degree, and will burne the tongue, if it bee bitten vpon, *Dioscarides* calleth it *Telephion*. The greate Houslike doeth quenche hote Apostimacions, Biles, painfull sores, Fellons, Rednes in the yes, Scaldynges and burnynges, and the riche mannes euill, called the Goute. Either stamped by it selfe or els mingled with Barly meale, oile of Roses and Vinegar: and this waie, it dooeth helpe the hedde, and reconsileth slepe. The iuce of this herbe dronke in wine, preuaileth again the bityng of venemous beastes, bloodie flixe, and womens termes, flowing immoderatly, and killeth wormes in the bellie: and thus affirmeth the said *Dioscoridi*, *Galen*, and *Plini*. But the thirde kinde, called *Telephyon*, hath vertue to make hotte, to blister the skinne: and stamped with Hogges grease, it doeth heale the hinges euil, or paines in the throte. If it be warme anointed therwith oftentymes. And thus I doe ende of this Houslike, whiche is commōly knowen, growing vpon walles, or house toppes: and of the other, ii

Sedum. Houslike.

Dioscor. lib. 4. Cap. lxxxvii.

Many goodly medicines made of houslike.

g.i. kindes

kindes, growyng vpon ruines, rockes of the sea side, or broken walles.

Marcellus.

I praie you, bee not Nettelles a noisome kinde of weedes, me thinke thei should be none other: as appereth by their spighteful stingyng, for thei be fearfull, bothe to man, woman, and childe, and sondrie kindes of beastes.

Hillarius.

Vrtica the Nettle.



A Nettell is called *Vrtica ab vrendo*, of burnyng, blisteryng, or stingyng of the skinne. There be twoo kindes of Nettelles: the common Nettell, and the redde Nettell. There is also the thirde, though not commonly knowen in these parties: called *Vrtica Romana*, the Romaine Nettell, of the whiche, there groweth plentie, about the walles of Yarmouth. This Nettell beareth greate beries vpon it, and the other Nettles but sedes: and of nature thei be all very hot and drie. *Dioscorides* saith the vertue of them, is to heale the bityng of a madde Dogge, stamped with Salt, and so applied to the wounde. It doeth like vnto Canhers and to cold swelling Apostumacio: the iuce put into the nose, stoppeth bledyng. The iuce tempered with clarified Honie, clenseth the lunges stomache, and sides: dronke with Piticant, doeth clense the bellie, and matrix of a woman. The iuce also tempered with Mirrhe, will moue termes menstruall, if it be dronke warme. The seede therof finely beaten in pouder, and dronke in wine or brothe: doeth augmente and increase the seede of generacion. The seede of redde Nettelles, beyng gathered betwene the sainct Marie daies: maie serue poore men, in stede of Peper, and hath the verie taste of Peper, and is good to season pies, or what you will therwith. And of vertue is accompted, of no lesse valewe then Peper: the leaues of Nettelles sodden with Oisters, cleanseth the raines of the back, scoureth the bladder, and prouoketh drin. And is good againe obstruccion, and stoppyng of the liuer, vpon colde causes, and killeth wormes: the sirupe thereof is moste excellent, to be dronke of women, in their painfull trauaill of childzen, and causeth spedie deliueraunce. And thus I ende, of the nature of Nettelles.

Poore mennes Pepper.

Nettle seedes will serue in the place of Pepper.

Marcellus.

What is the nature of a *Peonia*?

Hillarius.

Peonia is called the chaste herbe.



This is an herbe of an excellent vertue, and is called the chast herbe: the coddes therof is full of graines, in forme to the Pomgranet. There be twoo of them in kinde, the male and female. It is saied that the noble Clarke *Dias* was the first inuenter of this herbe: this is commonly knowen emongeste vs, here in Englande. The flowers, like vnto a Rose. The sede doeth growe in a codde, whiche be of colour redde and blache, and flourisheth in Maie: the roote is somewhat byn-

dyng

dyng of nature, neither bitter nor swete, but betwene bothe. And is of a dryng heate, in the seconde degree, and warmyng in vertue. *Galen* declareth, that a child did not fal, as long as she had this roote hanging about his necke. But we haue often tymes proued it contrary: but for the fallyng sickenes, the pouder thereof tempered with Mugwort water, and giuen vnto the sicke paciente: preuaileth greatly againe the fallyng euill. The iuce of this herbe or pouder, is good to be dronke againste the stoppyng of the gaule, liuer, or raines: if it bee sodden with olde redde wine, and dronken, it stoppeth the bloodie flixe. The redde graines, doe stoppe the redde menstruall humour: the blacke graines, sodden in redde wine, doeth fortifie and strengthen the matrixe, in the whom the flixe of blood doe abounde. The roote sodden in wine and dronke, purgeth the bellie, putteth awaie collike, maketh cleane the guttes: defendeth againste frenesies, and passions of the brain, strangurie, and bityng of serpentes. But there muste no more be taken in medicen at one tyme, but fower drames: and what is better then Pionie, againste the yellowe Jaunders, beyng dronke in white wine, with the pouder of Saffron. This and many moe vertues, haue this worthie herbe, and is beloued of the Spaniardes: and of theim it is called *Los Delmontbe*. And thus I conclude, of this vertuous Pionie, that the redde is better then the blacke.

A good medicen for the fallyng sickenes, and the yellowe Jaunders, made of Pionis.

Marcellus.

what is the nature of a straunge herbe, called *Asparagus*

Hillarius.

THis is an herbe of great vertue, and full of rootes, long stalkes, & full of braunches. The braunches that springeth first from the roote, be preuented of theim, whiche groweth after them. This is a garden herbe: but of his owne nature, it groweth in roches, chiefly in Italie. *Galen* saieth, that this herbe of nature is maruelous: for it is sometyme coolyng, and sometyme warmyng or heatyng. And also clenseth and scoureth, if the tender braunches of these herbes, be sodden in wine and dronken, thei doe not onely molifie the bellie, but clēseth the raines. Nothyng is better to open the gall, and clense the yellowe Jaundes, then this herbe is: there is greate vertue in the roote, to be made in pouder, or sodden in medicen, for the same purpose. The beries be of a singular vertue, againste the diseases of the teth: the water of this herbe, will clarifie the yes: the sirupe doeth increase sede of generacion, the decoccion thereof in vinegar, preuaileth againste the white leprosie. There is no herbe soner cōuerted into good blood then *Asparagus*, notwithstandyng the beries thereof, muste be boiled and eaten with swete oile, vinegar, & suger: and then it preuaileth againste barrennes of women. *Plini* doeth commende this herbe, the .xx. bohe, the .x Chapiter. That it preuaileth againste the paines of the bones, called *Spina*, and all these forsaied diseases, *Auicen* saieth in his last *Fen. lib. iij.* that

Asparagus haue many goodly vertues, specially to increase sede.

To make the vrine swete.

this herbe maketh a pleasant odour in meate, and bringeth swetenes to the whole bodie, clenseth stinkyng vrine, and causeth the bladder, and all the vesselles to be swete. *Galen* doeth not a little commende it. *Lib. vij. de Alimen facultatibus.* And *Dioscorides lib.ij. Cap.cxviij.* do first begin the praise, and laude of this herbe, with all his vertues. And thus I ende of *Asparagus*.

Marcellus.

THis same is an herbe, of incomperable vertues: and doeth excel all other, for his singuler goodnesse to mankinde. I trust to remember it thy erfor. Now I shall desire you, to shewe me the nature of the great Burre, which is more commonly knowen, then commended: notwithstandyng, I would bee glad to learne the vertue, for euery manne dooeth knowe it, to bee an herbe of greate anoiaunce in pastures: and an vnpleasant atire, for the maines and tailes of horse.

Hillarius.

Bardana the great Burre

THis greate Burre is called *Personata, lappa maior*, or *Bardana* and is commonly knowen, whose Burres will cleaue to the apparaile of menne: the leaues be very broad, the roote greate, within white, without blacke, and doeth growe commonly in many places, and is drie, and bynding of nature. *Dioscorides* saieth *lib.iiij. Cij. cap.* if one dragme weight of this be dronke, with the curnelles of the Pineaple: it doeth helpe the cough, and spittyng of blood, and filthinesse in the stomack, and is good againste the contraccion of the sinewes, and specially the Arteres. If the leaues bee stamped, and applied plasterwaies, thei doe heale old rotten sores, and stinkyng filthie vlcers: euen so will the iuce of this herbe. *Galen* affirmeth the same. The decoccion of the roote therof, is good to washe woundes withall: the roote stamped with Salte, doeth heale the bityng of a madde Dogge, applied to the wound. The iuce tempered with Honie, and so dronke, prouoketh vrin: and taketh awaie the paines of the bladder. The seede beaten in pouder, & dronke in wine, by the space of fortie daies: will take awaie the paines of the hucle bones, called *Clatica*. The leaues stamped with the white of an egge, also heale Burnyng or Scaldyng: thus saieth *Apulens*. The roote preuaileth againste the bityng of Serpentes, either inwardly, or outwardly: the same roote sodden in wine, doeth cleane deliuer a manne, from the horrour of the feuer quarten: If he drinke thereof, one houre before the comyng of the fit. And tempered with swines grease it maketh a goodly plaster, againste the swellyng of the throte, called *Angina*, and thus affirmeth *Columella*. And here I doe ende of Burres.

Rotten sores helped.

Scaldyng and burnyng helped.

Marcellus.

what is the naturall vertue of an herbe, called *Gramen*? or Sticheworte.

Hillarius.

This

THis *Gramen* is called Spere wozte, oz Stitche grasse: It groweth in darke places, and an infinite nomber of stalkes groweth frō one roote: the roote crepeth of a great length, within the grouid but not deepe. The flowers bee white, growyng vpon the toppe of the braunches, with a prette round seede in the middes. This herbe is cōmonly knowen, cattell delite to eate thereof in pastures: thei doe greatly erre, whiche taketh this herbe foz *Eufragium*. It flozisheth in Aprill, moste swete, white, and pleasaunt. This herbe is cold and drie, with a little bitternesse, hauyng vertue to open: *Dioscorides* doeth saie, the roote hath vertue to close a newe wounde together. This herbe sodden in wine, dooeth breake the stone: it is good againste the hardenesse of the splene, stoppyng of the liuer and gall. It clenseth the raines, scoureth the bledder, and conduite of brine. *Galen* doeth call this herbe *Pernasus*. foz there grewe greate plentie vpon a mountain, in Greke so named: whiche had twoo high toppes, vnder whom did dwell the. ix. Muses, as Poetes faine. *Plini* saieth, the seede doeth behemently purge the brine, and stoppeth vomites, with many other goodly vertues. And thus I ende of Stitchwozte.

Gramen is stitchewozte

Stitchewoode will heale the stone, & heale woundes.

Pernasus herbe.

Marcellus.

What is the nature of Sauine? That bitter bushe.

Hillarius.

THis venemous herbe, is commonly knowen, from whom diuers Diuelishe drabbes, haue gathered venim: to destroie their bastardly childzen, to couer their filthie bozedome withal. And yet oftymes it happeneth, that the mother is slain, and the child is deliuered: and by Gods prouidence, is helped and saued. yet this herbe rightly vsed, is of a singuler vertue: & maie rather be nombred emong trees, then herbes, foz no Frost can hill it. It groweth very thicke, like vnto a bushe, the leaues doe neuer wither noz drie: it groweth in gardens, the beries are gathered in Haruelte, and is hotte and drie in the third degree. *Dioscorides* saith, the first boke, 88. Chapi. There be. ii. kindes of Sauin: one hath leaues like vnto the Cipers tree, thother hath leaues like vnto the Tamarice tree: thei haue vertue being stamped, foz to heale all painfull sozes, Biles, and pusshes, applied vnto theim. This herbe is a good perfume againste the mother, to burne when women doe sownde: and receiuyng the smoke in at the nose. Tempered with Honie, it breaketh a Pestilente soze, made in plaster waies: Drunke in wine, it purgeth theim that pisseth blood. And by subfumigacion, it doeth drawe doune the dedde child, from the matrix of the mother. It is mingled in hotte ointmentes, againste coldnesse of the ioyntes and sinewes: and is good against the Palsie. *Plinie* doeth greatly commende this, in his. 42. boke. Chap. xi. It is good to put Sinamon to this, beyng vsed in medicen. ii. times the weight: It helpeth also the Kynges euill, oz paines in the throte, made in the maner of plaster. The fume of this herbe doeth preuaile, againste the Frenche pockes: and thus I

Sauen.

A practise of Harlotrey, wrought by Sauen.

Sauen of. ii. kindes.

A newe practise for a Poxmade of Sauen.

do cõclude of this herbe, called Sauin, whiche the Arabians call *Abell.*

Marcellus.

Daises. What be the natures of Daisies, double or single? I praie you tell me.

Hillarius.

Plini lib. 21. Capi. viii. NEither did *Dioscordes*, nor *Galen* write of these herbes, nor any of the auncient Grekes: but *Plini* saith, that one *Bellius* was inuenter of this herbe, called *Bellis*. And this herbe hath .i. little braunches, or white beames growing round about the yellowe flower, whiche is in the middes, & some do call it *herba Paralysis*. What shall I saie any farder I nede no more discripcion therof: bicause this herbe is so commonly knowen, and groweth in euery field and pasture. Notwithstãding, the double Daisie doeth growe in gardens: & these greate Daisies doe florishe in Maie, and of nature be hot and drie, as we maie gather of *Plini*, whiche saith, this herbe doeth heale swellinges of the throte, and paines in the necke: therfore it must nedes be hote & drie, for no cold thing can help the swelling in the throte. This iuce is good for wounded me to drinke: for it doeth resolue hard and cold thinges, Goute, and *Ciatica*, & is verie good against the resolucion of the members, whiche in Greke is called *Paralises*, whiche we call the Palsie, with this herbe *Bellis*, & other good medicenes. I Bullein did recouer one Bellises, not onely from a spice of the palsie, but also from the quarten. And afterward thesame Bellises, more vnnaturall then a viper, sought diuers waies to haue murthered me: taking parte against me, with my mortall enemies, accompained with ruffins, for that bloody purpose, & dedly feede. Suche was his shamlesse ingratefull nature, Cuill will stirreth vp strife: and a seditious persone, seeketh mischief. This man beyng worshipfully borne, doe bare the name and title of a gentleman: rather then any cõditions of one in deede. And incõplexion is more effeminate, then a feble pale woman: a dweller in the place, wheras holy Bede was borne but yet possessyng none of his vertues. And thus of *Bellis* the herbe, I make an ende: and of Bellises, whiche would haue ended me.

Paralyses.

Bellis.

Bellises.

Bullein.

Proverb. 10.

Proverb. 17.

M. Bellises of Jarowe, in the Bishoprik.

Marcellus.

What is the nature of *Sene*, my gentle frende *Hillarius*? I praie you tell me.

Hillarius.

Sene of Alexander. THere be twoo kindes of this: the one is called *Sene*, whiche beareth coddes like Brome. The other is a lesser kinde, bearyng his seede in a grosse codde. The codde is moche like an Almõd growyng on the tree, but as thinne as Perchement. The flowers be like the flowers of Brome, very yellowe. This herbe groweth in gardens, in the Monethe of Maie and June: and of nature is hot, in the first beginnyng of the second degree. And drie in the beginnyng of the firste degree, a dragme of the codde, saieth *Actuarius*, maie be dronke without any hurte: for it hath vertue to purge, bothe fleume and choller. The leaues and coddes be wholsome, to bee sodden in the brothe of an Henne: against olde paines in the hedde, scabbes, fallyng sickenes,

and

and the itche. The iuce in infusion or steped, is better to bee dronken, then the pouder, for all obstruccions in the body: and these be the wordes, of that greate learned man, Doctor *Actuarius*. This is vsed againste the aboundaunce of melancholly: and doeth open the instrumentes of the senses, and the partes bothe *Animall*, *vitall*, and *Neutrimentall*. There is of this growyng in Fraunce, but the beste commeth from Alexandria in Egipt: or els from Siria, whiche maie be giuen to women with child, and young children, without any hurte. Chiefly in infusion: it maie bee also mingled with *Cassia* or *Manna*: or els it maie bee beaten into fine pouder, and so tempered with Sirrup of Roses solitine, and so dronke: and this waie it is a gentle lenetiue purgacion. But the delutyng, steepyng, or puttyng these leaues in wine, colde whaie, or distilled water, with a pece of Suger, and some Anisseedes, standyng all the night in a close potte, and in the morning strein it. I assure you, this is more better to purge withall, then if it were in decoccion, or sodden in brothe: Note also, when you doe make a decoccion with sondrie herbes, let all your other herbes bee sodden softe, before you put in your *Sene*, for it is so thinne of substaunce, that els it will go awaie in a smoke.

Here wil I shewe you a moste excellent decoccion, whiche I purged sir Richard Alie, a knight of a singuler connyng: whiche knight hath been a profitable instrument, to our common wealth, in worthie erec- cions and buildyngs, as of the strong, and famous toune of Barwich, whose walles are inuinsible, as presently appereth. Beside many of his other worthie workes. This manne beyng sicke, in whom diuers and sondrie purgacions and lectuaries, toohe small effecte: this onely did hym moche pleasure, the beste *Sene* leaues, dragmes. vi. white Ginger dragme one, the flowers of Buglosse, dragmes twoo, mingled together, in a newe cleane stone potte, with a narrowe mouthe: and one pinte of whaie, of Goates milke, this potte was closely couered in the mouthe, that no aire should go forthe of the mouth. Then it was sette in a vessell, with hote water, and so did seeth, by the space of twoo howers: and then was taken from the fire, and set in a close place till it was cold, and the vapour cleane delaied. Then it was strained, and giuen him to drinke, in the morning following, whiche did purge choler adust and melancholie, whiche is his complexion. This whaie being dronke, preuaileth againste all passions of the braine, from the hedde doune to the bottome of the bladder. And helpeth all the senses, bothe of hearyng, seeyng, and smellyng, and will strengthen all the bodie: and it doeth exonerate, and vnburden thesame of euery humour that doeth habounde as cholour, fleame, and melancholie. And this affirmeth *Mesue*, *Actuari*, *Ruellius*, *and Matthiolus* vpon *Dioscorides*, *lib.3, cap. lxx.*

Sir Richard Alye, his lenitiue. Matthiolus vseth the same in *Dioscoridem*, *Lib.3.cap.70*

It clenseth the hed, with al the senses.

Marcellus.

What is the vertue of Goose fote, whose leaues be like Geese feete: with iadged leaues.

Per auersum.

Hillarius.

Goſefoote, an euill herbe.

IT is called *Pes anſerinus*, leaued like Nightſhade, but more iaged in the ſaid leaues, bearyng ſmall little red flowers, with great plẽtie of ſeede, like vnto Iragent it commonly groweth in eche place whereas plentie of dunge is caſte, and is cold in the ſecond degree, and it is venomous as *Solanum* is, and killeth Swine, if they doe eate of it, it maketh men to be madde, or die ſleapyng, therefore beware of it.

Marcellus.

What is Fellon weede good for, which is named Sainct Iames weede?

Hillarius.

S. Iames wort, called Fellon wede

THe olde writers made ſmale mencion thereof, it hath leaues like Rocket, many rootes, flowers like Chamamill, growynge by water ſides, and in ſandy places, and by pathe ſides: it is hot and drie of nature, this will heale *Furunculi*, called Fellons and other ſores and woundes, and Fiſtulaes, and is holſom to make ſalues withall to drie, ripe, and heale, and wil not ſuffer any venomous ſcabbe, or ſore to ſpreade any farther, therefore it ſhould be good, bothe for *Sarpigo*, and the Canker, Ringwormes, &c.

Marcellus.

What will *Spatula Fœtida* doe?

Hillarius.

Spatula wil kill Lice.

IT groweth by hegges, the Berries grow in coddes which codde openeth in three partes, like the *Peoni*, the leaues be long flagges this herbe is behemently hotte, and hath vertue to kill lice, as *Staphiſagriæ* hath, and to heale ſcabbes, &c.

Marcellus.

What can Orpyn do?

Hillarius.

Telephus. Craſſula or Orpin.

THis Orpin will longe hange in an houſe, after it be cutte, and grow ſtill greene, we call it Orpin. *Telephus* the kynge of the Gothes, and *Myſia*, ſonne to *Hercules*, whiche warred vpon the Grekes before Chriſtes birthe. *Anno.* 1212. This man ſlew a famous capitaine of Grekes, named *Theſandrus*, & his ſoldiours vanquiſhed *Aiax*, and *Achilles*, but yet *Achilles* wounded him with a Darte, which wounde was healed by this *Craſſula*, whiche he named *Teleſphium*, and vntill this day, it is ſo called: wherof there be twoo kindes, the great with white flowers, and the ſmale with yellow, but theſe flowers be variable, and wil change their couller, the leafe is like Purſlen, but groſſer, and this doth grow in moiſt places, vnder the droppyng of houſes in Gardens, and flouriſheth in July, and Auguſt, and is drie in the ſeconde degree, and in the beginnyng of the thirde, and is very hotte. The iuce therfore is good to anoint the place of the Morphew euery howre, ſo that it bee mingled

Orpin heleth the morphew

gled with stronge white vineger, but *Galen* affirmeth that it doeth not onely clense the fainte Mozphewe, whiche he calleth *Alphos*: but it also clenseth a foule corrupte stinkyng vlser, scoureth and dzieth the same. *Plini* saieth, this iuce will heale a filthy Leperous soze of diuers colers to be anointed therwith, euery hower, daie and night: iii. times in one moneth, as you doe anoint the same, to put vpon the same soze Barly meale. It maketh a plaster foz *Hernia*, and healeth woundes, bothe olde and newe, and Fistulas. And thus I do ende of Ozpin, oz herbe *Telephon*.

To clense the Mozphewe.

Marcellus.

What is the goodnesse of Paunsis, oz three faces in on hodde? Some call it Hartesease.

Hillarius.

THis herbe is called *herba Trinitatis*: but I rede in an olde Monkeshe writen Herball, wherein the aucthour write, that this herbe did signifie the holie Trinitie: and therefoze was called the herbe of the trinitie, and thus he made his aligozie. This flowe is but one, in whiche said he, is three sondzie colours: and yet but one swete sauoz. So God is three distinct persones, in one vndiuided Trinitie. vnited together in one eternalle glozie, and diuine Maiestie. &c. Well, although the three distincte persones be eue so, whose glozie is indifinable: yet this glozy maie not be compzehended of moztall men, noz Angels. The maiestie thereof maie not with reuerence, be cõpared oz likened, by any aligozie, to any base, vain, benerous flowe: but maie rather be called, three faces in a Monkes hodde: That this daie groweth in the Garden, and to mozowe withered as duste. Moche moze the offence & daunger is, foz any chzistian man, to graue oz painte any Image, callyng it the signe oz Image of the Trinitie: whiche can not bee doen, of any liuyng creature, foz God forbad the same. God haue no man seen, but onely his soonne Chzistie, whiche is God of his substaunce, and of the same deitie. Neither any moztall man maie se him, before he bee clensed by death, and transfozmed into an other life, saith the holy scripture: thus all glozy be to the holie Trinitie. And now I will shewe the right diffinicid of this herbe. fitte and apt foz the same vain flowe. It is called *herba Trinitatis*. that is, because it haue three colours: yet the old Pagan wziters, did cal it Iupiters herbe, because of the beautie of colours: is like a violette in shape and sauour. And of temperament, is moche like Comphozie, hot and dzie, and is good to bee dzonke, bothe againste the fallyng euill in childzen, and also against all maner of rotten fleume, and filth in the stomache, sides, and lunges. Thus it doeth inwardly helpe, in syzupe, decoccion, oz the water inwardly dzunke: no lesse it helpeth all wounded men, women, and childzen, and al the whiche haue bzoken bones. Outwardly, it clenseth from the skin, all itche, skabbes, shingles, vlcers, and ringwozmes: and healeth oz closeth grene wosides together. without the daunger of any apostumacion, if it be made in plaster, oz

Herba Trinitatis of. iii. colours so named.

An aligozie of an herbe.

Ihon.i.

Exodus.20.

i.Ihon.4.

els

els the iuce preserued with oile. For herbes beyng stamped, strained, and clensed vpon the fire: and made colde, and kepte in a cleane glasse, powre thereupon freshe cleane oile of Olyues, whiche wil conserue it, and kepe it from the corrupcion of aire, and so you maie preserue your iuce, as this and many other mo. for sirupps and salues, for the healthy of mankinde. And thus I do ende of the nature of Paunses, or the triple coloured Violettes, called *herba Trinitatis*.

Marcellus.

What goodnes is I praie you in the Iue, the womens chrystmas herbe, whose leaues be euer greene.

Hillarius.

Hedera or ♀ Iuie bushe.

The Iuie is like a freshe lusty yong pleasant body, still flourishing and grene, the Grekes do call it *Cissos* of Bacchus, for they called him *Citton*, and this is Bacchus herbe or his winter Crowne, the vine is his croune in summer. This is a very euil neighbor, for where as it doeth growe vpō any tree, the tree dekaieth, although the Iue do flourishe still grene, wheras it is nourished. There be. iii. kindes of Iuie the white, whiche is the male, bringeth forth white beries: the second bareth blacke beries: the iii. is fruitles, or gross Iuie so named, these be commonly knowen. Iuie is of a contrary compounded facultie, adstringing, binding, or stopping: which is cold & perthly, it is also bitter and hote, if it be grene, but drie and cold. The beries sodden in wine & dronke, doe stoppe the bloody flixe, dronke twoo tymes in the daie, and as moche in the night: the tender leaues sodden in sharpe vineger, tēpered with crommes of leauen bread, will helpe the liuer, made in plaster. Stamped with Roses, and temper it with oile of Roses, vineger and womans milke, to make a good frontall, for his forehedde: that is pained in the hed. The iuce, with the oile of bitter Almondes, warme put into theares, to helpe the instrumēt of hearing: the leaues sodden in wine, be good to anoint or washe thē, whiche haue spots or scabbes in their face, skin, and priuie partes. Nothing preualeth more against the Cancer, then the iuce of Iuie, tempered with clarified Honie, and wine sodden together, & so vse the same drinke. i. z. After the naturall purgacion of women, if it be drūke, it causeth sterilitie & barrenesse in them. The iuce warme, powred into the contrarie eare, doe helpe the teeth, on the other side, if thei doe ake, but if the beries of Iuie, called *Corymbi* be often times dronke, saieth *Dioscorides*, thei will vexe and trouble the minde. Honie and the beries of Iuie, will kille Lice in childrens heddes: the iuce put into the mouthe of the matrix, will drawe forthe the dedde childe. The grene leaues, sodden in wine, saieth *Galen*: dooe knitte, heale, and ioine cuttes, and greate woundes together. and healeth the bodie: But yet this iuce, often tymes dronke in wine, also it will heale the terrour of a Tercian, or horror of a quarten, dronke before the fitte. And also purgeth the hedde, putte into the nose: it will shorten the sickenes. The Gum of Iuie will blister, and is verie hotte, and

Iuie haue many goodlie vertues in medicine.

To kill Lice

To heale woundes.

and thei whiche gather it, muste cut the barkes frō the Iuie: and euery morning, when the sap do ascende, thei shal find it in the nether cut of the barke. Euen so when it discende, in the vpper barke or rinde, renue your cut euery morning, and washe your handes in vineger. and Rose water, and your face in like case, before you gather it. But whype it not, and then your gum shall not blister, or hurte your chin: this gum tempered with ware, put to a pained tothe, will drawe it forthe without paine: this gum must be kept close in a glasse, or bore of clene mettell, and to these foresaied vertues, affirmeth the beste learned, as *Dioscorides, Galen, Plinie.* &c. And thus I doe ende of this Iuie, whose gum, leaues, and beries, are wholsome for mankinde. Euen so thei are for beastes, as horse, or Oxe, againste the sickenesse of the lunges, sodden in Ale or wine, with Anisseedes and Baies.

To gather Iuie gum.

To drawe teeth without paine. *Dioscor. lib. 2. Capi. Clxxv. Plini Lib. 16. Cap. xxxiiii. Theophrast. lib. iii. cap. 18. Galen libri simp. medic.*

Marcellus.

What is a weede, whiche haue leaues like Peres: growyng in Marris or moiste groude.

Hillarius.

This herbe haue droune spottes, in the midds of the leaues, and haue knottes in the ioyntes: stalkes redde, flowers like Lauender. First white, then purple, rootes yellowe, small seedes: many in nomber growyng on the braunche. This of nature is colde and drie, the taste doeth declare the same: this herbe sodden in Planten water, Ptisante or redde wine, doe stoppe the bloodie flixe. And this same herbe, is good to heale Fistulas, and clenseth rotten sores: and furdermore, healeth newe woundes. And thus I leaue of this herbe.

Persicaria or Pereleues growyng in marris grosid called Iasper

Marcellus.

What be Brakes good for?

Hillarius.

Commonly knowen, to lodge the Deare, to shroude and couer the Conie withall. Drie Brackes be good fuell, wheras smal plētie of wood is, or cole. There be brakes male, without flower and seede. Growing frō one greater roote many branches, with spots vpon their leaues: the female Brake is common in warreins and Parkes. And groweth long, if the roote be cutte ouerthwart, there will appere the similitude of an Egle spleid. iiii. z. waight, of the male roote, dried and beaten into pouder, and dronke with swete water, doe kill droade wormes, in the cheste or bellie. But it is bitter, saieth *Dioscorides*, if fower halfpenie waight of prepared *Scamonie*, be dronke with the same: then it will worke accordyngly, or els as moche pouder of blache *Elleborus*. The female Brake rootes. z. iiii. dronke, sodden in wine, doe kil round wormes: it is perilous to giue to women, it maketh them barren. And if a woman with child drinke it, it maketh an abortiue or ded child come forthe: the meale or pouder of Brakes, healeth daungerous sores vpō beastes bodies, as Swine, Kine. &c. The yong braunches of Brakes, eaten

Brackes cal led Filix, or Ferne.

To kil brode wormes in the cheste or bellie.

Dioscorides.

Wzake ſeedes were neuer ſeen emong chriſten people, but witches haue vſed practiſe wyth them, as fooliſhe writers affirmeth.

eaten, beyng tenderly ſodden, doe moliſie verie gently the bellie, *Galen*, *Theophraſtus* and *Plini*, affirmeth theſame. This herbe beareth no ſeedes at any tyme, although Witches faine, that greate Secretes maie bee wzought with theſame: whiche muſt be gathered ſaie thei, vpon Midſomer night: As ſure I warrante you, as the ſea doe burne, it will doe no leſſe. This herbe is hotte and dzie, and is called *Thelepteris*: becauſe it haue winges, oz leaues like birdes fethers.

Marcellus.

What is the vertue of the dedde ſtinkyng Nettle?

Hillarius.

The dedde Nettle.

IT maie bee called a dedde Nettle, it is like in ſhape, vnto the burnyng Nettle but ſtingeth not: it is called Archangell, with a ſtalke ſower ſquare, there be thzee kindes of Archangell. White, called *Lamium*, Yellowe, and Purple with Blacke ſeede, hote and dzie of nature: the white flowers doe helpe the Shingles, ſtamped and applied to the ſoze places of the ſhinne: this herbe ſtamped with Salte, maketh a plaſter foz the goute, ſwelling in the thzote, and Hogges bityng. The rootes ſtamped with Salte, dooe dzawe foz the thornes, oz pziches from the bodie. And thus I ende of this dedde Nettle.

Marcellus.

What be the natures of Creſſes?

Hillarius.

Naſturtium. Lepidion. oz Creſſes.

CReſſes be commonly knowen, there be bothe of the water, and alſo of the lande: Garden and Riuer, ſpzing frō Marche, to the ende of Maie, and is nere hande hote in the. iiii. degree, not ſo moche dzyng: the ſeede is chiefly vſed in medicen. The herbe is good grene, but nothyng wozth dzie: theſe ſeedes ſodden in wine, in a linen bagge this ſeede holden vnder the tongue, oz champed in the mouthe, to helpe a ſpeachleſſe man, oz hym whiche haue the Palſie, thzough a longe oz ſtrong age we. This will dzie by moiſte humours, it pzouoketh vrine, ſodden in white wine: and ſtoppeth *Gomorrha paſſio*, oz waſtyng of nature. And this herbe ſo helped a gentilmanne of Suffolke, called Thomas Colby, whiche longe tyme was troubled with theſame: when other medicenes, did take in him ſmal effect. Duryng his ſeruice in the felde oz warre, finally was recouered by this. (This herbe) ſpecially ſaieth *Dioſcorides*, the rootes ſtamped with freſhe Hogges greaſe, dooe make an excellent plaſter, againſt the paines of the iointes: laied vpon warme iiii. howers: but foz women, but. ii. howers. And alſo theſame foz *Ciatica*, and then quickly to ſweate in the bath: then when the pacient haue ſweate, to dzie the bodie, and to anoint the bodie, with the oile of Creſſes, and warme ſoddē wine. And to dzinke of this wine, wherin Creſſes be ſodden: it is good againſte paines in the iointes, Dzoplie, Timpanie,

Creſſes helpeth ꝑ palſie.

Creſſes doe helpe many infirmities.

panie, Goute, swellyng Pallie, Pore, Apostumacions, Reumes, blodie flixes, broses, and moistnesse of the brain and yes, &c. *Galen* commēd thesame *lib.i. de compos. medica secundum locus Cap. vij.*

Marcellus.

What is the vertue or nature of Horstaile?

Hillarius.

Horsetaile, *Canda equina.*

THis is also called *Hippuris*, that is Horstaile, bicause it bucheth like heere aboute the iointe: and is of twoo kindes, softe and long. And groweth in moiste grounde, and watrie places: it is called holie water sprinkle or bushe. It drieth, and restraineth, and is bitter: this herbe sodden, the wine or decocciō therof, is good against the blodie flixe, stoppyng of the bladder. It mūdifieth the stomache, sides, and clenseth the lunges: and if the guttes be hurte and wounded, nothyng is better to heale, then the syruppe or iuce of Horstaile, saieth *Dioscorides*: *Galen* affirmeth that thesame herbe, doe heale woundes, and stop blood in the nose, withall the deseases aforesaid, dronke with wine. Goodlie salues of healyng, maie be made with thesame: *Plini* saieth, and that I haue proued often times, that it healeth ruptures. And further saieth *Plini*, it stoppeth or defendeth *Enterocela*, whiche is a disease verie perilous, called *Cetum intestinum*, when the guttes are fallen into the coddes. Euen so it will heale theim, dronke often tymes. And a plaster of this, with warme vineger, stamped together, and applied to the bellie, for the same purpose: the smoke or fume is good, to cause childrens guttes, to go backe into the bodie, when as through flixe or colde, thei will hang forth. Euen so it will stoppe, the immoderate redde termes in women: and this shall suffice, of thesame herbe.

To helpe the flixe.

To helpe the guttes.

To stoppe the termes of women.

Marcellus.

What is that herbe Botris?

Hillarius.

Swete Botris.

THis herbe *Botris* so named, because the seede is so plentifull: clustring with greate nomber on the braunches, it groweth by riuers, or water sides, & is ripe in Septēber. This herbe is swete, and when it is drie, it is good to caste into chestes: to preserue apparell from Mothes, and make bothe linen and wollen swete. This herbe is yellowe, wherof is plentie nere vnto Paris in Fraunce: It is hote and drie of nature. Dronke in wine, it helpeth the lunges, and clense them from cold coughes, and soreneſſe in the breast: and helpeth against the shortnesse of wine, *Dioscorides*, *Paulus* and *Plini* affirmeth thesame.

Marcellus.

What saie you of Gentian?

Hillarius.

Gentian, a bitter herbe.

THis was found by Gentian, a noble king of *Cillyrica*, which being wounded in battaill, had health by thesame herbe: it is leaued like Plantan, the rootes bee also not vnlike Aristodochia the

h.i. long,

Gentiana bitter herbe, hauing many vertues.

long. This roote is grosse and bitter, with yellowe flowers, growyng vpon high Mountaines or Alpis: and we haue plentie therof emong our Apoticaries, it is hotte and drie, and moste bitter. Two dragmes dronke with Peper and Rewe in wine, dooeth defende poison, and bityng of serpentes, and is good for wounded men to drinke: and casteth dedde childzen from the matrix. This is against all opelaciõ, and stoppyng of the liuer, gall, and splene, and wil purge choller: but it is perilous for women with childe, to drinke it. There is nothyng better for *Illiaca passio*, it strengtheneth the stomache: This is not onely profitable to mankinde, against Dropsie, stoppyng of the bodie, benime, poison, and pestilence, to bee dronke in wine or water. But also it helpeth the dombe brute beastes, as horse, oxen, &c. for all diseases of the lunges: to be giuen them, as *Plini* saith. The roote sodden, is good against conuulsion, and shrinkyng of the sinewes. And thus I doe ende of Gentian.

Marcellus.

What is the propertie and vertue of Lauender?

Hillarius.

Lauender the swete vertue thereof, wholsome for colde folkes.

IF this kinde, there is Lauender Spica, whiche is the great Lauender: then there is the single Lauẽder. This herbe is called the coũterfet, or false *Nardus*, and is named *Laundula*: because it is good in bathes and washyng, and giueth a swete odour. This herbe is commonly knowen and is hote and drie in the seconde degree: and is good against the coldnesse of the stomache, hardnesse of the splene, and swelling of the guttes, stoppyng of the liuer, and the raines, prouoketh vrine. Nothyng is better, against the diseases of the sinewes, the coldenesse of the braine, palsie, and fallyng euill: either to be dronke, or smel of this herbe: or also to be anointed with the goodly warme oile made thereof. Whiche oile hath vertue, against all the diseases of the sinewes: And thus I ende of this herbe.

Lauender helpeth the sinewes. Oile of lyke hot warme,

Marcellus.

What is the nature of Mandragora?

Hillarius.

MAny superstitious, and foolishe thinges haue been deuised, of this herbe: a verie inuention of witches, and hypocrites, through the sudgestion & motion of the deuill, to delude the weake hart of mankinde withall. For thei doe affirme, that this herbe cometh of the seede, of some conuicted dedde menne: and also, without the death of some liuyng thing, it can not be drawen out of the yearth, to mannes vse. Therefore, thei did teye some Dogge, or other liuyng beaste, vnto the roote thereof with a corde: and digged the yearth, in cõpasse round about, and in the mean time, stopped their own eares, for feare of the terrable shriche, and crie of this Mandrache. In whiche crie, it dieth

In old superstition, inuented by Witches, and a practise of Sathan.

not

not onely die it self, but the feare thereof: killeth the Dogge or beaste, whiche pulled it out of the yearth. And this herbe is called also *Anthropomorphos*: because it beareth the Image of a man, and that is false. For no herbe haue the shape of man or woman, no truely, it is not naturall of his owne growyng: but by the craftie inuencion, of some false man, it is doen by arte. As many rootes maie bee made, in the formes of men, foules, and beastes, and secretly couered in the yearth: whiche when it is found, by the craftie hider thereof, the beholders be driuen into no smalle admiracion and wounder. Suppolyng there by, that some straunge fearfull thing, shall quickly folowe the same. My frend *Marcellus*, the discripcion of this Mãdrake, as I haue said, was nothing, but the imposterous subtiltie of wicked people. Perhaps of Friers, or superstitious Monkes: which haue written therof at lẽgth, but as for *Dioscorides*, *Galen* and *Plini*. &c. thei haue not written therof so largely, for to haue hed, armes, fingers. &c. But there is an herbe called Mandrake, whose leaues be large and long, like vnto large Lettise: whose apples bee in the forme of Cheries, berie colde, properly giuen to helpe concepcion, some saie: as it appereth by the wiues, of the holie Patriarch Jacob. The one was fruictfull, the other did desire helpe, by the meanes of the Mandrach: brought out of the fieldes, by the handes of Ruben Leas sonne. This herbe haue a longe large roote, with twoo legges in forme, one wrapped about the other: and fine rootes like heere, growing vpon it. But no armes, keete, fingers, handes, hedde, nor stalkes, but the leaues crepe out of the grounde: whereof be twoo kindes, male, and female, the male greater then the female. This herbe is cold in the thirde degree, and haue vertue, to cause depe slepe: the strengthe is in the apple, and in rinde of the roote. The remenant, that is in the leaues, and inward partes of the roote, bee but weake saieth *Galen*: the seedes of the aple, saieth *Dioscorides*, beyng drunke, will purge the bellie. The iuce of this herbe prested forthe, and kepte in a close yearthen vessell, accordyng to arte: this bryngeth slepe, and casteth men into a trãs on a depe tirrible dreame, vntill he be cutte of the stone. &c. This herbe sodden in wine, vnto the third parte, doe purge blache choller as well, as *Elleborus niger* will do. This herbe stamped, and applied vpon a wound or vlcer, do heale the same, and so naturally, that it will suffre no share or marke, called *Stigma* to remaine, the leaues be preserued in Salte, for the same purpose. The greene leaues stamped, and applied with the white of an Egge to the yes, doe allwage swellyng, burnyng, or dropping of theim: if the roote bee cutte in sondrie places, there will come forthe a worthie iuce, to anoint the forehed, to bryng slepe. Pessaris be made of this, whiche will drawe forthe dedde childzen, from the matrix: therefore rightly to saie, it rather hinder, then further consepcion, the roote is vnpleasaunte to smell vpon, and pestiferous saieth *Plini*. The iuce must be gathered, when Grapes bee ripe, and clarified in the Sonne, and kept close. The apples must be dried in the Sonne, and the roote must be sodden in old darke coloured wine, whiche wine must be

Mandrak is made like a man or woman by craft, for nature giueth no manes shape to a beaste, moche lesse to an herbe.

Gene.xxx. This place prouenot that Mandrake will helpe cõcepcion, but Mandrake wil clense the matrix, or cast forthe the ded child from the same, then it will kill the liuyng seede. *Dioscorides* is of ỹ minde

The vertues of Mandrak, is to make one to slepe.

sodden in the third part: the apples maie be vsed and kepte, in vnripe oile Olife in the Sonne. All these bee good to coole, to cause slepe, moderatly vsed. Two halfpenie waight of the pouder of the rinde therof, maie bee drunke in swete water, for the kynges euill, or lacke of slepe. The iuce thereof with oile and honie, healeth woundes: and thus I ende of Mandrack, whiche in the old tyme, it was called *Circæam*, of witches, whiche had vertue (saied thei) or craft to transforme, bothe man beaste, and herbe out of kinde: Emong all other, thei wrought wounders by this herbe, to prouoke, bewitche, or cast men into madde blind fantasies, or frances, called Loue, whiche rather maie be termed, noisome beastly lustе, and when it is wrought by herbes foolishnes.

Mandrake was called *Circæa*, & also *Anthropomorphos*.

Marcellus.

What is to be saied of Crowfoote: wherefore is it good?

Hillarius.



THis herbe is called *Ranunculus*, or Frog wort: of this Crowfoote *Dioscorides* founde fower kindes *lib. 4. cap. Clxxi.* But since his daies, three kindes more be founde: these bee herbes bothe of the water, wheras Frogges doe cast their *Sperma* or seede, in whiche herbe, thei dooe greatly reioyce. And also of the lande, as garden, Medowe, and wood Crowfoote, this herbe is commonly knowen. Some haue white flowers, some yelowe, some purple: some haue leaues like Coriander, some haue leaues like Beares foote, growyng vpon the toppe of the stalke, hauyng long rootes. And other haue broad iagged leaues, growing nere the grounde: but vpwarde smaller leaues like Crowfoote, doe growe vpon the braunches. These herbes bee behemently hotte and drie, and doeth vlcerate and blister the skin: wherwith valiaunt beggers doeth blister their legges and faces, whiche maketh them to seme Leperous and whosoeuer doeth eate of these herbes, shall bee smitten into madnesse. Their sinewes shalbe shrōke, and thei shall laugh them selues to death: if thei doe eate of the kinde of Crowfoote, called *Apium risus* as *Plini* doeth testifie, the roote thereof dried, prouoketh nesyng. And is good to bee put in an hollowe tothe, to breathe it, and draw it forthe without paine. The iuce of this herbe, tempered with Beares grease: will bring heer to the balde hedde. Also this iuce taketh awaie scabbes, and crustie scurfes from the legges and armes, of sore people. And tempered with Swines grease, it helpeth the swellyng of the throte. And thus I ende of Crowe foote.

Diuersitie kyndes of Crowe foote called *Ranunculi*, or little Frogges grasse.

Dioscorides lib. 4. cap. 171.

Marcellus.

What is the nature of *Aconitum*?

Hillarius.

THis herbe is verie venemous, whereof be two kindes: the one is called *Pardalianches*, or Liberdes bane. The other is called *Lycoctonon*, or Wolfes poison. The first haue three or fower leaues, growyng

Aconitum Libardes bane.

wyng in the toppe, with a rounde berie in the middes, and no leaues vpon the braunche: hauyng a long roote like a Serpent, very rugged. The seconde haue many leaues vpon the braunche or stalke, like vnto Crowfoote: with yellowe flowers in the toppe like Brome, with long deuided blacke rootes. This herbe groweth in Maie, and is accorsiue burnyng, poisonyng, and killyng. The pouder of this roote, put into peces or baites of flesh, poisoneth wilde beastes: as Wolfes, Foxes, Grayes, Polcattes. &c. and is venemous for mankinde, and there is no remedie, but to drinke oile, and to prouoke vomet, to expulse the poison. To poison Wolues and Foxes.

Marcellus.

What is the vertue of *Geranyum?* called Shepherdes nedell.

Hillarius.

THis herbe is called the Storkes bille, or Cranes beake, for there groweth out of the flower, seedes like Bodkins or Nedelles, whereof there be sixe kindes. Some of their leaues be like Crowefoote: and some like vnto Mugwort. Some haue purple flowers, and thei be the first kinde: and some white, with redde rootes, but some of them haue white rootes. And thei be all of nature stopping and dryyng, the rootes be swete of the first kinde, and red also: *Dioscorides* saith, that if a dragme of the first kinde of the herbe, be dronke in wine, it doth alwage the swelling of the matrix, and belly, and healeth the cough of the lunges. *Paulus Aegineta* is of the same minde. But you must take the firste kinde, whose leaues bee in forme, betwene the leaues of Rocket and Mugwort: with the long redde roote, called *Geranium primum.* This roote will breake the stone, and clense the raines and bladder. This herbe and the third kind, with blew flowers, do heale woundes and sores: and the same third is called Doues foote, whiche if it be sodden, and applied on sores, it will heale them. The firste kinde with Mirrhe and Peper, sodden in wine, is good against Dropsie, collike, winde, and woundes within the body, and crike in the necke. There is also a kinde of this *Geranium*, whiche is good for woundes, called herbe Robert: but rather I take it to be called *Robertem, a rubro colore,* an herbe of a red colour. And thus I doe conclude of *Geranium*, called Storkes bille, or Shepherdes nedle: whereof the first kind, is the beste for the stone, and raines, and outward woundes. The Doues foote is good for sores and festers, so is herbe Robert: all the other be euil and venemous inwardly taken, but yet dryyng for moiste sores outwardly, thei bee tolerable. And thus I make an ende of *Geranium*, called Crowe foote. Shepherdes Nedle. *Geranium.* *Dioſco. lib. 3. Capi. Cxiiii.* Doues foote. Herbe Robarte.

Marcellus.

What vertue is in *Angelica* that swete roote?

Hillarius.

THis herbe *Angelica* is verie longe leaued indented, or with small teeth like Elder, a greate stalke, and hollowe, a bigge sweete roote: Blacke without, and white within, purple flowers with white spottes and greate brode seedes. This is called the Some call *Radix sancti Spiritus* the roote of the holie Ghoste. *Angelica* or Angels blome.

Angels herbe, whiche is of.ii. kindes, of the garden & field: this herbe excelleth all other, to preuaile against poison, and is hote and drie. It doe open, warme, dissolue: and is good against the fearfull daungerus plague, called the pestilence, if it bee but bitten vpon, moche more it is effectuall being dronke in the morning. The pouder dronke with wine, .r. graine waight, or the water dronke. xx. droppes, in the morning in wine: is a goodly armour against poison, foule aire or plage, this cleanseth the Lunges, Breast, guttes, Raines, and bladder. This herbe sodden in wine & water, doe heale inward woundes: and this do strength the hart, and drieth superfluous moisture, as the Dropsie, Timanie. And thei whiche can not kepe their meate, for weakenes, through vomittes, let theim drinke this: It deliuereth from biting of serpentes, as Snakes, or els any priche or wounde, if it bee sodden with Rewe, Honie, and wine. It haue one vertue, excellent for young lustie, single people, to quenche carnall rage, or youthfull luste: if one dooe bite or swallowe. ʒ. ß. of this, it will extinguishe the same, with many more vertues, the whiche fewe herbes, be compared to it.

Angelica defendeth the pestilence.

Angelica preserueth chastite.

Marcellus.

What is the vertue of *Lagopus*, with three leaues growyng vpon the stalke, and a rough flower, like an Harefoote, it groweth in Cozne, in Haruest tyme.

Hillarius.

This is called *Lagopus*, or Hares foote, haue growing nere the flowers, three leaues together, in sondrie places: and is also called the triple Hares foote. And is of a drying vertue, saith *Galen*, and sodden in wine and dronke, it do stoppe the bellie in a flixe: and to this affirmeth *Dioscordies* and *Plini*.

Hares foote *Lagopus.*

Marcellus.

What saie you of *Lunaria*: that increase and deminishe, in one monethe?

Hillarius.

This herbe spring in the ende of Maie, hauyng from the stalke xiiii. leaues, growing seuen against seuen: in the forme of little hartes, but grene in colour, in the toppe it beareth seedes, like Beates seede, and is colde and drie of nature. Oh how this herbe preuaileth, or excelleth in healyng of woundes, knittyng theim vp, makyng no scarre. Goodly salues bee made therof, so there be balmes: this herbe in redde wine dronke, doe stop the whites and fluxe, whiche passeth from women vnnaturally.

Lunaria or the herbe of the Mone.

Lunaria healeth woundes.

Marcellus.

What saiest thou of *Lysimachus*, whiche is a long herbe, bearing a leafe like Wallowes, and is called Woodwaxen?

Hillarius.

Hillarius.

THis herbe growe also emong Salowes, of twoo kindes, one beareth redde flowers: and the other yelowe or golden flowers. And was found by *Lysimachus*, it floryth in June, and is of vertue dryyng, and bindyng vertue, it gleweth woundes togeither: stoppeth blood at the nose, applied to the same, it stoppeth the bloodie flixe, and termes menstruall, drunke in wine or Planten water. And the smoke thereof, killes Gnattes and Flies, this affirmeth *Dioscorides*, *Galen*, and *Plinie*: it is so bitter, that no beaste will fede therof. And it is in Englishe called Woodwax, it dieth grene. *Lysimachus* stoppeth blood *Lysimachus* a king of Macedon, founde this herbe, he was scoler to Calisthenes, and one of Alexanders most worthie capitaines.

Marcellus.

What is that herbe, called Hartes horne?

Hillarius.

THis herbe called *Cornu Cerui*, Hartes horne: Some call it *Pes Cornicis*, Crowes foote. Some *herba Stella*, because it spreade abroade with iadged leaues, or beames like a Starre, growyng flat, nere the grounde, with flowers growyng, moche like smal Lauender, but yelowe. *Plini* writeth of this herbe *lib.xxiiij. Cap.xix.* this herbe helpeth the flix and is good in Ballettes. The rootes sodden and eaten, saieth *Dioscorides* and *Galen* doeth helpe the Ilias, and stoppeth blood in the newe woundes, &c. Harts horne or the starres herbe.

Marcellus.

What saie you of Safron?

Hillarius.

OVID that pleasaunte Poet faineth, that a young man called *Crocus*, was transformed into Safron: for the loue of a virgin named *Smilax*, as it is written. *Crocus* with *Smilax* was tourned into small flowers. *Crocus* Safron.

Et Crocum in paruos versum cum Smilace flores. *Ouid.*

This Safron is commonly knowen here in Englande, bothe in Norffolke, Cambridge shire, and Esser, &c. with purple flowers, with yelowe small chiues: and heddes growyng in the grounde, wherein be cloues of verely increase. The beste Safron in all this worlde, doe growe, saith sondrie writers, vpon a mountain called *Corice* in *Sicele* the nexte from *Lycie* in *Asia* the lesse, &c. But let vs go no further, then this our natural realme: in whiche assuredly, there is no better safron in *Europe*. The flower do spring of this, before the leafe bote in the first degree, & drie in the seconde: it doe warme, make soft, digeste, prouoke vrin, make good colour in the face. It comforteth the hart, and defendeth dronkenes: moueth *venus*, and .f. ii. is good against poisone, and it will reconcile sleape tempered with Rose water and womans milke, droppe it into the eye, it will take awaie droppyng and dimnesse. Oile of bitter Almondes, and the pouder of Safron, warme powred into the deafe The beste Safron of this worlde, where it is. Against dron kenesse, Safron helpeth.

A singulare medicene for the pestilence

eare, doe helpe the organ of hearyng. The pouder of Saffron, ℈. graines Walnuttes, twentie graines, Figges. ʒ. ii. and fiue Sage leaues stamped together, with. ʒ. i. of Pimpernel water, and three graines of Mithridatum: kepe this in a close glasse, and eate thereof in the morning twelue graines, and this will defende the receiuer thereof, from the Pestilence. Many goodly medicenes, be made of Saffron, as *Diacurcuma* againste the Jaunders: and it is putte in many *Antidotaris*, and also plaisters, as *Oxicroceum. &c.* with ointmentes againste Palsie and Goute. *Dioscorides*, *Galen*, and *Plini* affirmeth the same. *Simion Sethi* saith, Saffron, mixte Rose water, and *Opium* tempered together: doe make a goodly medicene againste the paines of the keete. Saffron stamped with Beate leaues, doe reconcile slepe, applied to the forehedde. Saffron is good against al maner of swellyng in the breaste, winde in the bellie and guttes: and stoppyng of the mothe of the matrix, either in ointment, or drinke. It is a good *cordiall*, to be vsed in meates, of melancholie persons: to reioice thee, and make glad a weake harte. And thus I doe ende of this our Englishe spice, my deare *Marcellus*.

Saffron haue many vertues.

Marcellus.

What saie you of a Thistell, growyng nere the sea side, called *Eringium*, or *Cardus Marinus*: I haue seen moche thereof growyng, betweene Lestoke rode, and Orforde nesse, by the shore side in Suffolke.

Hillarius.

The sea Thistle, called Eringius, whiche is so called, because if the roote bee sodden & conserued with honie & Cloues, it will preserue nature, or like hym by, whiche is decaied it maie come *of Erigo, gis, erexi*, to like by, or repaire. *Dioscor. lib. 3. Cap. lxxi. Galenus lib. 7. simp. medi.*

THis in deede is called *Eringium*, but the true name is *Centum capita*, because of the number of the heddes: whiche is like a Thistell with thicke prickyng leaues, and long rootes, whose leaues beyng yet tender, if thei be boiled, thei maie with salte and oile, bee trimly preserued for Sallettes. This herbe with the rootes, as *Plini* saieth, muste bee gathered, when the Sunne is in *Cancer*, in the middes of Somer. Thei bee blacke without, and white within: but some rootes of them, be white bothe within and without, very Aromatik and swete like spice. This roote or herbe, beyng made in pouder, infusion or decoccion, & drunke, doe clense the raines and bladder: and clenseth the matrixe, and cause the stopped termes to passe. And it greatly preuaileth againste the colike, and turmente of the guttes, drunke, in, or with *Hydromel*. It is good against the falling sickines, drinke a dragme at a time: the rootes muste bee tenderly sodden, and preserued in Succate, to the vse of meate or medicen in Winter, as to restore nature, or helpe the concepcion of nature: *Plini* saith, this roote. ʒ. i. drunke in wine, healeth the pricke of any venemous beaste, or worme, or feuer. The iuce or oile of this, doe cleane recouer any venome of the bodie, infected with a Spider. *Heraclydes* the Phisicion did affirme: that this herbe, the leafe or roote, beyng sodden and drunke, did preuaile and ouercome, the poisone of any venemous herbe, whiche any haue eaten ignorauntly. As *Aconitum* called

Againste poison.

Leopardes

Leopardes bane. &c. *Aetius* affirmeth, to drinke this .xvi. Euenynges to bedward, and as many mozninges, doe heale all infeccions of the raines, stopping of the vrine, or stone. This *Eringium* is of nature somwhat warme, and verie drie.

Eringium helpeth them whiche can not make water, or whiche haue eaten any venemous herbe. saieth *Aetius* and *Heraclides*.

Marcellus.

There is a Thistell called *Chamelion*, wherefore is it good, and why is it so called?

Hillarius.

The Rose or carle Thistle called *Chamelion*.

IVrle, to the vertue of this Thistell, it is ripe in August: and the roote is hotte in the seconde degree, and drie in the third. This roote sodden in Ale or wine, and drunke doe kille the wormes in the chefte and bellie, .i. of the pouder thereof, drunke in sharpe old wine, wherein Organ haue been sodden, will helpe the Dropsie: and also thesame will prouoke drin, and breake the stone. It is drunke in wine in place of Triacle, saith *Dioscorides, lib.iij. Cap.in.* when Charles the Greate, his armie began to be deminished, through an horrible Pestilence. He was warned to vse none other medicen, but onely that euery soldiour should drinke .i. in wine: whiche being doen, the saied Pestilence did cease presently. This roote sodden, thesame decoction therof, holden in the mouthe, will lose rotten teeth and with little helpe, thei maie bee drawen. *Theophrastus lib.iv. Cap.xlij. de plantarum historia* That there is distaunce, betwene the vertues of these twoo rootes. The one is blache, the other white, whiche white is beste, to doe as is aloresaid. Furder, the iuce of these rootes, will kill dogges and swine: if it be put into their meates, *Plini* affirmeth thesame. Now to the name, whiche is called *Chamelion* not onely bicause it is diuers of colour: blew flowers, speckled leaues whiche is the blache kind. &c. The white haue a long roote, no stalkes, leaues like wilde Artichokes: greate hedde, many sharpe prickes, with plumes shaken, or blowen awaie with winde. And to conclude, looke vpon what soile or yearth, so euer thei growe vpon: thei will chaunge their colours like thesame. Is a litle beast, whiche is in Inde, called *Chamelion*, spotted like a Libarde, which chaungeth into diuers colours: according vnto the thing, whiche it seeth. This beaste neuer eate nor drinke, nor winke, but liueth by the aire onely: which litle beastes, be yerely brought frō Barbarie, by the ships of London into this realme.

The Thistell healeth the Pestilence.

Note that the blach Thistle roote with swines greace and Brimstō wil heale scabbes and itche.

Of the litle beaste called *Chamelion*.

Marcellus.

What is to be spoken of Diars flowers, called *flos Tinctorum*?

Hillarius.

Flos tinctoris

THis is a longe herbe, with yellowe flowers, hauyng small blache coddes, in whiche the seede is like Lintelles: the leaues be like Hisope, but moche larger and longer. This is hot and drie, in the second degree, and is of the nature of Brome and this herbe is good for a man yf either the herbe or seede to drink

To vomitte.

to

to make vomite, to clense the stomache, and purge the raines. Drinke twoo sondrie tymes, and it will prouoke vrine, when it is stopped.

Marcellus.

What saie you of *rubia Tinctorum*, called Madder?

Hillarius.

Madder is redde rootes,

THere be of them twoo kindes, the garden Madder, with quadrangle stalkes, and sharpe, and at euery ioinnte, the leaues growe rounde aboute the stalke: the berries bee rounde and grene, when thei are yong, beyng ripe, then are thei blacke: the rootes longe, small, and redde of colour. The wilde Madder is lesse, with stalkes lower square, leaues compassyng them like Starres: flowers white, but rootes not so rough. This herbe is called of the Greges *Erythrodanon*, with this Diars colour their wolle withall: it is hote in the second degree, and drie in the thirde. This will clense the bladder, breake the stone, and force vrine, saieth *Aurelis*, and is good to bee dronke against bruses, and the Pestilence: dronke in swete water, helpeth hynges euill. The rootes or berries sodden, saieth *Galen lib. vi. simplic. medicamen.* will clense the liuer, splene, gall, vrine, matrix, drosynges: and the paines in the iointes, chiefly the huccle bones, called *Isthiadi* or *Clatici*.

Dioscorides lib. 3. cap. 143.

Against the Pestilence.

Marcellus.

What is Paritorie of vertue?

Hillarius.

Parietaria that growe vpon stone walles.

PArtriges doe delite to feede vpon this herbe *Galen* saieth, it haue vertue to clense, stoppe, and coole: therefore it haue vertue to helpe flegmon. From the beginning, augmentyng, vnto the state of the saied flegmon: the hotter any apostumacion is the better, this herbe will help thesame: if you make a plaster of this *Parietaria*, it is good to clense the lunges, when thei are stopped, for it haue vertue to scower or clense. No herbe is better to make cleane glasse, then this herbe as *Galen* affirmeth, if it be incorporate with Waxe: then it will help the Hemeroides, and a Fistula. The iuce of this beyng dronke, clenseth the raines, and by little and little, doe breake the stone: and anoint Shingles, or saincte Anthonies fire therewith, and healeth will followe the same with spede. Thesame iuce with Ware, and Goates tallowe melted together is a good plaster, for to take the paine of the goute awaie saieth *Plini*: this iuce also with the oile of Roses, powred warme into the eare, will take awaie the paine.

For the goute

Marcellus.

What saie you then to *Cartamus*?

Hillarius.

It

IT is called wilde Safron of the garden, with indented leaues, sharpe endes: the flowers yelowe, and knoppes as bigge as Oliues. The seedes white and redde, longe and cornered: the seede is hotte in the thirde degree: the iuce of this seede pressed forthe, dronke with the brothe of a chicken, will purge the belie. And to the stomache it is noisome, the iuce tempered with Niter, Almondes, Honie, and Antisseedes, beaten together, is verie beneficial to clense the guttes. To eate thereof the third parte of a walnutte, before supper it is very good for to conueigh excrementes, and superfluous humours, and forthtieth digestion.

Carthamus or wilde safrō

Carthamus clenseth humours.

Marcellus.

what is Spurge, or Purge of nature?

Hillarius.

THere is one kind, called *Ricinus* or *palma Christi* whereof there is Oile made for Lampes, and plasters called *oleum Ricinninum. Dioscorides* saieth if. xxx. seedes therof, be clene blaunched from the rind, and stamped, then drinke this saieth he, will purge fleume and choller, and water downward. This seede will trouble the stomache, and cause strong vomites: the iuce thereof will clense the face from pimples and spottes, and make smothe the skinne from wrattes, broken with Oile of Tartar, and anoint the place withall: this is hote in the third degree, and showeth, warmeth, and clenseth, the leaues be like figge leaues. Then there bee seuen kindes of the *Tithymall*, saieth *Dioscorides lib. iij. Capi. Clix.* and other old writers: whiche herbes bee called Goates Lettis, or the Milke herbe, for if you breake of a pece thereof, droppes of bitter milke will followe. But to our common *Catapuția* or Spurge, this is hotte in the thirde degree, and drie in the seconde: and is vsed to clense the bodie from fleume, choller, and melancholi, sodden in the brothe of a chicken with Polipodi, Damaske Prunes, and *Mirabolani*, and also the herbe called Marcurie. I doe hereby by occasion put to Marcurie, this woorde (herbe) because through the absence of a Cooke, in the tyme when he should haue made his Lordes brothe in the kitchen: an ignorannt fellowe, did put into his pot *Mercury Sublimated*, that is *Chalcantum*, Quicksiluer, vineger, and Sal Armoniach together, whiche he sent for quickly to the Apothicaries shoppe: thinking it had been a pleasaunt, or els a verie wholsome confection, or at the least the same Marcurie, which the forsaid Cooke, did put daily into the pot, for the healthy of his lorde and maister. But ertsones, contrarie to his purpose, or intente, this brothe in whom the lurkyng, stirryng, venome was spyed, was receiued into the bodie, of the good Lorde Wharton, whiche if withall spede, medicene had not gotten the happie victorie by vomites. &c. This noble gentleman, had there lost his life, whose death had been no smal want vnto the publike wealth of his countrey. Nor yet no little comfort vnto the forrain enemie: foche I saie, would deadly poison haue doen in one hower by death, whiche fortune, wisedome, and honour had aduaunsed,

Great spurge called Ricinꝰ in Dioscorides dates. xxx. seedes, but now. viii. will suffice because nature is weaker. Dioscorides lib. 4. cap. 158.

Lathyris, or Catapuția minor, or the lesse Spurge

To purge choller.

Note.

Quid pro quo was giuen to the Lorde Wharton in his potage, of ignorance, to his greate perill of life.

sed, and nourished many yeres with happie life. And now again to the matter *Marcellus*. I neither doe abuse the tyme, nor yet vse to mocke copie of wordes, when I speake of Marcurie, to put this woorde (herbe) thereunto. Unlesse some would, or would, mistake the matter, as this good fellowe did. And further note, that the pouder of this Spurge, supped vp with a little Sinamon, in the brothe of a Chicken, or els a reare Egge in the morning, will purge grosse fleume verie gently. Euen so it will doe, if it be taken with Honie of Roses: Seuen seedes eaten saieth *Dioscorides*, in a Figge, will purge melancholie and water. The said seedes seme swete, but thei purge by vomite vehemently. *Plini* affirmeth that if one, whiche haue the dropsie, doe drinke twentie graines, of thē in pure swete water, thei shalbe deliuered from the dropsie. All the other Spurges as *Mirsenites*, hauynge leaues like Myrte, are perelous that grow by the sea side. *Cyparissias* like a Cipresse tree: *Helioscopius* that tourneth with the Sonne, from morning vntill night. And the reste of them, be all hote in the fowerth degree: and venemous, burning, as *Galen* saith, and what part of the bodie so euer it taketh, forthwith it do blister thesame, therefore it can not be taken without daunger. Howbeit, *Dioscorides*, *Galen*, and *Plini* affirmeth, it will helpe the tothe ache, tempered with ware, and a dragme of the roote, dronken with *Hydromell*, will purge fleume doune warde. &c. Thus I doe ende of Spurge.

Tithimalus Characias or Lathyris is good in medicen to purge melancholie, Cholier and fleume.

Mondry kindes of spurge, but yet verie perilous, the great spurge and the seede excepted, for thei be good.

Marcellus.

What is the yellowe walle Gilloflower, and the white and yellowe Gilloflower: called swete William: or hartes ease.

Hillarius.

Viola Lutea the yellowe, Violette, the wall Gilloflower.

This swete herbe is called *viola alba*, or *Cheiri*, the white violette, that is one kinde: there is also purple, the thirde is yellowe, these be all swete, and verie pleasaunt. Thei florish in Maie and growe a cubite longe: and when their flowers doe fade, the sede doe growe in coddes, thei be garden flowers, and of nature be hote and clensyng. The yellowe saieth *Dioscorides*, is beste in medicen, the flowers maie bee kept drie to bee dronke, to purge the stopped termes. And the seede, ii. ℈. sodden in wine, and drunke, doe quickly conueigh, or bryng forthe the dedde child, and the secondes. The rootes sodden in Uineger, be good to anoint flegmon, and the goute: and thesame roote sodden softely with Uineger, and oile of Roses, will helpe the liuer and splene, to anoint theim, when thei be swelled, or hardened. This will the yellow Gilloflowers do, besides there is a precious oile made therof: whiche will helpe the raines and bladder, or paines in the iointes, or sinewes. As appereth in the compoundes. Folio. xx. and it is there called *Oleum de violata alba*. Now to conclude of this herbe, the iuce thereof tempered with Honie, healeth sores in the mouthe and hed. And with ware, the broken shinne kreeted, with winde in Marche, called chappes, be made whole. And thus I ende of this herbe, which is commonly called Swete William, or Hartes ease: God sende thee hartes ease, deare

Flegmon, is a certein apostumacio, gathered of corrupted blood, into one place

deare *Marcellus*. For it is moche better, with pouertie to haue thesame, then to be a kyng, with a miserable mynde. For, from thens springeth either felicitie, or aduersitie: an Image of heauen with ioie, or els hel with inward horrour of minde, and vexation.

The greatest treasor of this worlde, is a quiet mynde.

Marcellus.

I Doe hartely thanke you, for wishyng to me so precious a iewell: so riche a treasure, and so heauenly a comforte. For what is more to be desired, then hartes ease, and who doe so sodainly slide or slippe away as hartes ease? Nothyng. For when aduersitie come in at the one doore, ofttimes, hartes ease doe run out at the other. For they can not dwell together, in one place. Why so? They be .ii. extreme contraries, & meruellous affections of the minde felt, & not seen, although oftentimes thinges, whiche are seen, maie be a meanes to bring quietnes to the minde, and ease to the hart for a time. But rather my deare *Hillarius*, there be which affirmeth that hartes ease or rest, cometh by the eare. For saie they, there is no rest in the harte of the Infidell, but in the beleuyng manne: and there can be no faithe, without hearyng, and not the light of thinges worldly bryngeth faithe, whiche faithe giueth the true hartes ease, passyng all other iewels. And albeit *Hillarius*, thou art not without worldly hartes ease, whiche I graunt, doe please sometyme thy vaine delight. yet I praie God giue you, but one handfull of heauenly hartes ease: whiche passeth all the pleasaunte flowers, that groweth in this worlde. Now what be the vertues of *Hermodactili*? I praie you tell me then.

Hartes ease, or quietnesse of the minde.

Perfite hartes rest, and true quietnes of minde.

Hillarius.

HERMODACTILI, be of twoo kindes: the firste is *Colchicum* wilde *Bulbus*, or great wilde Safron, hauing great round heddes within the ground, like Onios, and with blache rindes, and flowers like Safron. Redde seede, but shynyng white and redde chines, but very greate, and a spā long: swete iuce, and doe florishe in the Spryng. The seconde is like a Lillie, with tender leaues, white flowers, bitter seede: one long roote, on the bignes of a finger. And bothe these *Hermodactili* be called Mercuries fingers. *Colchicum* is of nature hotte and drie, in the seconde degree, *Paulus Agineta lib. vij.* saieth the roote of *Colchi*, sodden by it self, doe purge the bellie, and helpeth *morbus articularis*, whiche is the sickines of the iointes: as the Goute, the *Sciatica*, and the paines in the iointes of the handes, called *Chyragra*. The rootes be perillous to be eaten, as other wholsome rootes are in meate, as a Galiette: for they will putte one in daunger of cholyng, or strangling. But they will purge the superfluous of the humours, and blood downwarde: and bee venemous saieth *Dioscorides lib. iij. cap. lxxix.* Yet saieth he, they be swete, and somtime the ignoraunt doe eate them for *Bulbi*, a kinde of swete rootes: but the remedie is, onely to drinke a greate draught of milke. Their rotes and flowers stamped, will kill Lice, to anoint childrens heddes there with. The se-

Hermodactili of .ii. kindes. *Colchicum & Ephemerum* called the fingers of Mercurius, or els of Mercurius, one is like Safron, the other like lilies.

Colchi roten will strangle one, taketheue thereof, although they smel swete.

Hermodactilus will kille Lice.

conde *Hermodactilus* is called wilde *Iris*, or flowerdeluce of the field, or *Lilium conuallium*, the rootes sodden, the decoction of them, doe clense the filthie teeth that stinketh: the leaues sodden in wine, doe dissolue humours, gathered into apostumation, if it be warme washed, often times therwith, specially hote apostumes, or swellynges gathered of Choller. *Galen* doe remember this *Hermodactilus*, callyng it *Ephemeron*, *colchium*, or *Iris*, describyng the same, as is aforesaid: with the same vertues, *lib. vij simplicium medicamentorum.*

Marcellus.

Of Rumex the Doche, Monkes Rubarbe, or the garde Mercurie.

WHat vertue is in the herbe *Rumex*, called the greate Doche, I meane not the Sozell, called *Acetula*, whereof you answered me, folio. vii. in this booke.

Hillarius.

Monkes Rubarbe.

I know your meanyng verie well, of that wilde herbe, which groweth commonly by pathes, hedges, and waters sides. And of this kind, there is one called Monkes *Rubarbe*, whiche growe in gardens, the other is wilde and with lesser leaues. *Marcellus*, the blinde ignorant people, haue of long tyme not a little erred, in one kinde of *Lappa* or *Rumex*, I meane neither Sozell, nor the common wilde Doche, or the bastarde Rubarbe: but that whiche is commonly called Mercurie, with golden sandes, vpon the backe sides of the leaues, greate rootes, clusters of seedes. Leaues like a horse speare hedde, not purfled aboute with iagges, or small teeth like a sawe, whiche in dede the very Marcurie haue, with one onely roote, whereupon many small fine rootes doe growe, like a bushe: and this Marcurie is moche like vnto wilde Hempe. But this bastarde Marcurie, wherof I haue now spoken, called *Rumex*, is none other but a kinde of Doches, whiche beyng sodden, or vsed in glister, will moue the bellie to bee laxatiue. And is good to bee sodden in brothes for the, whiche haue the yellowe Jaundes. And the roote of this Doche, whiche is yellowe, is also good for the same purpose, and for the Timpanie of water: a dragme of the pouder, of the Monkes Rubarbe, called the greate garden Doche, drunke in wine, will purge fleume, water, and choller downewarde. The herbes well sodden in wine, and applied to the swelling of the throte, wil spedelie helpe the same. And thus I doe ende of this *Rumex*, called the Doche, and also of the bastard Marcurie, whiche maister *Leonard Fuchius*, doe affirme to be *Rumex*, in his bookes of Plantes. Chapit. Clxxiiii. And some there be, whiche affirmeth this bastarde Marcurie, to be one kinde of *Atriplex*, but dedde *Atriplex* is *Arage*, a garden herbe, whiche will quickly spryng forthe, to doe pleasure to mankinde. And is called the golden herbe, because of his yelowe flowers: and of nature is moiste in the second, and colde in the first degree. And this herbe rawe or sodden, will moue the bellie to be laxatiue: and is good in glisters, the seedes thereof drunke with swete water, will very quickly helpe the hinges euill, saith *Dioscoridis*,

They which call Rumex with the golden sande, Marcurie bo greatly erre.

Of the great Doche, how it purgeth.

Of the herbe called Atriplex or Arage

The hynges euill.

rides, Galen affirmeth the same. And furdermore, that it will open the gal, and purge choller: Plini would that the water, wherin Atriplex is sodden should be often tymes shifted: or els it will hurte the stomache, and infecte the face with little spottes or pimples with Beates, saieth Hippocrates, it is good to washe, or clense the mouthe of the matrix, with Honie and Vinegar tempered, it healeth the whingles. This garden Atriplex is good for medicene: but the wilde Atriplex, or golden Arage is onely good to chaunge the colour, and make the heere yellowe, with Barberie barkes, and the flowers of Calendula, called the Marigolde. And thus I ende of Atriplex, called Arage, or Chrysolachanon, or the golden herbe.

With water often tymes, when Atriplex is sodden

To die the heere.

Chrysolachanon.

Marcellus.

What then of Germander, called Quercula minor, the little Oke?

Hillarius.

IT is called Quercula minor, bicause the leaues thereof be like vnto Oken leaues, although verie small: It is euen so named Chamadris, of a verie lowe Oke of the grounde, it is named Serrata, for it was first founde by this Germander is commonly knowen, and dieth not in Winter the flowers bee Purple. And this will growe in rochie places, of his owne nature, although plentie growe in gardens: it floriseth in July, it is hote and drie, saieth Galen, in the third degree. But my frende Marcellus, vnderstande this, that although Galen saieth so: yet for all that, the herbes here in Englande, be not so hote of nature, as thei be in the hotte countrey of Greece, where as Galen was borne, therefore, obserue the Climate and Region, and then you shall doo verie well. Now to this herbe, whiche is skant so hote and drie, Dioscorides affirmeth that this herbe greene or drie, sodden in wine or water, and so dronke, haue all these vertues. It helpeth conuulcions, coughes, hardnes of the splene, stopping of vrine, dropsies: forceth the termes to passe. And in the tyme of perille, the Midwife may giue it to the woman, whose childe is dedde, to come forthe. Dronke with vineger, it doeth rebate the swellyng of the liuer, and preuaileth against poison. And dronke with good wine: and swallowe pilles of this herbe, with honie, and then it will purge sores and vlcers. It openeth the stoppyng of the iointes, and drieth grosse humours, thus saith Galen, Theophrastus affirmeth that the leaues stamped with Oile, will heale woundes: and the sedes draweth forthe yelowe choller, beyng dronke, and be good for the yes. The iuce of the leaues, tempered with cleane oile Olife, will clense the dimnes of the fore yen, saieth Plini and these be goodly vertues, which God haue giuen to this herbe, my frende Marcellus.

Quercula minor the little Oke, or Germander.

A good note of the nature of herbes.

Many good vertues of Germander.

Marcellus.

What is Psillium?

Hillarius.

Psyllium called Fleewoꝛt.

Psyllium is called Flee woꝛt, bicause ꝑ ſede is like to Flees, black and hard, which Flees in the Noꝛth countrey, be called Loppes: oꝛ elꝭ as ſome doe ſaie, wheras this herbe is caſte grene, into any houſe, no Flees will remaine there. It groweth in dꝛie places, vnſowen, the ſeede is colde in the ſeconde degree: with oile of Roſes, vinegar, and this ſeede ſtamped together, is good to anoint the iointes, ſwellyng, and hote burnyng paines in the hoꝛhedde. This herbe oꝛ ſede, bꝛoken in a Ledden moꝛter, with hoggꝭ greaſe, is good to heale, a foule, burnyng, rotten vlcer oꝛ ſoꝛe. The iuce thereof with honie, dꝛopped into the eare, will kill woꝛmes, oꝛ any Flee cropē therin: and thus moche affirmeth *Dioſcorides* and *Plini*, of this herbe.

For paines in the hedde, coming of heate oꝛ burnyng.

Marcellus.

Digitales

What ſaie you of Fore Gloues, called commonly the Finger flowers: the flowers of ſome be yellowe, and there be Carnacion in colour. Thus I knowe theim by name and colour: but no furder, I can ſaie of them.

Hillarius.

Yellowe and Purple Fingers.

Bitter herbes bee hotte and dꝛie.

You ſaieſt well, I neede no furder diſcripcion of theim: it growe in mountaines, ſhadowe, oꝛ rockie places. It is bitter, and therefoꝛe it muſte nedes bee hotte and dꝛie, foꝛ *Galen libilij. de ſimplic. medi. facul. cap. xvj.* thoſe herbes ſaieth he, whiche be bitter of taſte, dooe clenſe and purge: and dooe cutte awaie groſſe matter in the vaines. Therfoꝛe with bitter thinges, the termes menſtruall, and the fleih from the bꝛeaſt, and lunges be clenſed, what moꝛe? This herbe will dooe all, oꝛ almoche as Gencian will dooe: in whoſe place, this herbe called yellowe oꝛ purple oꝛ fingers, bee vſed, theſe be *Galen* his woꝛdes of this herbe.

To clenſe the ſtomaches.

Marcellus.

Although you haue ſhewed me, the nature of common Gardein Mintes, I had almoſte foꝛgotten Calamintes, *Organ*, and *Marianum* I pꝛaie you ſhewe me ſome thynges of them.

Hillarius.

Calamintha Montana

Nepetam

Pulegium Siluestris.

It is called Calaminte, the pꝛofitable Minte, the vertue thereof, cauſeth Serpentes to flie from it: moche of this Calaminte doe growe vpon mountaines, and is called *Calamintha montana*. An other kinde is called *Nepeta*, oꝛ Neppe of the garden: an other is *Pulegium ſilueſtris*, the wilde *Pulyall* roiall of the wood, with greater leaues then Peniroial, called *Pulyall*, growyng in woodes, oꝛ moiſte places. And Calaminte, is of eſſence, oꝛ beyng hotte and dꝛie in the third degree: the rootes bee of none effect oꝛ pꝛofite, but the leaues be verie hotte, and eger to taſte vpon. The vertues of Calaminte be many, as againſte the poiſon and ſtingyng of Serpentes, either dꝛunke, oꝛ anointed: againſte the ſtrangurie

Dioſcorides Lib. 3. cap. 36.

gurie, or the stoppyng of vrine, or stone, conuulcions, paines in the stomache, *Orthopnæ*, whiche is a disease, that a man can not take his breathe but holding his neche vpright, *Tormina*, or paines of the guttes, stopping of the termes in women, tercians, and the kinges euill. All these be clensed, opened, and healed, by, and through Calamintes, drunke in wine: the pouder and siruppe, haue the like vertues, the water therof is but weake, except to stoppe vomites. What more of this herbe, it will kille greate wormes, drunke with Salte and Honie: euen so it will *Asteridei*, whiche be little rounde wormes, breedyng in the longe guttes of children. Who so haue *Elephanticus morbus*, whiche is a Leprie, bred of melancholie, with swelled flesche, and blache spottes, and vse to eate Calamintes sodde, or raw, and then drinke their iuce in whaie, shalbe healed of the same leprosie. This sodden in wine, do take awaie blewe, or blacke spottes from the skin, made by a stripe of hand, wande, or rod, or stumbling against ones fist in the darke, applied to the same stripe, a plaster made thereof, or hote laied vpon the huckle bones, will asswage the paine of *Sciatica*, and it will drawe doun humour. The iuce will kill wormes that be in the eare. *Galen* doe write verie moche of Calaminte, *lib. vij. simplicium medicamen.* agreeyng with *Dioscorides*, and doe moche commende the oile of the same, to anointe the bodie, saiyng: it will enter quickly, and that it is a present remedie of the *Sciatica*. And through the bitternes of the same, it will shower, and cleanse the yellowe Jaunders, and open the galle: And to conclude, the mountaine Minte with the Purple flowers, hauyng leaues like to *Ocimum*, called Basill, *Nepetella*, called Neppe, is one of the Calamintes. So is an other called, S. Marie Mint, with flowers like to Chamamell. Some there be, that doe take *Organ*, to be a kinde of Calamintes: but it is not so, for *Organ* is a proper herbe of it self, in name and nature. And is distinguished in fower sorte names, *Heracleoticum*, *Onitis*, *Syluestre*, and *Tragoriganum*, these bee swete herbes: Goates and other beastes, loue to feede of them. Some of them haue leaues like Hisope, but broder: Some like Sauerie, called *Satureia*, of increasyng of seede, whiche Sauorie is nere kin in nature to *Organ*, so is *Amaracus*, called Maioram, or *Sampsuchum*. These all bee herbes verie swete, wholsome, and pleasaunte, good to mankinde, and enemies to venome, and poison of corrupted wormes or Serpentes: and of nature be hote and drie in the third degree. These herbes will warme al the bodie, either in bathe, or to be anointed with the oile, against all cold sicknesses, or rigours of trembling. These herbes sodden grene in broth, or the pouder simplie of them: put into the same, or els drunke in wine, or the siruppe therof, will doe thus, as followeth. Helpe the dulnesse of sight, prouoke nesyng, either in oile or pouder: openeth the paines, prouoke vrine, forze termes menstruall, kille wormes in the bellie. Cleanse grosse fleume from the stomache, maketh good digestion: helpeth the greene sicknesse, nothing better for melancholie, and paines in the left side. Good for the collike passie, stinkyng breathe, shortnesse of winde, or vomites or swellyng with dropsie. There is a forgetfull sickenes, called *Letargus*

Orthopnæ difficultie of winde. *Tormina* hettyng of the guttes.

The oile of Calamintes doos warme the body, & is good against *Sciatica*.

Organ.

Dioscor. lib. j. Cap. xxviii. xxix xxx. viii.

Sauorie. Maioram.

Against euill sight, Sauorie prouoketh

Lethargus helped with herbes, hotte and dry in the third degree.

or *Veternus*, whiche is placed in the hedde: in whiche the power of reason is contained, through a sickines of fleume, as a quotidian not purged, or els of *Perripneumonia*, whiche is a sicknesse of the lunges. when through heate, flegme is melted, or made thin ettsons, drawen to the hedde: the beste remedie is then, to purge the hedde, with *Hiera simplicis.* ℥.i.ß. and to weare a garlande, or clothe full of these herbes, of *Organon*, *Mariarum*, or Sauerie, and healthy will folowe: and thus I doe ende of them.

Marcellus.

What is *Ormyn* whiche we doe call Clarrie *Gallitricum.*

Hillarius.

Orminum *Ormyn.* Or Clarie.

Ormyn haue stalkes lower square, leaues grosser then Horehound flowers in forme like the Archangel: but purple coloured, growyng aboute the stalke, with blacke seedes in the coddes. This herbe is hote and drie: *Dioscorides* saieth, the seede drunke with wine, will moue *Venus*, with Honie it will cleanse the bloodie spottes in the eye, to this affirmeth *Paulus* and *Plini*, and is good for to cleanse the whites in women, sodden with Planten in redde wine, and drunke: stamped and put to a pitche, it will drawe it forthe of the flesche.

Clarie, good for women.

Marcellus.

Ocimastrum wilde Basill

What is the vertue of wilde Basill, called *Ocimastrum*, hauyng stalkes lower square: flowers purple, seedes blacke, and leaues like vnto the hyng of herbes, for swetenes, called Bazill.

Hillarius.

This growe in sondry places, and floritheth in October: bearing the seedes and coddes, and is hotte and drie of nature, with bitternes. The seede sodden in wine and drunke warme, helpeth the biteyng of Serpentes: and drunke in wine with Myrrhe and Peper, it healeth the *Sciatica*, saieth *Dioscorides.*

Marcellus.

what is the vertue of wilde water Peper, an herbe so named?

Hillarius.

Hydropiper water peper.

IT is called *Hydropiper*, bicause it groweth in water, and the taste thereof burneth in the mouthe, as the spice Peper doe. It haue a verie tough stalke, leaues like Mintes, but broader, thinner, and whiter, the seedes growe forthe by the leaues, vpon slender braunches, it floritheth in Auguste. It is hotte and drie, not so moche as Peper, *Dioscorides* saieth, this herbe with the seede stamped, anointe the blacke spotte, or harde knotte through a stripe therewith, and it shalbe healed. If this seede be dried, and beaten into pouder, mingled with Salte, it is good to with meate, or to season flesche. The roote thereof is good for nothyng. of this herbe bee twoo kindes, the one hauyng leaues like Mintes: of the seconde speaketh *Mathiolus*, saiyng, he taketh it to bee *Persicaria*, whiche haue leaues like Peaches, with

Dioscorides lib.ii.cap.155. Gale.lib.vii. Simp.medic.

Hydropiper one haue leaues like mintes: the other is *Persicaria*

with colour spotted, somewhat like Pulse. Of whiche *Perelearia*, I haue spoken of before. Folio. xlii.

with leaues like Beeben and will serue in the place of Peper.

Marcellus.

What be the vertues of *Aristolochia rotunda*, and *Longa*?

Hillarius.

This herbe is good, to quicke the tyme of child birth, and expulse the secondes, whereof there be three kindes: one rounde with leaues like Iute, but rounder, with round rootes, from whiche herbe cometh a pleasaunte sharpe sauour. White flowers vpon preetie redde knoppes, this is *Rotunda*, or round, the female: an other is called *Longa*, or longe, with rootes and leaues, small braunches, Purple flowers and stinkyng, when it doe growe, and is of the fashion of a Peere. Both of them haue berries like Capers, very bitter, of colour like Boxe, and stinketh. Now to the third, whiche is swete, hauing small rootes, and flowers like Rue, or herbe Grace. The round rote is the best in medicines as salue, pouder, and oile. The fume or smoke thereof, put vnder beddes, or the Cradles of young children, is verie wholsome, and putteth awaie aire of infection: this herbe is moste bitter, and somwhat sharpe hotte and drie, in the seconde degree. This herbe haue vertues, to incarnate vlcers and woundes, with clensyng and mundifiyng theim: And will extenuate and make thin grosse humour, and knitteth. The roote or curnelles thereof, dried and beaten into pouder, with Peper and Mirrhe mingled together, is wholsome to rubbe the gummes and teeth, when thei bee foule and hancred. The pouder is good to take awaie dedde flesshe, to bee putte into a fistula, to clense it: euen so it will helpe the conduite of the vrine, conueighed in with a siryng, or instrument, when it is corrupted, with burnyng heate, or vlcered, a foment with Oile and wine, and this roote, will bryng foorthe a dedde childe. Gentian, *Aristolochia*, and Honie, maketh a wholsome cõfection, for a stinkyng breath. The seconde twoo kindes, saieth *Plini*, drunke with wine, or water, be good to be giuen them, which haue the crampe: or els fallen doune from some high place, beyng sore bruised. The seede drunke, is good against the pleuritie, and wormes, with Rosen and ware, this roote, or rootes in pouder, withdraweth cornes from the feete, and also draweth pricks, nedles, arrowe heddes from the flesshe, with Vinegar, this pouder will heale a greene wounde: it is drunke against the fallyng sickness, and shortnesse of winde. And this roote must be gathered in Aprill.

Aristolochia Rotunda Longa. Clematis. Dioscorides lib. 3. cap. xiii

Galen. lib. 6. simpl. medic.

Aristolochia helpeth Cãcers and burnynges.

Many good vertues of *Aristolochia*

Marcellus.

What is the vertue of that wilde climyng vine, with the greate wighte roote: stinkyng berries, redde of colour, and leaues like vnto Hoppes, or wilde Figges?

Hillarius.

Bryonia vitis alba, or the wilde running Vine.

THis is a hedge wede in euery place, commonly growing and crepeth aboute bushes, braunches, boughes, and trees, it florisheth vntill haruest: the braunches be somwhat bitter and sharpe, a stopping of nature. The roote doe drie, with moderate warmnes, in the seconde degree it haue vertue to clense, shoure, with maturacio or ripenes. The roote of this Bryon, or the pouder of the rootes, with Smalage, Mallowes, cleane Honie, Flaxe sede in pouder, and Barly meale clene *Terebinthin*, and a litle white wine, sodden softly togither, maketh a medicen, to heale Fellons and vncomes withal, or pushes. This herbe beyng yong and tender, maie be eaten as *Asparagus* maie be, saieth *Dioscorides* for then it moueth, or prouoke the bellie and vrine, the leaues, frute and rootes bee sharpe, and will bite the tongue, if thei taste of theim. Therefore thei will stampe it with Salte, to heale Cancers, filthe in handes or feete, or legges. &c. as sores, foule pushes. &c. This roote wil clense all the filth from the bodie, and blacke spottes, blaines, blisters shingles, pimples, called good ale pearles, tempered with the pouder of Fenigreke, and the Oile of Tartar. Or els Bryona sodden in white wine, from a quarte to a pinte, then straine thesame, puttyng some Campher, and washe the infected face, euery night with a sponge, and let it drie in. The rootes prested in the spring, the iuce dronke with swete water, doe purge fleume: dronke daiely in the morning with wine, or ale well sodden, helpeth the falling euill, and *vertigo*. ℥. ii. dronke against the poisone of Serpentes, or venome drinke. But yet it will kille a young child, in the mothers wombe. Wary, if the child be dedde, by any casualtie in the bellie, then it will bryng it forthe: by the waie of a foment, or aplicacion, by ingeccion into the mouth of the matrix. The berries of this broken, doe helpe to cleanse scurfe, and filthie leprosie from the shin. If nurces doe knede their wheate meale, with the iuce of the Bryon berries, and bake it in bread: if thei eate thesame bread, it will increase milke in their breast. But to vse it moche, except cause of infirmitie, moue the pacient, it is hurtfull for memorie: it helpeth the lunges, liuer, and splene, to bee dronke, and draweth forthe priches, and heale woundes.

To heale sores with *Bryonia*.

To clense the face with *Bryonia*.

Bryonia defendeth poison.

Bryonia increseth Milke.

Marcellus.

What is Pellitorie of Spain good for?

Hillarius.

Sternumentaria. Pyrethrum Ptermice Pellitorie.

THe flower thereof put into the nose, will prouoke moche neesyng: And therefore it is called *Ptermica*, it haue flowers like Chamamell, braunches moche like Sothernwoode. It will growe in harde stonie places, the roote must be digged in the ende of Haruest: it is hotte and drie, in the thirde degree, and in the beginnyng of the fowerth, specially if it bee dried. The leaues with the flowers stamped togither, will make a good ointmente, to take awaie markes, made with stripes, caulyng blew or blacke spottes, in the face

Dioscorides lib. 3. cap. 71.

or

or any parte of the bodie. The rootes haue vertue, to drawe filthe and cold humour, from the corrupt pained teeth, saith *Galen lib. viij simplic. medica.* But if the saied rootes, bee firste steped in strong vinegar, and beaten in a morter: and make small rounde pilles of them puttyng them into the mouth, thei will drawe moche filthe, from the pallet of the mouth and gummes. And finally, ease the tothe ache, that you made of Pellitorie rootes: or the saied rootes or iuce of them, sodden in oile, will put awaie a cold feuer, if the bodie bee well anointed therewith, againste a feuer, before the fitte doe come, either in tercian, or quarten. And it is a good oile for a colde stomache, that is swelled: and thus I doe ende of Pellitorie.

Pellitorie haue vertue to helpe the teeth.

Pellitorie will take awaie a cold feuer.

Marcellus.

What vertue is in a wede, which we cal Golegrasse: some people call it Hare wede. It groweth in hedges, it haue rough leaues and berries, whiche berries hangeth by copies: and will cleue vnto menne or womens clothes, and therefore some doe call it Cleuer grasse, with white flowers, white round seedes, like nauelles.

Hillarius.

You haue rightly described this herbe, whiche in deede beare all those names, emong the people: it is called *Philanthropos*, for it loueth to hang vpon garmentes, and goe with men. This is a name of propertie, the verie true name is *Aparine*, it is drie and clenting: and this herbe and sede dronke in wine, preuaile againste stinging of venemous thinges, and the iuce distilled in theare, helpeth them. This herbe tempered with freshe Swines grease, healeth *Strumæ*, or paines in the throte, applied to the same place: the iuce thereof saith *Plini*, stoppeth blood in a freshe wounde, and heale the same.

Philanthropos, *Aperine* commonly called golegrasse & Harewede. *Dioſco. lib. 3. cap. lxxxviii*

Marcellus.

What is the vertue of Willen, growyng vpon Thornes, Pere trees, and Okes, wherof I haue seen great plentie growing in the countrie of Suffolke, with many goodly herbes and flowers: as in these moste auncient Parkes, of Framingham, Kelshall, Netlested, Lethryngham, Parham, Some, Henyngham, west wood, Huntingfelde, Benham, little Glemham, and Benhal. &c. These Parkes bee old neighbours, God sende theim continuall frendshippe with eche other in vnitie, for where as vnitie is broken, the Parke pale will not holde, but fall into sodaine ruine and decaie, and the Dere will scatter.

Framingha. Netlested. Lethingha. Perham. Kelshall. Some. Heningham. Westwood. Huntyngfeld Benham. Glenham. Bẽhall, these be Parkes in Suffolke, in whom flourisheth sondrie kindes of herbes and flowers, & this *Viſcum.*

Marcellus.

I know the places, whiche you haue named right well. Furdermore, I commende your good zeale, that you beare to that worthie countrie: wishyng their continuall vnitie and concorde, I desire the same. For, thei be people of no lesse ciuilitie then of moste auncient good fame and worshipe descended from houses

of

Very gentlemē, ſpringeth nobi ertorciō but by true ſeruyng their Princes, and tuung of their owu, hurting not their poor neighbor, preſerryng the ſauoure of the coūtre, before luker, which is their chief treaſure.

of fame, worthie of memorie, I meane no Parkes, but people, nor thē whiche haue crept vnder a Goſe wing, drawing forth a baſtard ſword, no lenger then a writyng penne. Fightyng their combate, vpon the backe ſide of a sheete of paper: to the hurte of many perhaps, and profite of none, but to theim ſelues onely. But of theim ſpeake I, whoſe blood haue been ſhed, in the iuſte quarell of their Princes: whoſe houſes be builded vpon harde rockes, of true gotten gooddes. Whoſe dores be open, kepyng hoſpitalitie, accordyng to their callyng: whiche with the loue of the Countrie, garde theim ſelues, and with iuſtice defende cauſes of the poore. &c. Theſe be thei, whiche be worthie of laude, that thus feareth God: theſe be the right gentlemen, otherwaies not. Now to our matter, from whiche we a little, haue lefte of. For this Miſſen, whiche is called in Latin *viſcum*, whiche is hotte and tarte, hauyng the complexion, of aire and water. This herbe with Roſen and Ware, boiled together, will make a medicen, to molifie, diſſolue, drawe foorthe ſwellyng curnelles, diſtilled of foule humours, gathered behinde the eares: or any foule puſhe, feſter, or fellon, in any other place of the bodie, tempered with Roſen, it healeth an old vlcer. Take the berries of this Miſſen, put therunto the pouder of Jeate, make it warme, apply it to the lefte ſide vpon Leather, when the ſplene ſwelleth, and it will help it. Temper it with *Auripigmentum*, or vnſlaked Lime, and it will drawe foorthe cornes. This Miſſen, ſaieth *Galen*, is one of theim, whiche after the firſte puttyng to in any medicene, will not be hotte, but requireth a tyme, by little and little, as *Thapſia* doeth: and this Miſſen groweth of no ſeede, nor will growe vpon the yearth, but vpon the tree, thrꝛough the dounge of birdes, that ſitteth vpon them by night, which by little and little, breaketh thrꝛough the barkes of the tree, into the ſappe: frō whens at length, this *viſcum* doe ſpryng, and groweth grene in Winter, when the poore naked Tree, ſeme withered and dedde. *Virgill* obſeruyng his nature in the *Æneados. lib. vj.*

Miſſeltowe, or Miſſē, will make a good ripyng plaſter and healeth Cornes.

Diſco. lib. 3. Cap. lxxxvii. Miſſen healeth manyperilous ſores.

Galen. lib. 6. Simpli. medi.

Virgill.

Quale ſolet ſyluis brumali frigore Viſcum:
Fronde virere noua, quod non ſua ſeminat arbos.

The Miſſeldine by kinde, in ſtormes of winter cold:
Is neuer ſowen yet grene doe growe on trees, both bare and old.

Plini the. xvi. booke, the laſte Chapiter, ſaieth there be certain plantes, whiche can not be ingendered, or bred vpon the yearth: for whom nature haue prepared, to take their beginning and nutrimēt of trees. For when thei haue no places of their owne, then thei liue vpon other as this *Viſcum* or Miſſeltow is wont. But now by the waie of proteſtacion: What benefite haue that tree, vpon whom this Miſſeltowe doe growe? No more then any member of the bodie, vpon whom a Cancer is placed: it will at length deſtroie all together, except it be pulled frō the tree, vnles it bee a mightie tree, ſtronge and full of humour, with plentifull incriment. Euen ſo, euen ſo, into what realme, or common wealth, Countrie, Borough, or Citee, that vnnaturall ſtraungers, or

Miſſeltowe is not naturall in kinde, but a baſtard braunches growyng vpō ſome other tree.

forinars

forainars, be planted, placed, or as thei saie, made nailefast. Forthwith thei waxe high, I meane wealthie, lustie, and greene in winter: thei lacke nothyng in the tyme of darth and miserie. When as the natural people, vpon whom thei haue their gaine and profite: taste of sore labour, lacke, losse, hunger, and pouertie. And thus I doe conclude, both of miserie, and Mistleden, remembryng *Plinis* woordes, in the forsaied Chapiter: *Nam cum suam sedem non habiant, in aliena diuunt, sicut Piscium.*

Mistel to we, is like a stranger that warriche, and florisheth vp the hurt and losse of a freeborne man of his naturall countrie or cisee.

Marcellus.

What vertue is in *Ebulus*, called Wall woorte, and in Suffolke thei call it Danes weede: it groweth like Eldren, whiche leaues be like Walnutte leaues, and berries in the toppe?

Hillarius.

This herbe is of the nature of Eldren, called *Sambucus*, of one *Sambix*, whiche first found out the vertue of this Eldren: and of nature is hote and drie, resolueth, and drieth moist sores and vlcers but very hurtfull to the stomacke. Notwithstãding, the tender leaues sodden, and eaten like a sallet, purgeth fleume and choller. And is good to heale the dropsie, and doe mollifie the mouthe of the matrix, to make a fomente therwith. The iuce of this *Ebulus*, or the berries stamped will fresh greas and Barly meale, will cleanse depe rotten sores: and coole the burnyng of a goute, and paines in the ioyntes. *Paulus Ægineta* sateth, these twoo kindes of Elders, doe glewe and heale: and either eaten or drunke, doe caste forthe water by the bellie, and nether partes.

Sambuchus, Ebulus, Elderne, and Walwoorte.

Dioſco lib. 4. Cap. Clxviii.

Walwoorte maketh medicene for the goute, & paines in the iointes.

Marcellus.

What is the vertue of *Epithymum*?

Hillarius.

This herbe doe wrappe and folde aboute Tyme, and is therefore so called: the flower is vsed moche in medicen, and is hotte and drie in the thirde degree. And purgeth Melancholie fleume, and grosse humours from the hedde, and doe comfort the harte. *Cassutha* is hote in the firste, and drie in the seconde degree: and is of greate vertue to open the galle, clense the raines, deminishe the splene. Purgeth shoureth, fleume and Choller, and healeth the Iaundes: drunke in decoccions, potions, Syruppes. &c. And this *Cassutha* groweth grosser and larger, then *Epithimum*, with white flowers, no rootes: but groweth vpõ other herbes, as Peritorie, young Flaxe, and other Plantes, as *Plinii lib. xvj. Capitu vltimo.*

Epithymum Dioſcorides lib. 4. cap. 172. Galen lib. 6. Sim. medic.

Epithymum & Caſſutha helpeth the Liuer, Gall, and Splene.

Marcellus.

What saie you of *Vngula Caballina* or *Tussilago*?

Hillarius.

It is called *Vngula Caballina*, that is Horsehoue, because no herbe is liker: but the Grekes call it *Bechion*, whiche is *Tussilago*, that is to help the cough. It is commonly knowen, some call it Clotte leaues: white

Vngula Caballina, Horsehoue.

white on the one side, and grene on the other side. And growe nere waters, and in falowe landes: the flowers flourishe in Maie onely, but the leaues all Somer, and of nature be cold and moiste. These leaues stãped and strained, the iuce will heale chingles, chaldynges, burnynges, and hot inflamacions. *Dioscorides Galen*, and *Plini* affirmeth, that these haue leaues and rootes, beyng dried and cast vpon the coales, and to receiue the smoke thereof: through a reede or Trunke, into the mouthe, will clense the lunges, and helpe them, and quickly deliuer them, from old rottes, and cold coughes.

Dioscor. lib. 3. Capit. Cix. Galen lib. vi Sim. medica.

Marcellus.

What is *Apiastrum*?

Apiastrum.

Hillarius.

Melissa Balme. Dioscorides lib. 3. cap. 101. Auicenæ qui liber medicinus.

APiastrum or *Melissa*, whiche we name Balme: be of twoo kindes, garden, and felde. Bees loue this herbe aboue all other, and it is called the Bees, or Honie herbe: and is drie in the firste, and warme in the second degree. The iuce of this herbe, healeth stinging of Bees, Serpentes, mad Dogges, and woundes, dronke in wine, and clenseth the termes menstruall. Nothyng doe more comfort the harte, then this herbe in decoccion, or the water thereof, Burage water, and fine Mulke sodden in a clene vessel: and dronke when the hart is weake, or in a great hichet. This herbe will clense the lunges, and stop the bloodie flixe, and the paines of the throte, called *Angine* made in a warme plaster. It kepeth vomites, & helpeth collike, dronke in wine: Balme & Nutts stãped with Honie, helpe to lighten, the dull blemished darke yen and help the sight. It is like Horhoũd saith *Galen.*

Galen lib. 7. Simpli. medi camentorum

Marcellus.

What is *Carui*, whiche we doe call Careawaies?

Hillarius.

Caros.

THis fine small seede, cometh from the countrie of *Cary*, in *Asia*, which is the place, where as thei growe very plentifull: this *Cary* sede is hot and drie, in the third degree. *Dioscorides* saith, this is the vertue of the seede, pleasaunt to the mouthe: and profitable to the stomack, prouoke vrine, helpeth digestion. It is good in medicen, & of the nature of Aniseedes: the rootes be yelowe, and to eate vpon, bee better then the Parsnippe. The seede doeth not onely extinguishe hote swellyng, and moue vrine: but the plante also, saieth *Galen*, the decoccion of *Carj* wine, is best to be dronke, to clense the raines.

Dioscor. lib. 3. Capit. 57. Galen lib. 7. Sim. medica.

Marcellus.

What is *Cartasilago*?

Hillarius.

Cartasilago vulneraria Herba.

CArtasilago haue redde stalkes, twoo cubites longe, and hollowe long leaues, like Sallowe, and with small teeth like a sawe about them: yellowe flowers, many rootes, and redde without, it floursheth in August, it is drie, stoppyng, and bindyng.

This

This herbe is equall, to the beste healing wounde herbe: & it will incarnate and heale the saied wounde, and clense thesame, stamped and put into it. You maie drie this herbe, and make pouder thereof, and caste into a freshe wounde, it will then heale spedely. What is better for a Fistula? Proue it I pray you. A goodlie wound herbe

Marcellus.

What is Grummell seede?

Hillarius.

Grana Solis, or *Milium Solis*, is commonly knowen, these seedes bee good, to be finely beaten in pouder, and dronke, doe clense the raines, and cause vrine to passe, that is stopped: Fenell, Parcely, and this seede broken in white wine, and let it stande all one night, puttyng some Sene leaues to ỹ same. And in the mornyng seeth this in a stone vessell, put in Sugar, then straine it, & drinke the same, it will purge fleume, choler, and open the raines and bladder: and forse forthe vrine moste plentifully. *Grana Solis.* To cause vrine to passe plentifully.

Marcellus.

What is the vertue of Cichorie

Hillarius.

This herbe is called in Greke *Seris*, in Latine *Intibum*, whereof are twoo kindes, the wilde and tame: these be the names of Endiue and Cichorie, that with broder leaues, somwhat like Beates is Endiue. The second with iagged leaues, like vnto Dandilion, is Cichorie, these haue hard stalkes, with trim blewe flowers like hattes, some haue white flowers. These bee cold and drie in the seconde degree: the Endiue is more colder then the Cichorie, & be bothe of a restringyng, or stoppyng, bindyng nature. These herbes greene, bothe rootes and leaues, haue vertue to coole the hot burnyng of the liuer, the stopping of the galle: the yellowe Jaunders, the heate of the harte, the lache of slepe, the stoppyng of vrine, hote burnyng feuers, beyng first digested. The syruppe thereof, is excellent good againste the saied sicknesses: the water can not bee milled, in all pocions & coolynges, or purgyng drinkes, to purge mankinde withall. The waters of Endiue, Planten, Roses, and stilled Milke, with fine Bole Armoniake, or seeke without Opium, is good to be caste with a Siring, in the filthie, burnt, swelled, or corrupted yardes, or Conduites, of vncleane persones. For the heate of the liuer. ℞. Endiue or Cichorie, whites of Egges, Barly flower, Sanders, cleane young freshe Swines greas, the oiles of Roses, Violettes, and water Lillies wrought together, in a Ledden morter, and applied to the side, spread vpon Leather. This plaster is verie good, againste the hote burnyng goute in the feete: or the shingles, or burning in any parte of the bodie. Dandilion is of thesame vertue. *Sponsa Solis. Intibus. Endinia Cichoria* *Dioscor. lib. 2. Cap. Cxxv.* A very good medicene for the liuer in the yarde. A plaster for the liuer and goute.

Marcellus.

What is that roote *Napus*, **called the Naue?**

Hillarius.

Napus Bunias.

IT is called *Napus Bunias*, because of his owne nature, it groweth greate and round, whereof be twoo kindes: one beareth leaues like Rapes, the other like Rocket, but greater, and haue yellow flowers, the seedes groweth in coddes, and of nature be hote in the second degree. The rootes of Napes increaseth winde, and lesse nourishe then Rapes: the seedes be good in many medicenes, and preuaileth against poison. The rootes sodden and preserued in Salt, be wholsome to eate vpon: in Egipt the people make moche oile of this herbe.

Marcellus.

What saie you of Rapes?

Hillarius.

THis Rape is a rurall common roote, and no lesse knowē then common, of twoo kinds: the tame haue leaues like Radix, and yellowe flowers. The other haue blewe flowers, and small sharpe leaues, in the length of a finger with small teeth like a Sawe, rounde about the saied leafe. The garden greate Rape doe nourishe, inflate, ingender, loose, or weake flesshe, moue carnall lust. The roote sodden, and warme applied, helpeth a hibed heele, and easeth the goute: make this roote hollowe, put therein oile of Roses and Ware, then roste it in hot ashes. And this will heale hibes, whiche bee depely rotten, or festered within the heele. Seeth *Asparagus* in the decoccion of Rapes: drinke the same to purge the bladder, clense the raines, and forceth vrin. The sede of Rapes is good in many medicenes, and in Triacle, and expulseth poison: wilde Rapes be put in medicens, to clense the face, as with *Lupines* been meale, &c. *Plini* saieth, the seede being sowen, within three monethes folowing, it will bee a greate roote: but it is very harde in decoccion, increaseth winde and seede, saith *Galen lib. vj simplicium medicamentorum.* There is greate plentie of the oile thereof made in Englande, as in Marflande nere to Lin. &c. very profitable to our common wealth.

Hoodly vertues of rapes

Dioscor. lib. 2. cap. Cxiii.

Plini libr. 17. Cap. xiii.

Marcellus.

What is the roote called *Rhoydal*

Hillarius.

ROydis is a goodly roote, whereof is greate plentie in *Macedonia*, and now in many places of Germanie, growyng in gardens, and is hote and drie in the seconde degree, it smell moche like a Rose, and these rotes stamped, and made warme with oile of Roses, applied to the forehed, will asswage the grief: burnyng heat, lacke of slepe, & frenzie, that mankinde doe through weakenesse fall into. This herbe wil growe in Englande also, if idlenes wer not the let.

Roida helpeth the hed.

Marcellus

Marcellus.

What is the roote called *Doronike*?

Hillarius.

IT is a precious roote, growyng in Egipte, and is called *Doronicus Alexandrinus* call it *Carnabadium*: it haue many knottes, and is no bigger then a mannes finger, and is putte into confeccion, for lacke of perfit digestion, and againſt poiſon, there is no better roote then this. *Ruellius* ſuppoſe it to be that, whiche the Grekes call *Arnabo*.

Doronicus of Alexandry.

Doronicus dooe helpe digestion.

Marcellus.

What is the goodnes of Licorice rootes?

Liquoris.

LIcorice called *Glycirrhiza* of the ſweteneſſe, groweth greate plentie in hotte Countries. Euen ſo there is moche here in Englande, the yellower and moiſter the better: it is ſweete warme, and moiſt of nature. Liquoris is wholſome againſt the exaſperacion, or ſharpnes in *Arteriae*: to bite vpon this roote, or kepe it in the mouthe, for that purpoſe. For the burnyng heate in the ſtomache, and ſickneſſe of the lunges, ſplene, and old rotten cough. Shabbes in the bladder, and ſoores in the raines: drunke in pocions or brothes, Liquoris healeth woundes, if it be anointed therwith. The pouder thereof put into the eye, will helpe *Pterygia*, whiche is a little ſkinne growing from the corner, couering the ſight. Liquoris, wine and Honie, healeth bothe woundes, without and within alſo.

Dioſcorides Licorice. helpeth the lunges, and woundes.

Marcellus.

I would as gladly learne, the vertue of Radiſhe rootes for medicen: as I haue been deſirous to lede of them with meate.

Hillarius.

FIrſte, I ſhall declare vnto you, the name thereof. It is properly called *Raphanus*, becauſe it ſpringeth ſodainly, and *Radix* is a name common to al rootes. But this Radiſhe beareth the chiefe name, emong other rootes, and therfore it is called *Radix*. *Plini* maketh mencion of Radiſh rootes. *lib.xix. Cap.v.* that were as bigge as young infante childzen. Of Radiſhe rootes, there bee no ſmall ſtore growyng aboute the famous citee of London: thei bee more plentifull, then profitable, and more noiſome, then nourishyng to mannes nature, ingenderyng of winde, enemie to the ſtomache, ſaith *Dioſcorides*. It is nombered rather emong rootes vſed for meate, then accompted of perfite wholſom nutrimente: good to bee eaten before meate, to vomite, and clenſe the ſtomache. But wholſome in the ende of meales, for cholorike ſtomaches a little at ones, to helpe digeſtion, and to diſtribute the meate: but *Galen* affirmeth, that tender young Radiſhe with Uenigar, is good ſauſe in

Raphanus Radix, or Radiſhe.

Dioſco. lib. 2. Cap. Cvi.

Galen lib.2. de alemētorū facultatibus

the beginnyng of meales, to loose the belly. For the plaine people doe eate these rootes with breade, taught by nature, and not by arte: And so is *Organ* beyng greene, Cresses, Time, Sauerie, Penerotall, Germander, Mintes, Calamintes, Peritorie and Rochette. These herbes and this roote, bee rather eaten of necessitie, then of will or fantasie. But

How to vse Radish rotes

sodden, and then prepared with sharpe vinegar, sugar and swete clere oile, is more profitable then crude, rawe herbes or rootes. Many learned and vnlearned, doe maruaile saith *Galen*, why men vse, to eate them rawe after supper, to helpe digestion: whiche answereth, long custome haue so taught them. Notwithstanding, the example of suche, are not to be followed, without perill or hurte. *Plini* affirmeth, that Radish sodden in wine, drinke that wine in the morning, and it will diminishe and caste forthe the stone, openeth the galle, diminishe the splene, moueth Uenus, clenseth spottes and bruses, made in the shinne by some

Radix helpe the belly.

stripe. *Hyppocrates* saieth, that if women chafe their heddes, with Radishe rootes, the heare will fall: and applied to the nauell of women, it will quickly allwage the turmente of the belly and matrixe. The iuce will helpe any paine within the eare, dropped in warme: with many mo vertues vsed in medicene, although abused in meates, through ignoraunce, in eatyng theim so rawe, and out of tyme. Of nature garden Radishe, is drie in the seconde, and hotte in the third degre. The wilde Radishe is hotter and drie of nature: the seede is good in medicene to clense vrine, and *Radix* loueth to growe in fatte groundes.

Marcellus.

What of Parsnips?

Hillarius.

Parsnips their rootes.

They be called *Pastinaca a Pascendo*, that is of feedyng or nourishyng, or warming nature: pleasaunt taste, and moueth *Venus*, whereof be wilde growyng in stonie places, but the beste is sowen in gardens, and of nature be hote and clensing. The seedes of wilde Parsnips

Dioscor. lib.3. Capit.lx. Galen lib.vii Sim.medica.

dronke, will prouoke termes menstruall and vrine: healeth dropsie, and *Pleuritici*, and is good against venome, and stingyng of Serpentes, helpeth conception. But this herbe applied into the matrixe, by the hande of the Midwife, draweth forthe the dedde child: Stamped with Honie, put vpon a spredyng vlcer, is healed there by. That of the garden is more apt in meate, then the wilde: and then the saied wilde, is more effectuall in medicene: one of these Persnips is called yellowe Caret, the other a Rape.

Marcellus.

What is the *Sicer*, or swete white Carret good for?

Hillarius.

Dioscorides lib.2.cap.107 Galen lib.8. Sim.medica.

This roote is commonly knowen, it is no lesse pleasaunte to the mouthe, then profitable in meate for the stomacke: prouoketh vrine, and helpeth appetite, and is hotte in the seconde degree.

And

And is somewhat bitter, and is called white Parsnippe, with yellowe flowers, leaued like Pimpernell. The seede sodden in wine and drunke helpeth the collike, and winde in the stomache, or hichet, whiche followeth after vomites, or weakenesse of the harte.

Marcellus.

What saie you of Rubarbe?

Hillarius.

Hec Barbarica or *Rhabarbe*, is a noble roote of great vertue, and doe differ from *Rhapontícum*, is better in purgyng, in fauor, in substance, compacte and heuie: golden coloured with grate Turkey coloured vaines, drie, and in taste bitter, whereas *Rhapontícum* is light, not heauie, not harde with drinesse, but soft with moistnes: not bitter, but tart, not compacte, but slender. And therefore *Rhabarbe* and *Rhapontike*, be not bothe one: as many haue more foolishly affirmed, then with good argumentes truely proued. And the beste *Rhabarbarj* commeth from *Troglotidæ*, whiche is a hote countrie, in the fardest part of *Africa*, beyond *Ethiopia*, whereas the people, to auoide the extreme heate of the Sonne, are constrained to inhabite in Caues, vnder the yearth: and feede on Dragons flesshe, whiche were called Barbarus people. From whens many precious gummes and spices be brought: as *Galen* saieth, *lib.vj. Simplicium medicamen.* and *lib.quarto Cap.vi. de tuenda sanitate.* Ginger is brought, saieth he, frō Barbari. whom *Plini in lib.xii. Cap.xxi.* call it *Troglenditis*, whiche was Barbary. And in his .xix. booke saieth he, the cause why Cinamon is so scace, and of no plentie: the Irefull Barbarians, doe burne the Spice trees. For Mirrhe cometh from thens, *Galen* and *Plini* agreeth, this to be that Barbarie, callyng it *Troglenditis*. *Pompeius Mela*, a greate writer, in his firste booke of the situacion of the worlde saith, the vile people: wheras these precious spises, and rootes doe growe, doe rather grin like Dogges, then speake like menne, and dwell in holes, and feede on Serpentes flesshe. And *Strabo lib.xv.* in his *Geographia* doe testifie, that all kinde of spice and plātes, beginneth in *Arabia Felix*, and in the Southe parte of Inde. For the Sonne taketh like force in theim: But in *Arabia Felix*, whiche is betwene the sees *Arabicum* and *Persicum*, whiche is so fertile, that it haue twoo Haruest yerely, with all spices, fruites, and gummes. whereas the people liue euer in peace, without warre, or walled tounes: out of these places cometh *Rhabarbe* to *Alexander*, and then to Uenice, & so is dispersed into many paces. To the greate comfort, healthy, and helpe of mankinde, to purge choller, and humours, superfluous in the bodie: what is better to comforte the liuer, to clense the blood, and heales the kynges euill, called the Jaūdes, then *Rubrabe*. How many goodly Electuaries, Pilles, Syrupes, and Purgacions, haue *Rubarbe* in them? Uery many. Simple by it self, by infusion, how marueilous doe it purge, clense, skower, and expulse venemous filthe from the bodie. And asswageth timpanies, tercians, dropsies, reconcileth slepe, in drie collorike persones: by

Rhabarbe, Rhapontike.

The differēce betweene Rhabarbe, and *Rhapontike.*

From whēce *Rhabarbe* doe come.

The crueltie of the Barbarians, is to burne the Spice trees, and plantes. *Pompeius Mela lib.i. de situ orbis.*

Galen lib. 2. de alemẽtorũ facultatibus

the beginnyng of meales, to loose the bellie. For the plaine people doe eate these rootes with breade, taught by nature, and not by arte: And so is *Organ* beyng greene, Cresses, Time, Sauerie, Peneroiall, Germander, Mintes, Calamintes, Peritorie and Rockette. These herbes and this roote, bee rather eaten of necessitie, then of will or fantasie. But

How to vse Radish rotes

sodden, and then prepared with sharpe vinegar, sugar and swete clere oile, is more profitable then crude, rawe herbes or rootes. Many learned and vnlearned, doe marualle saith *Galen*, why men vse, to eate them rawe after supper, to helpe digestion: whiche answereth, long custome haue so taught them. Notwithstanding, the example of soche, are not to be followed, without perill or hurte. *Plini* affirmeth, that Radish sodden in wine, drinke that wine in the morning, and it will diminishe and caste forthe the stone, openeth the galle, diminishe the splene, moueth Uenus, clenseth spottes and bruses, made in the skinne by some stripe. *Hyppocrates* saieth, that if women chafe their heddes, with Radishe rootes, the heare will fall: and applied to the nauell of women, it will quickly asswage the turmente of the bellie and matrixe. The iuce will helpe any paine within the eare, dropped in warme: with many mo vertues vsed in medicene, although abused in meates, through ignoraunce, in eatyng theim so rawe, and out of tyme. Of nature garden Radishe, is drie in the seconde, and hotte in the third degre. The wilde Radishe is hotter and drie of nature: the seede is good in medicene to clense vrine, and *Radix* loueth to growe in fatte groundes.

Radix helpe the bellie.

Marcellus.

What of Pastnips?

Hillarius.

Pastnips their rootes.

They be called *Pastinaca a Pascendo*, that is of feedyng or nourishyng, or warming nature: pleasaunt taste, and moueth *Venus*, whereof be wilde growyng in stonie places, but the beste is sowen in gardens, and of nature be hote and clensing. The sedes of wilde Pastnips dronke, will prouoke termes menstruall and vrine: healeth dropsie, and *Pleuriticj*, and is good against venome, and stingyng of Serpentes, helpeth conception. But this herbe applied into the matrixe, by the hande of the Midwife, draweth forthe the dedde child: Stamped with Honie, put vpon a spredyng vlcer, is healed there by. That of the garden is more apt in meate, then the wilde: and then the saied wilde, is more effectuall in medicene: one of these Persnips is called yellowe Caret, the other a Rape.

Dioscor. lib. 3. Capit. lii. Galen lib. vii Sim. medica.

Marcellus.

What is the *Sicer*, or swete white Carret good for?

Hillarius.

This roote is commonly knowen, it is no lesse pleasaunte to the mouthe, then profitable in meate for the stomache: prouoketh vrine, and helpeth appetite, and is hotte in the seconde degree.

Dioscorides lib. 2. cap. 107 Galen lib. 8. Sim. medica.

And

And is somewhat bitter, and is called white Paſtnippe, with yellowe flowers, leaued like Pimpernell. The ſeede ſodden in wine and dronke helpeth the collike, and winde in the ſtomacke, or hicket, whiche followeth after vomites, or weakeneſſe of the harte.

Marcellus.

What ſaie you of Rubarbe?

Hillarius.

Rhabarbe & Rhapontike.

Rhej Barbarioj or *Rhabarbe*, is a noble roote of great vertue, and doe differ from *Rhapontikon*, is better in purgyng, in ſauor, in ſubſtance, compacte and heuie: golden coloured with graie Turkey coloured vaines, drie, and in taſte bitter, whereas *Rhapontikon* is light, not heauie, not harde with drineſſe, but ſoft with moiſtnes: not bitter, but tart, not compacte, but ſlender. And therefore *Rhabarbe* and *Rhapontike*, be not bothe one: as many haue more foolishly affirmed, then with good argumentes truely proued. And the beſte *Rhabarbarj* commeth from *Troglotide*, whiche is a hote countrie, in the fardeſt part of *Africa*, beyond *Ethiopia*, whereas the people, to auoide the extreme heate of the Sonne, are conſtrained to inhabite in Caues, vnder the yearth: and feede on Dragons fleſhe, whiche were called Barbarus people. From whens many precious gummes and ſpices be brought: as *Galen* ſaieth, *lib.vj. Simplicium medicamen.* and *lib.quarto Cap.vi. de tuenda ſanitate.* Ginger is brought, ſaieth he, frō Barbari. whom *Plini in lib.xii. Cap.xxi.* call it *Trogleditis*, whiche was Barbary. And in his .xix. booke ſaieth he, the cauſe why Sinamon is ſo ſcace, and of no plentie: the Irefull Barbarians, doe burne the Spice trees. For Mirrhe cometh from thens, *Galen* and *Plini* agreeth, this to be that Barbarie, callyng it *Trogloditis*. *Pompeius Mela*, a greate writer, in his firſte booke of the cituacion of the worlde ſaith, the vile people: wheras theſe precious ſpices, and rootes doe growe, doe rather grin like Dogges, then ſpeake like menne, and dwell in holes, and feede on Serpentes fleſhe. And *Strabo lib.xv.* in his *Geographia* doe teſtifie, that all kinde of ſpice and plātes, beginneth in *Arabia Felix*, and in the Southe parte of Inde. For the Sonne taketh like korſe in theim: But in *Arabia Felix*, whiche is betweue the ſees *Arabicum* and *Perſicum*, whiche is ſo fertile, that it haue twoo Harueſt yerely, with all ſpices, fruites, and gummes. whereas the people liue euer in peace, without warre, or walled tounes: out of theſe places cometh *Rhabarbe* to *Alexander*, and then to Uenice, & ſo is diſperſed into many paces. To the greate comfort, health, and helpe of mankinde, to purge choller, and humours, ſuperfluous in the bodie: what is better to comforte the liuer, to clenſe the blood, and heales the hynges euill, called the Jaūdes, then *Rubarbe*. How many goodly Electuaries, Pilles, Syrupes, and Purgacions, haue *Rubarbe* in them? Uery many. Simple by it ſelf, by infuſion, how marueilous doe it purge, clenſe, ſhower, and expulſe venemous filthe from the bodie. And aſſwageth timpanies, tercians, dropſies, reconcileth ſlepe, in drie collorike perſones: by

The differēce betweene Rubarbe, and Rhapontike.

From whēce Rhabarbe doe come.

The crueltie of the Barbarians, is to burne the Spice trees, and plantes.

Pompeius Mela lib.i. de ſitu orbis.

correcting hote choller in them, if it be sliced into clene Goates whaie Cichori or Buglosse water. ʒ. iii. and Spicknarde. ʒ. i. standyng al the night in the morning, strained and drōke, it will clense the blood, and expulse Choller. *Mesue* affirmeth, that *Rhabarbari* excelleth all other *Rhaies*, bothe Turkesche and Indische. It is a purgacion hurtles, very gentle, and here is an infusion therof most excellent, to clense the blood: written by a famous man of this time, called *Leonelly Fauentinj*, Re. *Rhabari* of the beste. ʒ. i. Spicknarde. ℈. iii. make an infusion, according to arte, in the waters of Borage, Violettes, Sorell, or Mallowes, almoche as shall suffice: after that it haue stand viii. howers, strain it hard, and put the same infusion *Diacatholicon*. ʒ. vi. and Electuarie *Sucro Rosarum*, and *Diaphœnicon* ana ʒ. ß. dissolue them in the decoction of flowers and fruites: and this drinke will very gently purge all foule humours. If any man haue a bloodie flixe, to helpe thesame, let thē slice a peece of *Rhabarbe*, and toste it hard, and eate thesame, and crome it warme into red wine, and Planten water, and drinke it. In Italie there is *Rhabarbe*, whiche will purge choller, but not so good as I haue discribed aboue: *Rabarbe* must be preserued in Ware or Honie, Flaxe seede, or the seede of *Spillium*, so it maie be kept. iii. or fower yeres. *Rhapontike* groweth by a famous citee called *Pontus Marcellellinus lib. xij.* saieth, it groweth by the riuer *Tanyes*, whiche seperate *Europe* from *Asia*. Of this saieth *Paulus Aegineta*, it is yearthly and colde, but the subtiller partes thereof, is moiste and warme: and but meanly tarte of taste. Therefore it will helpe fractures, conuulcions, and shortnesse of winde, and stripes, it haue vertue to derecte, to drawe foorthe, and clense spittyng of blood, and paines in the guttes.

An excellent infusion of *Laonellus Fauentinus* to clense the blood.

Paulus Aegineta lib. 7. Litera R.

Marcellus.

What saie you of Agarike?

Of Agarici.

Hillarius.

Dioscorides Lib. iii. Cap. 3

Howe to knowe good Agaricke.

If *Agarike* there is the male, whiche is compacted rounde, And the female beyng drōke, haue derected straight vaines, and is flatte, these *Agarikes* be white: light compacte, thicke togither, and swete in the beginning of their tast and then very bitter in thēde of thesame, with biting on the tonge. It groweth in the region of *Sarmatia*, in a place called *Agaria*, wherasis a famous riuer and citee so named. Some saith that the roote thereof doe growe, and bring forthe this Agarike, other that it groweth like Mushromps, on Ceder trees. There groweth Agaricke in Italie saith *Plini lib. xvi. Cap. vij.* But because it is a straunger vnto vs, it shall suffice to knowe the vertue thereof. It is hotte of nature, and is good against a tourment of the guttes, raunesse in the stomach, aboundaunce of flegme, ruptures, dropsies, droles or falles, stoppyng of vrine, strangurie, swellyng of the matrixe, fallyng euill, poisone or stingyng of any venemous worme. ʒ. i. steped in swete wine, or swete water, and strongly strained, and drunke before the commyng of a feuer quotidian, it putteth it cleane awaie. Drunke with Vinegar and

Agarick clenseth the guttes, & expulse raw humors

Sugar

Sugar ſodden, and then well ſtrained, it helpeth *Sciatica*, and the falling euill. This Agaricke is no leſſe commended, then moche vſed in ſondry electuaries and pilles. &c. to the greate helpe of mankinde. *Galen lib. vi ſimplice. medicamen*, doe remember Agaricke, emong ſome kinde of rootes, and that groweth on the trunke of a tree. Firſte in taſte ſweete, then bitter, and ſo forthe he declareth the vertue thereof, to purge the guttes, healeth Jaundes, and openeth the galle, and all viſcus humors, who did euer commende any purgyng thyng, more then *Meſue* doe Agaricke, ſaith he, it clenſeth fleume and choller, and all the inſtrumentes of the ſences: and the braines, backe bone, muſkles, ſinewes, lunges, breaſte liuer, galle, ſplene. *Democrites* ſaieth, it is a familiar medicene, to all the principall partes of the bodie, and from them, to all the other partes: purgeth and do not weaken or decaie, any naturall or animall vertue, with many goodly commendacions, he giueth to thelame Agaricke. And thus I ende, giuyng you warnyng, that it be very finely beaten, and cloſe kept, and Spicknard put to it in medicen.

Agarick helpeth the falling ſickneſſe.

Agarick purgeth all the organes of the ſences.

Marcellus.

What ſaie you of *Caſſia*, and *Lignum Aloes*, and *Caſſiafiſtula*?

Hillarius.

GALEN maketh mencion of *Caſſia in lib. viij. Simplice. medica.* ſaiyng it is drie, and hotte in the thirde degree: and doe warme the bodie, and doe ſtrengthen the inſtrumentes thereof. This *Caſſia* is of *Aromatike* nature, and is good for women to drinke, whoſe termes be ſuppreſſed: a goodly medicen of Sinamon, beaten in pouder, with *Lignum Caſſiæ*, is thus made. ℞. Sinamon ℔. i. *Caſſia*. ℥. ii. water of Roſes. ℔. iiii. clene white wine. ℔. vi. put theſe all together in a cloſe potte couered: put this pot in a warme veſſell, of leuke warme water, duryng. xxiiii. howers, that is a ſmall fire, vnder the receiuyng veſſell, wherin it is put. Then take it from thelame veſſell, and powre it into the pan of a common ſtillitorie, then ſet on the helmit cloſe: and with a ſoft fire diſtill thelame, kepe it in a cloſe glaſſe, to giue it to theim, whiche haue any cold ſickenes, as dropſie, quotidian, aboundaunce of fleume, ſtoppyng of galle, raines, or conduite of vrine, Collike, weaknes of the harte, dulneſſe of ſpirite, moiſte reume, or lacke of memorie. And if you cauſe this water to be diſtilled twoo tymes, it is the better, and of the greater ſtrength. As for *Lignum Aloes*, whiche is hotte and drie in the ſecond degree, it is called *Agallochum*, and groweth in Inde, and *Arabia Felix*, and is ſpotted, *Aromatike* ſmellyng ſweete. And is a little bitter to taſte vpon, with bindyng nature, and it haue a pleaſaunte verdure in the mouthe: *Serapius* ſaieth the beſt is blacke, with variable or diuers colours, full of ſappe. Heuie and harde, groſſe and compacted together, with ſharpe ſweete ſmell. This wood cometh from a citee, called Mondell in Inde, and not from Paradiſe, as ſome doe fooliſhly fanſie, it doeth, and ſo is conueied, by the Riuer Gangis. well, to the vertue thereof. It will comforte the

Caſſia Aromatike.

A precious water made with Sinamon, Caſſia, roſe water, & white wine, for all colde cauſes.

Lignum Aloes called *Agallochum* whiche is Aromaticke.

Dioſcorides Lib. i. cap. xx.

Lignum Aloes cometh not from Paradiſe, but from Mondell a citee of Inde

braine, when it is distempered with colde, through the swete sauour. The decoccion thereof, made with Barlie, Madder and Sugar, healeth vlcers, and woundes in the guttes: and it is good against bloodie flixes, and hardnes of the splene, and is a very wholsome perfume. *Cassia solutiue* or *Fistula*, called the coddes of Egipt, can not be spared emong olde persones, and tender people: for the gentle purgyng of the bodie, clensyng of the raines, prouokyng vrine. Either drawen with Endiue water, Goates whaie, or eaten newe from the Cane, tempered with Barly water, or Mozell water. It maketh a good gargarisme for *Angine*, or paines in the throte, or apostumacions in the guttes. It is good in washyng or clensyng glisters, and it will make soft a harde apostumacion, applied thereunto, in any part of the bodie. It is good for the goute, to be made in plaster, for the same purpose. who so haue greate paines in the guttes, it is not good to giue *Cassia simple* a lone: but mingle it with the pouder of *Hiera picra*, and for the raines, to put it in the sirupe of Liquoris. It is hotte and moiste in the first degree, the heauier, the Ramishe in sauour: and shining blacke of colour, is beste *Cassiafistula*, and from *Memphis*, and *Alexandria* in Egipt cometh *Cassia*.

Cassiafistula cometh from Egipt.

Cassiafistula haue many vertues to help mankind it can not be forborne.

Note.

Marcellus.

Mosse. There is a verie swete Mosse, which groweth vpon trees, men saie it is good in medicen: what saie you to the matter?

Hillarius.

Dioscor. lib. 1. Capi. xx.

THE beste Mosse that groweth vpon any Tree, is of the Ceder: the seconde of the Popular tree, the thirde of the Oke. The white is good, but the blackishe is to be refused. It is swete and odoriferus, and haue vertue to stop: the decoccion thereof is good to washe, and helpe al the paines of the mouthe of the matrix. This white Mosse is good in bathes, and in comfortable ointmentes, for the weakenesse of the cold feble stomache. *Plini* doe commende it, *lib. xij Cap. xxiij.* callyng it *Sphagnos* or *Brion*: saiyng, it groweth in the Prouince of *Cyrenaica*, whiche is a countrie in *Affrike, &c.* In other places, as *Cyprus*, Egipte, and *Phœnicis*, there groweth very good in Fraunce and Italie, bothe swete, and will mollifie. *Galen lib. vj. simplici. medica.* saieth, *Brion*, whiche is *Splanchnon*, is found emong Okes, Pine trees, and white Populars: it haue power to stop or binde but very weakely, it is neither hotte nor cold, but meane. It haue vertue to derecte and mollifie, chiefly that, whiche come from the Ceder trees: *Auicen* saith, it will make a wholsome Cordiall medicen. And also the sauour is good for the brain, and spirites or sences, that be weake. Of swete Muske *Serapius* saieth, it cometh from a beaste, moche like a Goate, that feedeth vpon *Aromatike* trees: *Ruellus*, and *Simion Sethi* affirmeth, that Muske cometh from a citee in the Easte, called *Chorsa*, the Barbarians call it *Pat*, and of colour is somewhat yellowe. An other Muske cometh from Inde, not comparable in vertue to the firste: and this is blacke of colour, and this cometh from a beaste like a Goate, armed with

To comforte the spirites.

Swete Muske.

with one horne in his forehedde. And this cometh from betwene their legges: and also is gathered in the clere aire, and bright shinyng daies from the dunge, and closely preserued in besselles: and sold to the marchauntes, bothe this pure dunge, swete, and coddes, and or it commeth to our vses, it is adulterated by the Apothicaries, by many craftie wayes, as with Mouse doung, Charcoles, &c. But of the own nature it is moste pleasaunt and comfortable, to the weake spirites of mankinde: against frantie, collike, Cardiace, Pallie, lacke of memorie, heauinesse of minde, dropsie, lacke of digestion, &c. And what is pleasaunter in swete water, to washe handes, hedde, and beard, and good in apparell and maie bee rightly vsed, it is Goddes gifte, to adorne and garnishe mankinde with, although light, wanton, lecherous people, doe make it an instrument of prouocacion to naughtines withall. Yet the good vse therof, emong the honest, is no more to be forborne: then the abuse is worthie to be suffered emong the harlottes. Precious Balmes and perfumes, are not forbidden by Goddes woorde: although Judas did murmure, when the woman did anoint Jesus, with the precious *Nardus*. And Isaac beyng blinde, did reioice in the precious smell, whiche came from the garmentes, of his sonne Jacob, when he blessed hym, saiyng: behold the smell of my sonne, is as the smell of a felde, whiche the Lorde haue blessed. And thus I doe ende of Muske, whiche is hote in the seconde, and drie in the thirde degree. Some affirmeth, that if Muske dooe swim in water, then it is good, but the contrary of it sinketh. As for *Zibetto*, called Siuet, is a beaste like a Catte, whiche beaste cometh from *Syria*, and somtime there be seen of them here in England brought from Venis: and betwene the *testicles* of this beaste, cometh the swete zeuit, or Siuet, whiche is hotte and moiste of nature, if women bee stopped in the matrix, put some of this anointed vpon a pessarie, into the mouthe of the matrix, and she shall be sone helped. *Mathiolus*, reporteth more thereof *Lib. 1. Dioscorid. Cap. xx.* whiche I will not name, it is so venerus. As for Amber Grice, or Amber Cane, whiche is moste swete mingled with other swete things: some saith it cometh frō the rockes of the Sea. Other saie it springeth out of the yearth, in *Arabia Felix*, or Inde, vpon thynges that swell like Mosrumes, and so is pressed forth and preserued. Some saie it is gotten by a Fishe, called *Azelum*, whiche fedeth vpon Amber Greece, & dieth, which is taken by cunning Fishers and the bellie opened, and this precious Amber found in him. Other doe saie, it is found swiming vpon a fountain of pure water: and that is thought to be the beste inuēction. For *Symion Sethj* saith *Amper* called Amber, is increasyng, or found in diuers places: and is gathered in Fountaines swimmyng aboue, as *Bitumen* is, or Brimstone, whereof be three kindes, the first is *Fulum*, whiche mixt of grene and red, a darke yellowe whiche is brought from Inde. An other kinde cometh from *Arabia Felix*, whiche is darke, white, or graie in colour: the thirde is blackishe, and is the worste, a very counterfecte Amber. This Amber Grice is of nature hotte and drie, the sauour thereof doe greatly comforte the harte and

The beaste which gueth Muske, is like a Goate: that whiche bringeth Ziuette, is like a Catte.

The blaunchynge of Muske.

Swete thinges bee good for mankinde but yet abused of youthfull wantons it is not to be sufferd in the

Marc. xiiii.

Gene. xxvi.

Muske.

Of the Ziuet Catte.

Diuers opinions, howe Amber grice is founde.

Amber grice of three kindes.

and brain of old people, or weake women, and to comfort the harte, it is equall to any other odoriferous treasure. It is put into many precious *Cordials*, & wholsome medicens: and nothyng is more better to quicken the spirites and comforte memorie, then this riche Amber Grice.

Sweete Gloues, their propertie.

Gloues sweetely perfumed, with Muske, ziuet, Amber Grice, and oile de Ben, be very wholsome for Citizeins, that dwell in close, currepted foule aire. In deede, it can not bee forborne of noble Princes, Lordes, Ladies, and gentle folkes: God giue them grace, to knowe it to be his gifte, to pleasure the Sence of smellyng, and to defende euill aires, and not to (moue or to) be an instrument of vngodlines. Whereas to vse it well, it is of no smal profite to nature, as example. ℞. *Storax Calamite* ʒ. iii. Beniamin. ʒ. ß. Cloues. ʒ. ß. *Lignum Aloes.* ʒ. ii. *Gallia Muſcbata*. ʒ. iii. ß. Amber Grice. ʒ. i. ß. Muske. ℈. xvi. zeuet. ℈. xii. a little sweete Terebinthin, all putte into a warme morter, and strongly beaten with the pestell: pouryng in sweete Rose, or Damaske water. Of this is made a precious Pomamber, to be worne against foule stinkyng aire: weakenes of the braine, comyng of cold. And thus I doe ende of this moste sweete oders.

A good Pomamber against coldenesse of the braine, verie pleasaunt.

Marcellus.

What saie you of the wood, called *Ebenus*?

Hillarius.

Dioſco. lib. 1. Capit. iii. Ebenus of. iii kindes.

THe best *Ebenus* cometh frō *Ethiopia*, and is very blacke, it haue no vaines in it, but abiting sharpe taste: yet very sweete in perfume, and is gummie, this is the best. There is an other darcke yellowe, and spotted, and this haue a bindyng vertue, and is good to bee put in Collires, for sore yen. And *Galen lib. 9 ſimpli. Ebenus* is one of the woodes, beaten into pouder, and resolued in water, to be dronke to helpe the stone: and of nature is hotte and scouryng. And for that cause, it is good to bee put in medicens, for to helpe the sight of the ye, or blisters in them. If *Ebenus* be fine ground, vpon a whette stone, and with a knife taken frō it ℈. iiii. and the pouder of *Lapis Calaminaris*, ℈. ii. *Beef* ℈. iii. Chamker ℈. i. ß. the white of an Egge, Rose water, and womans milke ana. ʒ. ß. mingled together: this will moste effectually, clense and scoure sore darkened yes. *Theophraſtus lib 4. cap. vi. de hiſtoria plantarum*, saieth in Inde the wood is common, and of twoo kindes: the one is precious, and doe seruice, and the other is of estimacio. The Princes of Inde doe esteme *Ebenus*, richer then gold, for of that wood, thei doe not onely make their drinkyng vessels, against poison: but also the Scepters of regall honour. And finallie, their Idols of their Gods, whō thei doe worship. Thus the Indians do bothe vse and abuse this riche woode, whiche will sinche like mettall, and not swim. When *Pompey* did triumph ouer *Mythridate* the king of *Pontus*, one of the greatest glorie the Romaines had, was in this strange wood whereupon the Scepters and vesselles were made. This *Ebenus* also though it bee good, yet it haue been an instrumente of Idolatrie, in many places of Englande: whereof beades haue been made, not onely

A goodlie medicene for sore yen, of *Ebenus*.

Scepters for Kynges, and the Heathen Idolles of *Ebenus*.

When *Ebenus* came firste to Rome. Beades of *Ebenus*.

of

of *Ebenus*, but of Cozrall, Jette, Amber, Jasper, Granites, Glasse, Amill, Golde and Siluer: whiche creatures were ozdained foz mannes bodily healthe, and not foz their contemplacion, and Spirituall prayers. I did knowe within these fewe yeres, a false witche, called M. Line, in a toune of Suffolke, called Perham: whiche with a paire of *Ebene* Beades, and certain charmes, had no small resozt of foolishe women, whē their childzen wer sick. To this lame witche thei resozted, to haue the fairie charmed, and the Spirite conjured awaie: thzough the prayers of the *Ebene* beades, whiche she saied, came from the holy lande, and wer sanctified at Rome. Thzough whō many goodly cures had been doen, but my chaunse was to burne the saied Beades. Oh! That dannable witches be suffred to liue vnpunished, & so many blessed men burned: witches be moze hurtfull in this realme, then either quarten, Pox, oz pestilēce. I knew in a toune called Kelshal, in Suffolk a witch, whose name was M. Widge, with certain *Aue Maris* vpon her *Ebene* Beades, and a waxe cādle, vsed this charme folowing foz s. Anthonis fire, hauing the sicke bodie befoze her, holding vp her hande, saiyng: there came. ii. Angels out of the Nozth East, one bzought fire, thother bzought frost: out fire, and in frost. *In nomine patris &c.* I could reherse an. C. of soche vnaches, of these holy gossips, the fire take thē al, foz thei be Gods enemies

Two Witches in Suffolke, Charmed ye *Ebeni* Beades.

A Witches blessing foz saincte Anthonies fire.

Marcellus.

THis is wod of great vertue, and excellent goodnes, few woddes maie bee compared to it, foz the estimacion: yet foz the Frenche disease, there is an other riche wodde, called *Gualacum*, I pray you speake some thing of that wood.

Hillarius.

GVAICVM, oz *Gualacanum*, called *Lignum sanctum*, oz the holy wodde oz wodde of life, is of a kinde of *Ebenus*. And as almightie God prepared a tree of great vertue, foz Moyses to caste into the water called *Mara* oz bitternesse, thzough whiche tree, the same water was made pleasant and sweet, foz the childzen of Israell to drinke vpon, in the wildernes, whan as they murmozed against God and his holy Prophet Moyses. Euen so it hath also pleased him to ozdein & prepare this *Gualacum*: wherby, thzough his ministers knowledge, it might be a meane to make whole, and clense the filthy stinking corrupted boddies, of his disobedient childzen, which haue liued in most shamles lust & lechery, among painted stinkyng harlots, foz which offence, they be smitten with the plague, called the Frenche Pockes, an euill most noysome to nature, coslin tarman to chincurable Lepzosie. This *Gualacum* I say wil not onely make a Pockie body clene, but also is good to clense any of the principall humours, whan thei do abound, wherby there shalbe a tempzans moste perfite in nacure, it will clennse the raines, itche, and shabbes. And nothing may be compared to the same, to rebate, aswage, clense, consume, and waste, without hurt greate fatty grose bellies of idle mē

Of the Wood of life, called *Gualacum*.

Exod. xv. d.

The Pox of Frannce.

and

and women, which be pulled vp with eating, drinking, sleapyng & sitting in the house all the day without labour, the tables, cardes, & pot excepted, which causeth the but litle to sweat, & lesse to thriue, for such folkes *Guiacum* drinke is incomperable to all others for the goodnes, to renew them & make them appere yong againe: for the Goute, Dropsie, *Sciatica*, Cancer, & Timpany. This is equal to the best medicēs, therfore it may be called *Lignum vitæ*, the wodde of life, because it hath vertue to renew. This worthy wod of life God hath geuen to the christian people, in these last daies, whiche wodde was vnknowen to the olde Fathers, as *Dioscorides*, *Theophrastus*, *Plinius*, *Galen*, *Paulus*, *Aetius*. &c. And that is no maruell, for that parte of the worlde whereas this wodde doth growe, was neuer founde forthe by the famous Cosmographer *Ptolemeus*, *Pomponius*, and others, but of late yeres. This wodde was founde by the saylers into the new Ilandes, called *Corterall*, *Hispaniola*, distant somewhat frō the *Equinoctial* line, and in many other partes there about, whereas the people of those landes be often infected, with sores, biles, and a sickenesse muche like the Pore, or els the very same in deed, to recouer the same: the sicke folkes doo eate of the fruite of *Guiacum*, and are made whole: this fruit will sone rotte, but whereas the fruites can not bee gotten, then they do make a decoctiō of the wood or barkes of the same which bringeth the like health, the Spaniard perceuing the same, did bring this woodde into Europe, not only for to heale their owne Pox, but also for Fraunce, Italy, Germany, & for England, in whome this woodde taketh no small effecte for the forsaide Pox: of this *Guiacum* are three kindes, the first is blache within, in the harte, pale coullerid, hauing in it russet lines, very hard and beaute. The other blache within but white without and is hard & beauie, and not so great as the first. The third is all right white within and without hauyng very small lines, and the harte of this woodde is the best, the arme of the tree is better then the body: the bowes nerer the fruites hath more vertue, warmnes and drinesse, then the lower partes of the tree, which is groser and more earthly of nature, and the more vnctious the wood is, it is the better, the sappe is not so good as the harte, neither the barke as good as the sappe. But the white wood is sweet and most excellent in operacion, and is *Lignum sanctum*, the holy wood. The barke of the straight yong braunches or bowghes, being heauy and whit, moist and without lines hard cōpacted, be the best barkes for the Pox. All these woddes called *Guiaci*, hath a rosin or matter like Beniamen or pleasant gum within the wodde, which is the spirite or liuely helpynge humer in decoction for the Pox. For the extreme paines in the ioyntes, senewes, baines, muskels, head, handes, feete, and the bones: no sickenesse is so sharpe and cruell to nature, but this precious wod, will bothe quickly and gently, asswage the paine and griefe of the same, if it bee ministred accordyngly in decoction, namely to them whome either the Pox hath turmēted or els the goute hath torne or racked, with intolerable griefe: Among al mortall infirmities, who is more greuous to nature, then the Strangurie,

Antoni Musæ exam. omnium Simpl. de lignis.

The kindes of *Guiacum* but the white is moste excellent.

The consideracion of *Guiacum*.

strangury, pissyng of blond, or stopping of the stone what so ever be more enemies to mannes nature, then swellyng of the belly, Hydrops, putrifaction of humours, opilacions, hedache, *Vertigo*, Feuers, throughe heate aboue nature, with fier in the arteris, stingles & horrible apostumacions, with a great number of plagues more, which be all mortall enemies to nature, as a continuall fier to burne him, or els a mercyles drownyng water of bitter destruction, or finally a deadly earthly graue to swallow him vp, throughe the corrupcion & infection of ayre. Thus the .iiii. elimentes or humours in mankinde, throughe euell mixture, or one aboundyng the other, growing to corrupcio. The cases of deadly peril, and to bring the body againe into good order or perfit healthfull estate. As I haue saied, what is better then *Guaicum*, called the wod of life: whiche wodde was not a litle abused of a great number of ignorante, murdering, shameles practisioners, whiche haue taken vpon them, to binde sicke men to a law, obseruyng the new diet, onely with *Guaicum*, wherin thei haue sodden in the decoctio therof many druggis *Colocynthides*, *Briony*, *Turbith*, *Diacridium*, with an hundreth sondrie more such like simples sodden or brewed with this *Guaicum*: this they do vse one generall rule, to euery complexion a like, to euery age the same, and to the man, woman, and childe all a like, neither obseruynge the quantitie, place, or time: But as I haue saied, one only generall rule. Close chamber like a Bee in a bore, bread by the ounce, a few Reasons, and sometime a chickens legge, with many such folish ceremonies, muche cost & small good cheare, if one be healed by chance medlie, a hundred are slain throughe this diat wilfully, or els very foolishly, and who so go to horde to such an hoost, first let him make his last wil and testament, perhaps he shall not die the sooner, but liue the wilelier. For this diat with close ayre, Raysons and Chickens legges, is very good victail for mareners that purpose to saile throughe the dangerous roches, and sandes of the fearfull passage betwene *Scilla* and *Caribdis*. Experiens hath learned vs sufficiently, by the deathes of many which haue ben slain in this purgatorie of this foliche Physiche, ignorantly vsed, or this *Guaicum* rather foolishly abused for money: as many goodly creatures, by, and throughe mony, are changed, transformed and altered out of kinde, for money is a meruelous instrument, a chaunger, a transformer, or a bewitcher of mankind, and an instrument wherupon the couetous man doth continually play his infernall discordes vpon: as example, if lawers take wrong matters in hande. If deuines desire many spirituall promocions, and be careles of their heauenly duetie, if Physicions prolong or abuse their times, with their miserable sicke pacientes, then what is the cause? nothing but couetous hartes and money. Couetousnesse is the mother of all the euils of this worlde, and golde and siluer is euer disceitfull, and begileth mankind. Gold is the prince of euill, the hortner of tyme, the waster and consumer of vertue, loue, liberalite, rest, peace, and quietnes, the instrument of treason, warre, theeft, horedom slaughter, bloudshedyng, and perilous partiurie, this wretched money

Mannes nature is subiect to many euils for want of perfite temperament.

What euill haue happened throughe the abusing of Guaicum among the imperites.

Beware of the newe diat accepte you haue twoo times, or els a wise minister of the same.

Couetousnesse and money, do make blind, both Diuines, Lawers, and Phisicions, & transforme the from the nature of men into infernall monsters.

should not thus be abused of the christians, seing one of the heathen wise men moste vehemently doe counte it a vice moste hurtfull and intollerable in any common wealth, accordyng to my wordes aforesaid, criyng out against couetousnesse, with her instrumentes (golde and siluer) whiche is abused, saiyng.

Auaritiæ mater est vniuersæ malitiæ,
Aurum argentum q; semper insidias struunt hominibus.
Nummus dolosus. *O aurum malorum princeps, vitã distruens cũa denig; minuens.*
Vtinam non esses amabile nocumentum mortalibus.
Tua enim culpa pugnæ, prædæ, cædes q; humanũ perturbant. &c.

Therefore God graunt of his mercie to thiee kindes of callynges in this worlde, that thei maie walke truely, obediently, and charitable, in the sight of God and man, whereby that Christe maie be chiefly honoured, and his people profited. First, to theim of the Churche whiche should be the mouthe betwene God and his flocke. Secondly the Magistrate, or Lawer, that rightuousnesse maie be ministred, and Justice obserued, and no man wrongfully oppressed. Thirdly, for the preseruacion of the bodie, that the Phisicion, marre not, or caste a waie that, whiche God hath so richely garnished, with the gifftes of nature, whiche is mankinde. And now let vs retourne againe vnto our *Guaiacum* or *Lignum vitæ*, called the woode of life, whiche through couetousnesse, haue been rather made the woodde of death, through longe newe diates, to small effecte to many, though fortunate to fewe. *Marcellus* my brother, when your frende *Senior F. Neopolitani* was smitten with the Pox, his heere fell awaie, he could not slepe for boneache, his breath did stinche, his lode was so pale he looked, his mukkles consumed the shabbes appered, vnder whom where deepe hooles grauen with putrified matter. &c. but now his heddc is couered with heere, his shinne cleane, rose coulered in his cheekes, full of strengeth, he sleapeth verie well, and is in health.

Three moste notable and best instrumentes of the cõmon welth The Deuine the Lawer & the Phisicion

Marcellus.

I Am not a littell glad of that good tidinges, but gladder I wold be to learne how he was healed, and with what medicen. For a man may through chaunce medly fault into this perill: then a present remedie for a mischief would doe well for that purpose.

Hillarius.

March and Aprill is the best time to help the Pox

THus he made his drinke for him self and one of his companions in the monthe of Marche and Aprill last paste. ℞. The best *Guaiacum*, moste heaute, and full of gum. li. iiii. let it be well rased with a rape or turned into fine chips by a Turner, and of the same barbes. li. ii. *Cardus Benedictus*, which is called the blessed Thistell, which Thistell *Dioscorides* calleth *Atractylis*, with prickes like *Carthamus*, with many leaues which Thistell is good against pricking of Serpentes, and among herbes it excel-

Dioscorides, lib. 4. cap. xci. Atractylis is Cardus Benedictus.

excelleth all other againſt poyſon. And in decoction with *Gualcum*, ſaieth *Petrus, Andreas, Matthiolus*, it will helpe the French pox. Therfore of the ſaid Thiſtell, put. ℔. ß. Maiden heere *Cetrach*, the flowers of the wilde, & garden Buglo ſſe, ana. ℔. i. ſweet *Caſſia*, ʒ. vi. Aniſeede. ʒ. i. ß. white Sugar ℔. v. caſt all theſe into a wine veſſell, cleane and apte for the ſame purpoſe, vpõ which, powre on the cleaneſt and beſt white wine, that may be got, very hot, in quantitie. ℔. one hundreth and fiftie, couer this veſſell cloſe three daies, then ſtraine it through an heere clothe, then kepe this in a cleane veſſell, for the patient at dinner and ſupper, but not to drinke in the morning, and euening: like vnto *Sirupus*, or medicens as many men rathely haue vſed. Beſides the drinking of this *Gualcum* at dinner and ſupper, the pacient may betwene the times, as one hower before and after dinner and ſupper drinke. ʒ. iiii. oz. v. alſo your forſaied reſeites may be put in cleane new white or claret wine, being lined, and made in the preſcribed maner. Furthermore the pacient which hath the pox, dropſie, or goute, may drinke amonge: this worthy medicen folowynge, the doſſe or quantitie is. ʒ. ii. or more, accordyng to the age and complexion of the pacient. Take Mayden heere, cleane freſhe Hoppes, Femitory, Mitrach, called *Aſplenum*, Bene of Alexander, of eche. ℥. iii. great Ortauri rootes, Liquorice, Polipodi wilde and garden Buglo ſſe, ana. ʒ. iiii. Aniſeedes, *Nigella Romana*, the flowers of Buglo ſſe, the three Maders, Cinamom, aſſ. ʒ. v. put this into. ℔. xxiiii of the *Gualcum* water, ſodden after the diſcription in the compoundes folowyng folio. xlvii. then put it in a cloſe veſſel, & ſtoppe the mouth, and whan that is done, ſet the ſaied veſſel in an other ſeethyng kettell vpõ the fier, ſo let it ſtande and ſeeth for. xx. howers layze and ſoftly, then ſtraine it, and kepe it in a cleane cloſe veſſel, for the vſe aforeſaied. But if the pacient be very full of humours, then do thus. Take Bene of Alexander, ℔. ii. *Succoroſarum ſolutiuo*. ℔. vi. white Sugar. ℔. vii. Rhabarbe elected. ʒ. iii. kinely cut, Turpit of the beſt. ʒ. i. put theſe in a cleane ſtone pot with a narow mouthe, poure into this potte. ℔. xxiiii. of the common *Gualcum* water, made in maner in the cõpoundes folowyng, ſtoppe your pot mouthe, ſeeth it in the foreſaied maner vpon a ſoft fier. xxiiii howers vntill it come to a thin ſyrup, called a Julep, then ſtraine it & kepe this precious pourging drinke for mornynges, the doſe. ʒ. i. ß. according to the age, complexion and ſtrengthe, the pacient muſt alſo eate bread. ʒ. iii. well bakẽ like Biſquet, and the fleſhe of Chicken, Hen, Capon, Partrige Feſant, ſmall birdes of the wod roſted, excelleth ſodden meates, and if the common drinke be to ſtronge, then the pacient may poure ſome ſmale cleane wine or beere, let the pacient be mery, kepte in a faire cleane chamber with ſweet perfumes, not much ledyng, but litle and fine, & cleane warme apparell, with a fier of charcoles, eſchewyng venery, wines, fruites, fiſhe, groſe fleſh, potage, and white meates. Care, anger, colde, much heate, and thus I doo ende of this precious wod *Gualcum* called *Lignum ſanctum*.

A good way to ſeeth Gualcum for the Pox.

The moſt excellent & beſt manner to ſeeth Gualcu in compoſicions with other ſimples, to cleanſe the Pox from all the members of the body.

The diat for the pox ſhortly declared.

Marcellus.

I pray you what is the nature of *Mumia, Bytumen, Sperma ceti, Tartar, Terra sigillata,* and Dragons bloud?

Hillarius.

Mumia, or *Mumme.*

MVMIA, is of nature hotte and drie, in the seconde degree, and cometh from *Arabia*, and is made of dead bodies, of some of the noble people: because the saied dead is richly embalmed with precious oyntementes and spices, chiefly Myrrhe, Saffron, and Aloes. This *Mumia* hath vertue to staunche bloud, to incarnat woundes, to help the fauling sickenesse: beaten into pouder and squirted with a syring with *Mariarum* water into the nostrilles. Tempered with *Cassia fistula* and dronke with Planten water, it is very good against bruses: but Dragons bloud, Planten water, Madder, *Terra sigillata,* and *Mumia,* tempered together and dronke, helpeth greate bruses, bloudy flixes, and staunch eth woundes applied to the place. *Bitumen,* which is a some of the dead sea, and turneth into a matter like Rosen, and is hot in the second degree, it hath vertue like vnto *Mumia,* to straunche bloud, to heale woundes &c. The Grekes call *Asphaltos. Sperma Ceti,* the seede of the generacion of the monstrous whale, hath vertue beyng dronke with Planten water, Ale, or olde cleane wine, to helpe bruses of greate faules. *Tartare,* is made of wine lies, hot and drie in the thirde degree, it is most excellent against itche and shabbes, put in oyntmentes whan it is beaten into pouder, it cleanseth the Worke w. A litle Sene, Mastich and *Tartaria,* sodden in a Chickens brothe, is beneficiall to purge the belly. *Terra sigillata,* is stiptiche and will cleeue to the tongue, of nature hotte and drie, and is put to ointmentes to stoppe bloudy flixes, new bloudy woundes, & hath vertue of *Bitumen, Sanguis draconis,* is colde and drie in the thirde degree stiptiche of nature, therfore it staunch eth bloud, and bloudy flixes: If it be stamped with Mouseare and Planten, it will stoppe bloud, applied to the place. But mingle the pouder of Dragons bloud with Teribintine, and Frankensence, whiche is good for to stoppe a newe blouddy wounde.

Against running of bloud or bruses.

Bitumen of the dead sea.

Sperma ceti of the whale.

Tartar, made of wine lies.

Terra sigillata stoppeth bloud.

Dragons bloud.

Marcellus.

What vertue is in Mastiche, Rosen, Frankensence, *Beniamen, Storax,* and *Mirrh* calde *Stakt.* &c.

Hillarius.

Mastik, is hollo to chap vpon for the rume.

MAstiche is a fine sweet dropping gum, from a tree of great vertue, and his hotte and drie in the seconde degree, and is good for the Rume to champe vpon, and pleasant against corrupted ayre in perfume. The pilles be of singuler vertue for the saied rumes. The Oile will much comforte the sinewes, and also wil incarnate the flesh. Mastiche with Staueſager prouoketh humours, by retraction from the braine to the mouth, champed vpon. Myrrhe,

a noble

a noble gum of moſt ſingular vertue, which is hot and drie in the ſecõd degree, and preſerueth againſt rotte and putrifaction, and is of great vertue in freſh woundes to defende them from apoſtimacions or rotten matter, to heale a wounde quickly, nothinge is better, in balmes artificiall, Myrrhe is principall. In wounde waters, Myrrhe taketh the chiefe force. In the pilles of Rufy, againſt the peſtilence, Myrrhe, Aloes, & Saffron, do reſiſt the poyſon of the ſame peſtilens, for woundes in the head, Myrrhe is of great vertue. The bodies of princes are longe preſerued after death through Myrrhe. The ſauour of the ſame and daily drinking in Betony water, ℥. vi. of Myrrhe defendeth the fallyng Euil, and forenelle of the longues. *Thus*, called Frankenſence is hotte in the ſeconde and drie in the firſt degree, and droppeth frõ trees of the ſame name, which we do call Furre trees, it hath vertu to nuriſh and ingender fleſh, in the tender bodies of men or womẽ, and this Frankenſence is vſed in many ſalues, to help mankinde, and is more profitable for mankinde in medicen. Then commendable to be waſted in Churches, in parfumyng the inſencible images. Frankenſence is good to parfume the clothes, for them which haue the bloudy flix, and thus I ende of *Thus* called Frankenſence, *Olibanum* is not much vnlike in nature to this Frankenſence, but ꝑ very ſame in greece. Gum *Sarcocoll*, is drie in the firſt degree and hot in the ſecond, it is a ſanatiue gum to incarnat woundes & fores, and nothing excelleth this Gum to put into Colyries for ſore eyen, as whan ꝑ ſight is couered with white ſpots. Roſen, called *Reſina pini*, hath warmyng, mundifiynge, & diſſoluyng nature. This Roſen no ſhip, or Chirurgin can want. Roſen driueth and warmeth colde Melancholy, fores, Apoſtimacions, and vlcers: and furthermore it will produce fleſh in the woundes of ſtronge perſons: there be ſondry kindes of Roſen, as droppynge from the Ceder &c. but all of one nature. Alſo a litle I ſhall put you in remembrance of *Pix*, commonly called *Pix naualis*, of nature hotte and drie, and hath vertue to diſſolue, conſume, and is put into plaſters, againſt colde diſeaſes, it is alſo put in, in warde medicines to be dronke againſt bruſes, as Wũme is. There is another Pix called *Liquida* whiche is more hotter and thinner, euer moiſte commonly called *Terre*, whiche hath vertue to ſpreade, conſume and waſte humours, put into ſondrie goodly oyntmentes againſt colde foores, and alſo to heale ſhabbes. Tarre is not onely holſome for mankinde to kill ſondrie ſhabbes and ſoores, and ſcaules (as take *Pix Naualis*, Tarre, *Letarge* of Siluer, Hony, ana. ℥. ß. ſharpe Uineger, Planten water, Beane meale, a litle Salte, boyle all theſe in a littel cloſe veſſell, ſturre it, and ſhaue the head, and make a plaſter, and lay it on hot. xxiiii. houers & then teare it of, and put on another, and ſo doo vntill the ſhabbe be rooted fooreth). But alſo Tarre, greeſe, and Frenche Sope, tempered together, is good to anoynte ſhabbed ſheep, horſe. &c. with a tente of Baken and Tarre, I haue healed the Fiſtula often times: and thus I do ende of Tarre.

There is a goodly gumme called *Galbanum* whiche commeth from the

Myrrhe preſerueth the bodie from putrifaction, or rottyng.

Thus called Frankenſence or *Olibanum Dioſcor. lib. i. lxx.*

Gum *Sarcocole.*

Reſina. Roſen. *Dioſco. lib. i. capi. lxxiij.*

Picea. *Pix naualis.* and Tarre.

A goodli plaſter for a ſkaule in the head.

Galbanum, is a holſome gumme.

Galbanum will drawe foorth dead childzen.

Galbanum trees in *Syria*, which is put in sondzie plasters, and is hot in the beginning of the thirde degree, & drie in the second, and it hath vertue to molifie and spreade. *Dioscorides* affirmeth that if it be applied plaister waies or in subfumigacion, it will not only draw foorth the stopped Termes, but also a dead aborstiue childe: The smoke thereof maketh venomous thinges to flee. It preuaileth against poyson. And a littell *Galbanum* with Myrrhe dronke, clenseth the lunges, cough, and stopping of winde, but yet it is very noysome to sauour vpon: therefore it helpeth the Mother. To clense *Galbanum*, put it in very hotte water, and by litle and litle the filth therof will seperate from the cleane parte, and so you may vse the said clene parte for your plasters, as it is writtē in the booke of Compoundes. You may also resolue *Galbanum* all the night in Vineger, and in the morning boyle it: and in water or vineger you may doo so to other gummes, and some other hard gummes you may breake into pouder in a morter, or vpon a stone.

To clense *Galbanum*.

Euphorbiū of *Lybica*.

Euphorbium commeth from a tree that doth growe in *Lybica*. The best *Euphorbium* is that is cleane, like vnto glasse, and is sharpe of taste, this is hotte and drie in the fourth degree, and is very good for woundes in the head dropped into them. It is holsome in Linamētes and Cerots. If it be sodden with Oyle of Elder, Beane flower & earth wormes, is good against the pricking of the sinewes. In plasters and Cerots, for the frenche Pox it is profitable. *Plinius* affirmeth that *Iuba* the kynge of *Libye* did first finde this *Euphorbium* vpon the montan *Atlante* beyonde Hercules pillers, and called it by the name of his Phisicion which healed *Agustus* the Emperour, it will not only draw foorth raw fleame, but water aboundynge as in Dropsie, but it is euell for a drie choloryne body to drinke in medicen, it is so hot of nature.

To helpe the prickinge of synewes.

Amoniacū of *Ammon*.

Ammoniacum commeth from *Affrike*, by the place where as the Oracle of the false God *Ammon* was. This gumme *Amoniacum* is much like Frankensence, bitter in tast, and smelleth like to *Castorium*, it molifieth warmeth and draweth. It is good in any Linamentes. And being dronke doeth lose the belly, and casteth forth the dead childe: helpeth the Splen, and *Sciatica*, one dragme beyng dronke. And thus I do ende of *Amoniak*, whiche is hotte in the thirde, and drie in the first degree.

Assafetida doth stinke, yet it helpeth the mother & Lunges.

Assafetida, stinketh, and is good for women to smel vpon, that be commonly sicke of the Mother, it is hotte and drie in the seconde degree, some do affirme in the thirde. It hath vertue to drie, to consume, to clense, and spreade. Fiue pilles of *Assa*, taken in a reare Egge at midnight, doeth cleanse the lunges, and helpeth a shorte winded man or woman. Oyle of Spike, Waxe, Saffron, wax, *Castor*, and *Assafetida*, stāped and sodden together, maketh an excellent medicen for the goute, or paines in the ioinctes: and thus I do ende of stinkyng *Assafetida*.

Sagapen, or *Serapinum*, a goodly gū.

Sagapenum or *Serapinum* is a precious gum, runnyng from a smal tree, like a Rix or a Reede, and is hot in operacion. The best of this gumme is that which shineth through, and in couler is darke yelow without, & white within. This gumme is good in many Linatiues, and also inwarde

warde medicens, as to pourge fleame, to helpe the Fallyng sickenes, to cleanse the Lunges, helpeth the swellyng or hardnesse of the Splene, and is good against the resolucion of the sinewes, conuulsion, ruptures, first steeped in wyne or *Hydromell*, then dronke.

Dioscorides, lib.3.capit. lxxix.

Sagapen wil help the lunges & splene.

Bdellium is a goodly tree, growing in *Arabie*, from whiche tree distilleth a worthy gum like wax, but cleare shining, vnctuus, and sweet of sauour, and bitter in tast, it is hot in the seconde degree, and is putte in many ointementes, resolueth consumeth and disperseth apostimacions that be harde.

Bdellium helpeth hard apostimacions

Boras, is hot and drie of complexion, whose vertu is to knit, and glew woundes together by a traction.

Boras.

Glaucium, or *Memitha*, so called, is colde and drie in the firste degree, and cometh from *Syria*: *Plini* affirmeth this to be the lesser *Celidon*, & that can not be, for *Celidon* is hotte, and *glaucium* is colde: therefore they can not be one, seing they be of twoo sondrie natures, yet in couller it is yellow, and meruelous good for to make Oyel, for to clense and helpe sore yen *Dioscorides* doth commende this iuce, *lib.3.cap.lxxxiij.*

Glaucium, is good for to clere sore eien

Gumme *Arabyk*, is hotte and moyst, of vertue will staunche bloud in woundes, because it is slimy, it will also molifie & make thinges softe that be hardened, as apostimacions, and it will stoppe the bloudy flix, resolued in Red wine and dronke.

Gum *Arabike.*

Gum arabik will stoppe a bloudy wond

Glew, called *Glutinum*, of nature is hotte and drie, and is made of the shinnes of beastes, the best is made of the strongest beastes, as Bulles, Oxen, red Deare, &c. that which is whitist, and cleare shinyng, is very good. Resolued in vineger all the night, the same wil clense Leprous filth, and Warmols from the shinne, the place beyng warme anointed therwith. And sodden in warme water, with Oile of water Lilies or Flar, it will helpe shaldyng and burnyng of the body, to anoint the sore place therwith. Woundes be helped with Glewe resolued in vinniger, and tempered with Hony, and put into the said woundes, or els with vineger resolued for the same purpose. And thus I do conclude of Glew, made of shins, which cannot be forborne, neither of bowers, or fletchers. There is a Glew made of Fishes, as of the bellies of whales, and other greate fishes, which wil quichely be resolued. And this is very good for to make *Emplastrum* for the head, or clense the filthe or red spottes from the face. Ther is another Glew made of corne, as wheat &c. good for Paste, for Stacioners whiche *Galen* doth remember *libro.vj. simplic.medic.*

Dioscorides, lib.1. capit. lxxxv.

Glew hath manie vertues.

Three mens of beastes shinnes, of Fishe, and of Corne.

Gum *Opoponax*, is a gum commyng from an herbe called *Panax*, and of nature is hot and drie, and of vertue resoluyng, warmyng, & makinge softe thinges whiche be grose, colde and harde, and is vsed in sundrie Oyles and Lynamentes.

Opoponax, doth resolue.

Tragacantha cometh from *Mons Gargano*, and is a noble gumme of greate vertue, and helpeth woundes inwardly in Linamentes: and resolued in Fenell water. And dronke helpeth the raines of the backe & bladder And with cleane clarified Hony, z.i. doth clense lunges, and will clere

Gum *Tragacantha* helpeth the raines.

Dioſc. lib. 3. Cap. 80.

the voice from cough, and is of great effect to helpe ſore eyen. Many good Pilles, and mixtures to be put vnder the tongue be made of this gum, againſt *Angine* and all the paines of the mouthe and throate.

Laudanum.

Laudanum, is a precious gum, hauing vertue to heate and humecte or moiſt in the ſeconde degree: the beſt cometh from *Cyprus*, and is ſweete of ſauour, *Galen* doth commende it *lib. 7. ſimplic. medica.* becauſe it putteth away colde, and geueth heate, and is good againſt the coldneſſe of the braine, or colde rume. And *Laudanum* melted with Beeres greece, wil kepe the heere from fallyng, to anoint or emplaſter the naked or bare pallet. It maketh goodly Peſſaries for to cõfort the Matrix that is colde and openeth the mouth of the baines. Melted in hotte Oyle of bitter Almondes, it maketh a ſinguler oyntment for deafe ſtopped eares: in ſubfumigation cloſe vnder the ſecrete clothes of women, whiche be newly deliuered of childe, it will eiecte or caſt quickly forth the ſecondes, it moueth vrine. If it be dronke in olde Redwine, it will ſtop the guttes in a bloudy flixe. *Maſticke* and *Laudanum*, incorporate together, doth faſtẽ loſe teeth, and this *Laudanum* is vſed both inwardly & outwardly, for the healeth of mankinde, & hath a ſweet ſauor of ſinguler vertue.

Laudanum doth help the heere from fallyng, ſaith, *Paulus.*

Lycium cometh from *Lycia.*

Lycium or *Pixacantham*, ſo called of *Dioſcorides. lib. j. cap. Cxliij.* which cometh from a ſharpe thorny buſhe or tree, leaued like Box, fruit like Pepper black and bitter, it groeth in *Cappadocia* and *Lycia*. The braunches beinge cutte, ſtamped and ſodden, and ſo ſtrained, from which cometh a iuce, which is as thicke as Hony, which is ſophiſticat with ſundrie ſubſtance: as the iuce of Wormewood, Oxe gaules &c. This *Lycium* is yellow & bitter dryng and percing, of ſubſtance very earthly, and ſtiptik, it hath vertue to helpe the eyes, drieth moyſt ſhabbes, and is good to be geuen thẽ which be bitten with a mad Dog, and haue *Tenaſmus* or the bloudy flixe. It will make one haue a yellow heere, & ſtoppeth the immoderat flix, either Red or white abounding in women. And thus I ende of *Lycium.*

For yellow heere.

Acacia ſtoppeth the bloudy flix.

Acacia cometh from a thorne in *Egipt*, whiche hath coddes growynge vpon it like a Broume, out of which coddes, leaues, and ſeede, is preſſed forth the gumme *Acatia*, whiche wil reſtraine and ſtoppe moſt effectually, and is colde and drie. This *Acatia* aboue al gummes hath vertue to coule and ſtoppe bloud, and bloudy flixes, and coole the burning of the eyes, and in the commendacion therof rede *Dioſcoride, lib. j. cap. xxv. Theophraſtus lib. 4. cap. de plant. hiſtoria. Galen lib. 7 ſimplicium medicamentorum, &c.*

Terebinthus or Terebintine hath great vertu. *Galen lib. 8. ſim. medic.*

Terebinthus, is a goodly tree, hard and blacke, and groweth in *Arabia*, frõ which droppeth a precious liquor, or thinne gumme called Terebẽtin although from euery Roſen tree a kinde of Terebentin doth droppe. Terebentine is hot and drie of nature in the ſeconde degree, and is vſed in many outwarde partes or paines of the body, and is put in condrie oyntementes and Cerots, &c. It will helpe the ſenewes and muſkels, it ſtoppeth *Tenaſmus*, which is a running of the guttes or flix, made in a ſubfumigation vpon the cooles. Clere venis Terebentin waſhed and tempered with Hony, will cleanſe the Lunges. Taken with ſuger in Pilles, it will cleanſe the raynes, open the bladder, purge grauell, cauſe

cause much vrine, and helpe the yarde, and also mollifie the belly. Terebentine. ℥. ii. often washed in Fenill or Time water, then put in the pouder of new Saffron, and *Hyrla simplex*, aff. ℥. ß. and kepe this in a boxe & who so feeleth griefe within their guttes or raynes, let them eate of this. ℥. ii. euery morning, during. iiii. daies. Ther is a fine Terebētin comyng from the tree *Larex*, vsed much: and thus I leaue of Terebentin which is sweet, and shinyng cleare, yet somewhat noysome to the stomache. There is much counterfet Terebentin, made of Rosen & Oyle &c. which the Chirurgians can craftily *Sophisticate*.

The vertue of terebentin

Gum *Larex* is equall to ♄ *Terebinthina* vsed in *Aetius*.

Styrax Calamitis and *Styrax liquida*, be both hot and drie, the best of this saith *Galen* is brought from *Pamphilia*, it is good to be incorporat with *Laudanum*, clene new wax, Muske, Sewit, it will make a pleasant Pomambre against stinkyng ayre, or coldenesse of the brayne or melancholy. *Styrax calamite*, or of the Reede so called, maketh good Parfumes. The blacke is worst, the gum w shinyng couller is best: but to say the truth, the Apothicaries can so well Sophisticate the same with ware. &c. that we can haue but litle true *Styrax*, as Myrrhe, Amber, Muske. &c. the Poticaries do geue them al their blessynges with adulterat baggage with a cast of legerdemaine, to fill their purse, but if we had them in their right hinde, litle ware were worthe much money: and now in sondrie places, much ware is worth litle money, or nothing at all. This very *Styrax calamite* doth mollifie, warme, and dronhe with wine, helpeth the greatest griefes in the stomache and reume, and let the termes slip naturally: and helpeth stinking breath. Tempered with Oyle, maketh a precious oyntment for the head, of the which be ouercome with colde. *Styrax liquid* is good in oyntmentes for shales, shabbes, and French Pox, and is good to be burnt in Parfume against a pestilent ayre.

Styrax calamite, and liquid *Styrax*, be sweet and holsome.

The meri craft of subtle Apoticaries, doo muche harme.

Diacridium is hotte and drie in the fourthe degree, and is pressed out of an herbe to purge with al. the best is shining in substance, and blach, there is good which is whitish, but much is sophisticated with spurge *Colophoni*. &c. but that is not good, if it be brittell and bitter in sauour: and if you liche *Diacridon* with your tongue, so that white fome doth remaine after it, then it is good to purge choler, flegme and melancholy beware you receiue not *Scammonie*, before it be wel prepared as you may se in *Fol. l.* of *Compounder*: for this *Scammonia* is very venomous before it be prepared, and expulseth good matter, and retaineth still the euill or hurtfull humers to the great perill of the receiuer, and will put the bodye in daunger of a blouddy flixe incurable: therefore prepare I say your said *Scammonie* in Quinces made hollow, or in gray Coskardes, after the same maner, put in your *Scammonie*, sprinkled with Oyle of Violettes and bake it in paste, that the venim may passe away, when it is colde: then it is *Diacridion* fit to purge, being corrected with *Mastik*: and why shal *Mastik* be put in: because it will abate the violence therof, and kepe the stomache and hart from daunger, and the guttes from the bloudy flix. Gum *Arabyk* is also holsome therwith. Cholorike persons may be purged with lesser prepared *Scammonie* or *Diagridi*, then the flegmatike or Melancholy

Diacridij.

To knowe good *Diacridon*.

Scamonie is perillous, except it be first prepared.

lancholy, and it may not be occupied .xb. daies after it be prepared as with *Myrobolani, &c.* It is vsed in sondry electuaries, pouders, and pilles. And vndiscretly ministered it anoieth the hart, driueth good humers, wasteth nature, yea dissolueth and finally killeth the body. Reede in *Valerio cordo*, which is a good Apothecary, not only to prepare this, but also all other thinges profitable for nature.

Marcellus.

I Thanke you with all my harte, I haue conceiued no lesse pleasure, to heare you al this long day, then you haue taken paines of your part to teache me, the vertues of so many thinges with out many questions moued, yet I had almost forgotten to moue you, what vertue is in *Myrobalans*, which euen lately you haue named to be good with prepared *Scammonia*.

Hillarius.

Myrobolans of .v. kindes.

To seme yͦg how to vse it.

MYRABOLANVM is a noble fruit of Inde like Plummes, whiche hath vertue to purge superfluous humers, and comforteth nature, and who so vse to eate often of *Myrobalans* beyng condite, shall not seme olde saieth *Mesue*, and maketh pure couler. There be .v. kindes of them, as *Flaua Chepula, Indica*, or *Nigra, Empelica*, & *Bellerica*, which doth differ one from the other, for the *Flaua*, and *Chepula*, do grow both of one tree, for the *Flaua* is gathered vnripe, and the *Chepula* hath his full nature and ripenes *Myrobolani, Flaua, Indica, Chepula*, and *Belerica*, be colde in the first, and drie in the seconde: *Empelica* is colde and drie in the first degree, and be good for the liuer, gaule, splene, raines and bladder, and put in infusion of the iuce of Quinces, standing .xxiiii. houres, and then strained, then put in prepared *Scammonia*, it will purge choller, as for example: Take *Myrobalani, Flaue*, ℥. i. the iuce or syrup, simple of Quinces. ℥. iiii. stampe your *Myrobalani*, and then mingle them with the saied iuce, the iuce beynge made warme, and let it stande in a close stone vessel .xxiiii. houers, the straine it for the, whan this is done, beate your prepared *Scammonia*, fine into pouder. ℥. iiii. and temper it together, putting it in a close warm place, to drie it by litle and litle, and of this ℥. i. or litle more wil purge choler, and humours superfluous without hurte. *Myrobalani* may be stamped with the Syrup of Iuorme wood, and then sodden with the infusion of *Agarice*, and *Rhabarbo*, to purge flegme and choller, it may be drawē with *Cassiafistula* and *Manna*, for noble persons or people of tender nature. This fruit defendeth the body from corrupcion, trimbling of the hart heauines, Melancholy, and dryngeth to nature, cleanlinesse, fauour, myrthe. And drawen with Fenill water and Suger, it wil cleanse the sight to be dropped into them morning and euenyng. The pouder of them with Rosen, wil heale sore vlcers. And thus I do ende of Myrobalans, which will drawe bache the venomous force of euery purgacion that will abounde in operacion.

To purge other parsons.

To clese the eyne.

what

Marcellus.

what is the vertue of Gaules, called *Galla*?

Hillarius.

Gaules will binde, and nothinge will clense the mouthe from filthy matter, applied to any sore therin. When the intolerable paines of the teeth doeth rage on still, a pece of a Gaule aplied to the place, will sone asswage ꝑ same. Gaules sodden and stamped, applie them to the Matrix when through weakenes it is displaced or faule doune, and it will go backe to his naturall place againe. Gaules will stanche bloud, and make heere blacke, and stop the bloudie flixe in glisters. *Galen lib. vij. simplic. medic.* sayeth Gaules be cold, stopping, and yearthly of nature, drie in the thirde, and cold in the seconde degree. The cuppes wherein they doe growe bee of the same nature. And thus I doe ende of Gaules whiche is good also to make Inke withall.

Gaules growe like Akorns. *Dioscor. lib. cap. cxxiij.*

Gaules will stoppe the flix

Marcellus.

what say you of Acornes of the Oke tree?

Hillarius.

The Oke tree of all noble trees for strength excelleth all other for substanciall buildinges, whiche tree shall be ones in no smale estimacion in this realme of England to vphoulde houses, dwellinges, and the royall Naues: although the Oke be of litle price, yet for ꝑ age strength and vertue, few other trees excelleth the Oke, the barke can not be forborne of Tanners to make Leather, to serue the common wealth. The timber as I haue saied is principall in buildinges. The Acrons hath vertue to stop *Dysenteria*, and *Tenasmus*, which be extreme flixes. Of all trees that be *glandiferæ* or bearing nuttes or Mast, nothing doth restraine more then the Oke and Acorns, as *Dioscorides, lib. j. cap. Cxxi. Theophrastus, lib. iij. cap. viij.* and *Ix de plantis historia, Fagus* the Beeche tree, and *Ilex* doe beare mast, not only good for Swine to feede vpon, but also in medicen doth stoppe termes immoderat, or restraineth or driueth backe guttes, that be ralaxed, or the precipitacion or coming foorth of the Matrixes of women, if either the barkes, leaues, budes, Acrons cuppes be sodden in red wine, running water, to sit close ouer it warme, and to drinke the decoction therof in cleane Red wine, Synamon, & Suger. *Suber* the Corke tree with his frute, hath the forsaied vertue to stop the flix or bloud. Reade *Plini. lib. xi.*

The Quarce or Oke tree, will stoppe ꝑ bloudy flix or bloud so will the barke Akorns, or leaues with the cuppes.

The Beeche tree with his frute will stop flixes.

Suber the Corke will stop bloud & flixe.

Marcellus.

what then of *Castan* the Chest nut?

Hillarius.

Chestnuttes be commonly knowen, whiche of nature will stoppe flixes and restraine, make latte, & indurate the Splene. In many places

Castana the Chest nut.

Chest nuttes helpe the biting of a dog.

places of Italie and Fraunce, the people doth liue by these Chestnuttes in winter, whan they want other fruites. Stampe Chestnuttes, Hony, and Salt together, and applie it to the biting of a mad Dogge and it will heale it. Chestnuttes moueth *Venus* or carnall lust being rosted and eaten. But customable eaten, thei do offende the head and splene, because thei doe inflate and stoppe, thei be called *Iouis glandes*, that is Jupiters Nuttes saieth *Dioscoride, lib.j. Cap.xxxij.*

Marcellus.

What say you of *Myrtus*?

Hillarius.

Myrtus haue vertue to restraine.

MYRTVS the blache, that grow in the gardens be of more vertue to restaine, then they whiche growe vpon the Mountates which be white, the seed hath great vertue to restraine. The seede is good to be geue to them which haue the bloudy flix and spit bloud, and it openeth the vrin. The iuce of Myrtes dronke in wine, doeth stop the flixe, and healeth filthe, breading aboute the priuie members, beinge washed therwith, and it doth clense the ryen. Myrtes haue vertue, restrainyng both inwardly and outwardly, and brieth *Galen* affirmeth, *lib.7. simplic. medic.* it is partly ouercome with coldnes and yearthly nature, yet it hath also a thinne substance of warmnes, whiche giueth it drinnelle. And thus I doe ende of *Myrtus*, called so of the Latens: and of the *Arabians* it is called *Alas*, whereof bee three kindes, *Sativa, Tarentina*, and *Exotica*, and all be of vertue good to helpe the bloudy flixe.

To stop the flixe, called *Dysenteria* & *Tenasmus* with Myrtes

Marcellus.

What say you to *Coloquintida*?

Hillarius.

Colocinthis, or *Coloquintida Dioscor. lib. 4. cap. 171.*

IT is most bitter, white like a baule, full of seedes, leaues like to Cucummers, hot in the seconde, drie in the thirde degree. Good in glisters, against the collike, resolucion of sinewes, & purgeth flegme, choler, and rawe humours, it openeth the mouthe of the baines, yet it is perilous to be giuen to women with childe, or weake people. A peece of *Coloquintida* knit in a cloute, and steped in a draught of white wine all a night, with. iiii. or. v. braunches of Hisop, strained in the morninge, and so dronke, will purge a stronge bodie from muche filth and *Rhac*: euen so it will beyng sodden in swete water, clense al the body. *Coloquintida*, Ore gaule, Hony, mele of *Lupini*, and Oile of mornewod, and Aloes, *ana*. ʒ. i. ß. stamped together, & warme applied to the belly, extremes a lax will followe, with wormes if any be within the guttes. *Sandarak*, ℈. ii. vineger. ʒ. ii. *Coloquintida*, ʒ. i. in pouder incorporat and sodden together, put into sore teeth, taketh away the paines, if the paines cometh of colde, the Oile of *Coloquintida* wil kil wormes, helpe *Sciatica*, and put into the eares will take away the sounde or tingling

To kill wormes in the belly, with *Coloquintida*

To helpe the teeth with *Coloquintida*

tingling in them: and thus I do ende of *Coloquintida* which is moste bitter and muste be taken with discretion, the *Arabians* do call it *Dandel*.

Marcellus.

What is Turbit?

Hillarius.

Turbit is to purge flegme, but as for the very Turpit, moste men be uncertein what it is. *Almary* saieth it is the roote of *Pytiusa*, *Manardus* and *Mesue*, affirmeth it to be second kinde of *Tithymalus* whiche is called *Mirsynites*, but *Dioscorides* plainly doeth affirme it to be *Tripolium*, as some suppose by the minde of *Serapio*, *Antonius Musa* suppose it to be the seconde kinde of Spurge agreeynge with *Manardus*, and *Mesue*. Turpit whiche purges flegme. Much varietie of Turpit what it is.

Marcellus.

What is *Tamarindi*?

Hillarius.

Tamirindi is a sower fruite of Inde, which be wilde Dates, called *Tamardalchylos*, and be colde and drie saith *Mesue* in the second degree. This fruite will allwage the heate of choler, open the Gaule, & purge the belly. A decoction of *Tamarindi* with Peliant, and the iuce of Pomgranets, will quenche hotte Apostimacions in the throate: what humers be to sharpe, and bitter in the increasinge or augmenting of the saied Apostimations. The very pure garden Dates, be fruites of greate vertue. This Date is the berie fruit of that tree whiche is called the Palme tree, whiche fruite maketh precious wine in the lande of *Syria*, these Dates be commonly knowen here in England. Sodden Dates in old wine, will helpe the Emeroides. A Date stamped with Hony of Roses, will glewe and knit a new wound. But muche eaten upon, beyng rawe, is unkendly to the head, and maketh grose bloud, and stoppeth the Liuer. Notwithstading cleane pared Dates be good in stewed brothe, as we do comonly obserue by custome. *Galen* doeth remember Dates, *lib.7. simplic. medicamentorum*, saiyng thei be swete and warme and bred muche in meates, &c. *Tamarindi*, or *Tamardalchylos*. *Dioscorides*, *lib.1. cap.116.* Dates of the best kinde. To helpe Emeroydes. Dates good in stewed brothe.

Marcellus.

What say you of *Tamariscus*, or *Tamarix*?

Hillarius.

Tamariscus, is a wodde muche like *Quickbeme*, whereof there is plentie in one parte of Germanie, within a certaine Iande, belonging to one of the Germaine Bishops: and this *Tamariscus*, is the better knowen here in England by the famous learned man William Turner Phisicio: not onely this, but many other simples, by the same doctor, whiche Doctor is a iewell among us English men, as well as among *Tamariscus* is a little tree, like quickbeam. Doctor William Turner

the Germaines, as *Conradus Gesnerus* reporteth of him: for his synguler learning, knowledge and iudgement. The wine of the decoction of *Tamarix*, is holsome to drinke against the hardnes of the Splene, & stopping of the vrin or strangury, because it doth open so much. The pouder therof in bread is holsome for them to eate which haue the quarten or Dropsie. it is as good as *Asplenum* for the Splene. *Galen* affirmeth that *Tamarix* or *Myrica*, *lib. 7. simplic. medic.* that it hath vertue to clense & open, and is hotte and drie. Sodden in vineger, it also helpeth the Splene, and also the tothe ake. *Dioscorides*, *lib j. cap. xcix.* doeth commende *Tamarix*, and saith it is vsed often times in the place of *Galles*, and is good to be dronk against spitting of bloud, and fluxes, &c.

Tamarix doe helpe the Splene.

Tamarix against the fluxe.

Marcellus.

What say you of the Nutte called *Pistacia*, whiche is a Nutte of Italie. The *Iuglans* called a mall nutte, the Hasell Nutte, Nutmegges, Almondes, and the vomitinge Nutte.

Hillarius.

Pistacia a nut of Syria, or Italie.

Plinius affirmeth that the *Pistacia* is a fruit of *Syria*, and was first brought into Italy by the famous *Censor* called *Lucius Vitellius*, in the time of *Tyberius Cæsar* daies, and now there be great plentie of these Nuttes in Italy. *Galen* reporteth of them *lib. 2. de alimentorum facultatibus*, that thei be but litle profitable to nutriment, notwithstanding good to the liuer clensyng euill humours from the same. But whether good or euill to the stomache profitable or no to the belly, relaxing or bindyng he doth not affirme. *Aulcen* saith thus, one saith he affirmeth that the *Pistate* doth not profit the stomache: but I saith *Aulcen*, saie, that the saied *Pistate*, doth not only preuaile against the noysomnesse of the stomache, but also will corroborate and make stronge the ventricles. And to conclude *Dioscorides*, *lib. j. cap. cxl.* saieth that *Pistates* of *Syria* be frendes to the stomache, stamped and tẽperid with wine: either eaten or dronke doth preuaile against the stinging of Serpentes. *Nux Iuglans* the Walnut, *Quasi Iouis glandis* as Jupiters nuttes, with whiche fruites the people liued by, before thei knewe Tillage, and called theim the great Gods nuttes. These be commonly knowen, sweet within and bitter without. And this tree, with all parteining to the same is adstrictiue of nature, and good oile is made thereof, and is bitter, and soner digested then the Filbirde or Hasel nut, and is vsed in medicens against poisons. Thei be hot in the first and drie in the seconde degree: and holsome cleane picked & washed in wine, to be eaten after Fishe, and best new. *Plini* reporteth that when *Mythridatus* the king of *Pontus* was ded, there was founde in a chest of his, his own hand writing, in the laud of walnuttes, against poison. ℞ Walnuts, in nũber. ii. Figges. ii. Rue leaues. xx. stamped together with a litle salt, & eaten fastyng doth defende that day from the Pestilence or poison: put Honie to it, and it helpeth the bityng of Dogges, laied vpõ the wound. The oile of nuttes with Hony, or the grene nut

The vertue of the Pistace Nuttes.

Walnuttes against poison, as Mythridatus reporteth

rindes

rindes will kill the Canker, to anoint the place, and also bringe heere and defende baldenesse.

Filberdes be good of digestiō, not good to be eaten before meate, for then they be not litle noysome to the lunges and head. Notwithstandyng if they be rosted and eaten with a litle Pepper or *After*, then they shalbe comfortable to helpe a moist rume. Stamped with Hony & Hysop water, then thei be good for old coughes. Theris a good ointment made of small nuttes, and Beeres greece, for to anoint a balde head to bringe heere. *Galen* affirmeth that they be more colde and earthly then the Walnuttes. *Diocles* saith they do lesse nourishe then the Almondes, how be it the greene be more holsome then the drie. There is a comen medicen made of Hasell nuttes or Filberdes, the iuce of Dittany and blache Sope stamped together, and this wil draw forth a prieke fired within the flesh. And these Nuttes be colorable after sithe, to drie vp moiste matter, and the Greekes call them *Karia ponti ca*, because they came first from *Pontus*, and now be almost in all the places of this worlde.

Filberdes ar good after meate, and doth helpe ♀ rume.

Walnuttes.

To heale a prieke.

Almondes: the bitter Almondes, their rootes sodden, the decoction of them will clense the face from spottes. Bitter Almondes stamped with oyle of Roses and vineger, wil asswage the paines of the forhed to anointe the head temples or forehead therwith. Tempered with Hony and Rue, it maketh a good plaster for the biting of a mad Dogge, and the reason is this, the plaster is very hotte, and the bitte of the Dogge is colde with Melancholie. The oyle of bitter Almondes is holsome for many thinges, as to warme the body, stomache, Matrix &c. and to poure into the eare to helpe them which be deke, if it be curable. Bitter Almondes be hotter then the sweet, they wil clense the guttes, the liuer, stomache, and draw foule homours from the lunges saieth *Galen libro. vij. simplic. medic.* Almonde milke will clense, scower, and cut grose humers, and may be made in the decoction of Hennes, Partrige or Chicken, to strengthen nature, or with colde herbes, as Sichory, Endiue, Violets &c. to quenche choller, to reconcile sleape. To clense the raines stampe Almondes in cleane washed venis Terebentine, and eate it, bothe for the Collike, Strangurie and the Stone: eate Almondes before meate and drinke, if you be afraide of dronkenesse: quench Golde Siluer, Steele, Flinte, or any of them in Almonde milke, wherein is put the pouder of Ryce, and it will stoppe a flixe to drinke the same. Many greate vertues be written of Almondes, as *Dioscorides libro primo cap. cxxxix. &c.* The gumme of Almondes steped in wine and drunke, helpeth the flix or spitting of bloud, so will the gumme of Cheries.

Almondes sweet and bitter.

Almondes to helpe the byting of a dog.

Almonde milke, the vertue therof

Gum of Almondes stoppeth the flix.

Theris a Nutte called *Nux vomica*, whiche if it be stamped and eaten by it selfe, or els with a litle Salte, or *Oximell simplex*, ℥. i. it prouoketh vomittes of choller and flegme. And mingled with Hony, the seed of Fenell, Dill, and warme water, it maketh a most holsome vomitte for a foule stomache, but beware ye take no more then ℥. i. for then it is most perillous to nature or life. with this Nut and *Helleborus Albus*, many dogge leches do put the ignorant people in daunger of their liues. As

Nux vomica to vomit, woh to vse it.

Dog leches.

Edwardes the imperike. Cutbert Blunt.

of late one called *Edwardus*, a doltish impericke, came to Newcastell, and had like to haue killed Cutberte Blunte, a Gentle man of the same towne, which through drinking of the syruppes of Violets, Quinces and Wintes, was happely recouered, and after through infortune finished his carefull life in London, being prisoner in the Fleete. *An.* 1560

Nutmeg, or muske nutte, haue many singuler vertues againste colde.

The Nutmegge or Muske Nut moste odoriferous, pleasaunt, and sweet, vsed in many Cordials and holsome receites against coldnesse, and cometh from the hotte countrey of Inde, from an Ilande called *Badan*, and is inclosed with his Maces, as with a nut, which Maces is a spice most holsome, the cloue is not the stalke wherby this worthy Nut doth growe, the *Mauritanians* affirmeth that they be hot in the second degree. The olde writers speaketh but litle of this Nut, it is proued to be good against winde, collike, flegme, weake digestion, vomittes, hed ache, coldenesse of the liuer, cardiakes, stopping of the splene, dropsie, swellynges, bloudy flixes, comforteth the senewes, muskles, & beynes of colde, or olde people, maketh sweet breath, putteth away trimbling of the harte, and is holsome to be beaten in pouder, & tempered with oyle of Wintes, and to anointe the forehead and temples against coldnesse of the head, or dulnesse of memorie, and holsome in plasters for the stomacke, twilted in Leather and Silke: good in stewed brothes, for them whiche be longe sicke, and the oyles comfortable for colde stomackes: but *Auicen* speaking a litle of the Nutmeg saith, it is euel for a Sanguen man to vse it, because it will adust the bloud, (and make one appere with a face as though he had a visor of Currall) because of the drinesse: so to conclude, the Nutmegge is the fruite, the Mace the flower, or Rose that doth enclose it, the Cloue is the smale stalke that bare it they say: But Sinamon is a nother maner of barke. *Dioscorides* saith there be diuers kindes of Sinamon which ar hot and drie of nature in the thirde degree, and helpeth the stopping of the Liuer, Dropsie, Flixes, and all the paines of the guttes, lunges, and breast, & causeth a sweete breath, and is holsome in blanche pouder or soppes.

Nutmegges not good for hote complexioned men.

Sinamon.

Cloues. Cloues cometh from Inde, and growe like nailes vpon trees, and bee hotte and drie, and odoriferous, and be good against colde.

Marcellus.

what say you of *Fraxinus* the Ashe tree?

Hillarius.

Fraxinus the Ashe tre. This tree is commonly knowen, whose leaues being stãped or sodden in wine, doth heale the stinging of serpẽtes. *Plini* saith the leaues of Ashe trees be deadly to beastes, but that should seme to eroniously spokẽ of *Plini*, because we se the contrarie: but there is an herbe whiche hath leaues like Ashe leaues called Mitten, which *Mathiolus* maketh mencion in his comment vpon *Dioscorides*, whiche herbe is good for mã against poison, wormes and swellings, but no best dare eate therof. And I suppose *Plini* ment this Mittany, which I haue proued to be good against the Tympanie of water. I haue proued it at Tinmouth castle, where plentie doe growe vpon the rockes. But to cõclude of the

Mitten.

Fraxin

Fraxin or Aſhe tree, the leaues beeyng ſoddē with the Oyle of S. Jhons gralle and Terebentin againſt Cuttes, ſores, and open woundes to gle we or dra we theim togeither againe: thei alſo bee good with *Conſolida Compheri*, Bene meale, & oyle of Mirtes, to lay vpon broken bones. And the hayes of the Aſhe tree ſodden in wine, Citrach, freſh Capers and Sugar, is good to drinke to diminiſh ỹ ſwelled Splene, and of nature is colde and and drie in the ſeconde degree.

To help broken bones.

To helpe the Splene.

Marcellus.

what ſay you of *Populus* called the Popler tree.

Hillarius.

THere is the white and the blacke Popler, whiche be colde and drie in the thirde degree. Of the Popler is made the goodly *vnguent* called the *Populion*. The iuce of the leaues bee wholſome to be dropped into the hotte ſtopped eares. The Popler young buddes, incorporate with cleane Hony and Roſe water, be wholſome to aſſwage the paines of the yen, commyng of heate. And the iuce of the barke, or the barke in red wine will ſtoppe a bloody flixe, *Sciatica*, reade further *lib. primo Dioſcorides. cap. xciij.*

Populus the Popler tree.

Marcellus.

what ſay you of brome called *Genſta*?

Hillarius.

THe Brome and the whin or furre buſhe be hot and drie in the ſeconde degree: and the ſeede will prouoke vomittes, clenſe filthe in the ſtomache, and kil wormes. The iuce tempered with Staphiſagrie, oile of wormewod and Aloes, will kill lice. The oyle of Brome will heale a Tetter.

Brome.

To kill Lice

Marcellus.

what is the vertue of the Jenuper?

Hillarius.

DIOSCORIDES in his firſt booke *Cap. lxxxvij.* ſaith there are twoo kindes of Jenupers, one bigger then the other bothe ſower or tarte of taſte, hot of nature, mouyng the vrine, Serpentes will flee from the ſmoke thereof. Jenuper berries be holſome to clenſe the ſtomache, help the coughe, inflacions, and the turmētes of the belly. There is a precious oyle made of Jenuper to warme the ſenewes and comfort the head, being ouercome with colde. Jenuper berries be holſom to put in medicen againſt the Peſtilence, and biting of ſerpētes. *Plini* in the laude of Jenuper ſaith that the beames in the riche temple of *Diana* of *Epheſus*, had the beames made of Jenuper, the which remained many hundred yeres vnperiſhed, vntill the burning of the ſame. The *Chymiſtes* or Diſtillars of waters, make their ardente hotte fiers of Jenuper.

Jenuper.

Jenuner will driue awaie Serpentes.

Jenuper was the beames of Dianas temple. *Plini. lib. 16. Cap. 40.*

Marcellus.

What vertue is in *Hypocistis*.

Hillarius.

Hipositis.

Hipocistea will stop blod.

Ypocistis is cold and drie in the seconde degree. *Galen* saieth, *lib.7. simplice medicamentorum.* *Cistus* is a bindyng fruite, the leaues and small buddes doe drie and binde, and glewe woundes together: but the flowers bee of moste effecte. Dronke in wine againste the bloodie flixe, or weakenes of the bellie: and is good for women, that haue to moche redde fluxe menstruall. And with *Sanguis Draconis* and Bole armen, with the white of an Egge, it will stoppe a bloodie wounde.

Marcellus.

What saie you of the Pomgranet, and *Balastia*, Limondes and Dringes?

Hillarius.

Malum Punicum the Pomegranet

Balaustica the flower of Pomgranete whiche will stoppe a flixe.

Limondes Dringes.

A Plaster made of Pomgranetes, be good against hotte Feuers: the wine of Pomgranetes, is good to comforte the stomack after meate. There is twoo kindes of them, the sower and the swete: the sower be colde, drie in the seconde degree, but the swete bee colde and moiste in *primo*. And this fruict is called *Malum punicum*, the flowers bee called *Balaustium*, of the wilde Pomegranette, whiche flower haue vertue to stoppe flixes, by the reason thei be colde and drie, and verie stiptiche of nature, and is good to be put in cli sters and in the drinke of them, which haue *Disenteria*, or *Tenasmus*. The sower Limondes are cold and drie, but the swete are warme, the rindes are all drie. And Limondes are good in wine, and doe reliste poison: Dringes are weaker of uature, and are cold and drie.

Marcellus.

What is *Cubebes*, I praie you of nature?

Hillarius.

Cubebes haue goodlie vertue agaist melancholie.

Thei bee hotte in the beginnyng of the thirde degree, and bee good to cleanse the breastes and bellies, of rawe flegmatike persones, whiche bee full of grosse humours. Helpeth the splene, and coolnes of the guttes: with Mathe it wil draw filthe from the hedde. And with Balme water, there is nothyng better against Melancholie trembling of the harte, and the fallyng euil. And these *Cubebes* be vsed in many goodly medicenes.

Marcellus.

What saie you of Figges?

Hillarius.

Figges will ripe apostumes, best of al fruictes, and is wholsome to be eaten.

Figges bee of diuers sortes, but hotte in the firste degree, and drie in the seconde: and be full of maturitie or ripenesse, and will open the pores, cause sweate, breede Lise, by the reason foule humour, is clensed through the skin by theim. Relare

the

the bellie, and ſodden in wine with Hyſſoppe, ſtrained and dronke, helpeth the throte, lunges, and olde rotten coughes. Figges bee good againſt Melancholie, and the fallyng euill, to be eaten. Figges, nuttes and herbe Grace, doe make a ſufferent medicen againſt poyſon, or the peſtilence. Figges maketh a good gargariſme, to clenſe the throte, and ſtamped with Shomakers waxe, it will heale an vlcer. Figges will ripe hard apoſtumacions, of the plague ſore: Snailes, Swines greaſe and Figges, with Bene flower ſtamped together, and warme applied to a ſore, ſwelled throate, will ripe it, and helpe *Angina*. The wine of the decoction of Figges, are wholſome to be dronke againſt bruſes, or falles. Figges be fruict moſte worthie and commendable to mannes nature, bothe inwardly in meate, to clenſe the blood, beyng alſo a goodly medicen. And outwardly in wholſome plaſter, to ripe an hard apoſtumacion or ſore: by the reaſon it will warme, and make the ſkin thinne And thus I doe ende of Figges.

Figges heaſeth vlcers.

Figges bee bothe meate and medicen.

Marcellus.

What ſaie you of the Mulberie?

Hillarius.

GALEN *lib.7. ſimplicium medicamentorum* ſaieth the ripe ſweete Mulberies will ſomwhat relax, but the tarte vnripe will reſtraine and ſtoppe the belly: ſo it is then of nature relaxinge & bindinge. The barke of the Mulberie tree roote ſodden in water to drinke that water doth reſolue the belly, ſaith *Dioſcorides, lib.cap.clxiij.* the leaues ſtãped with vineger, to heale ſcalding, or burnyng, to anointe the place therwith. *Triocſus* called the Medler, or *Meſpilus* haue vertue alſo to reſtrain, ſtoppe, and coole.

Morus the Mulberie.

Meſpilus.

Marcellus.

What is *Sebeſten* good for?

Hillarius.

Ebeſten and *Iuiubes* be good to helpe the griefe in the throte called *Struma* if thei be ſodden in ſweete water, Meede or in the decocion of Liquores and Figges. And thei bee bothe of a temperate heate and moiſtenelle, vſed in many medicenes.

Sebeſten will helpe *Struma*.

Marcellus.

What ſaie you of Leuen?

Hillarius.

LEuen called *Frumentum*, is hote and moiſte, and will quickly diſſolue a hard apoſtumacion: and if it be ſtamped with Figges it wil ſpedily ripe & drawe. And Leuen is wholſome to helpe the priche within the flethe or ſinewes, made like a Cerote.

Leuen diſſolueth harde thynges, and make thẽ ſoft

Marcellus.

What ſaie you of Ceruſe?

Hillarius.

Ceruse cooleth inflamed sores.

IT will scoure, & is vsed emong the Chirurgians, for to quenche hote vlcers: it haue vertue to dry̆e, and is colde and dry̆e in the seconde degree.

Marcellus.

What then of *Licium*?

Hillarius.

Licium.

Licium is verie subtle, dry̆ing and penitratyng: and of nature is cold and stiptike.

Marcellus.

Wherefore is Litarge good for?

Hillarius.

Gale. lib. ix. simp. medica.

Litarge.

GALEN remembry̆ng *Spuma argenti*: saieth *Lythargyrus* doe dry̆e, as other medicenes doe, that bee made of mettall, stone, or any other yearthly thyng, of a stronge facultie, and is vsed in sondry̆e linimentes, againste hotte burnyng vlcers. And is naturally colde and dry̆e, and is tried out of Sande, called *Molybditim*. Looke *Dioscorides lib. v. Capt. lxij.*

Marcellus.

What saie you of *Galanga* and Coll?

Hillarius.

Galanga.

GALANGA is hotte and dry̆e in the thirde degree, and bite as Ginger doe vpon the tongue, with burnyng like Peper, and will take awaie coldnes from the brea&s.t, harte, guttes, matrixe and raines: dronke with Planten water, stoppeth the bloodie flixe, strengthen nature. Comforteth the brains, and trembling of the hart. Ciperus, which is called *Aspalathum*, is very swete, and of the nature of *Galanga*, and is called wilde *Galanga*. but that it doe more behemently expell the termes beyng dronke: the rootes be like Ginger. Colle is duritike, hotte and warme, and reliste venime.

Ciperus.

Marcellus.

What saie you of *Iris*, called Ireos?

Hillarius.

Ireos.

IRIS so called, because of similitude of the Rainbowe, and is commonly knowen: it is called the flower Delice, hotte and dry̆e in the ende of the thirde degree. And is of twoo kindes, garden and field Ireos: and it will resolue, soften, and open and is put in molifiyng Cerotes, with the grease of Duckes, Capons, Hennes and Gese, and the pouder of Flaxe, Beane meale, Holioke, and waxe accordingly. Ireos pouder tempered with Honie, make therewith a conueniente Pessarie, to draw foorthe the dedde childe. It is wholsome for *Struma*, or swelling in the throate, in linamentes. And the pouder thereof will heale a Fistula, or a rotten vlcer. Vinegar, oile of

To resolue.

Roses

Roses and Ireos, sodden and strained, put thereunto Honie of Roses, and it will couer a naked place: whereas the flesshe is gone from the bone, and will quikly couer it again. The whiter it is, and the meaner it is, the better: *Plini* doe not a little commende it *libro.xx.* for ointmentes, so doe *Ætius lib.xiij.Cap.iiij.* but not in inward medicenes. To couer a bone with flesshe.

Marcellus.

What saie you of Peper?

Hillarius.

PEper cometh from Inde, the blacke groweth vpon clusters, like to little blache Ienuper beries: Some growe in huskes, and bothe the white Peper, longe Peper, and blacke Peper, be all hotte in *quarto*, and drie in the seconde: the long is moste bityng, because it is gathered before it bee ripe, therefore it haue still the hotte humour. The blacke is perfite ripe, and is wholsome: the white is sweetest, but weakest of theim three. Peper is vsed in sonderie medicenes, and in meate againste coldnes: it draweth, dissolueth, and consumeth moiste humours, and drieth them, and helpeth an Agewe, beyng dronke many tymes, specially before the fitte. Grose Peper wil helpe digestion, and neuer hurt the liuer. There is a goodly Dia made of the three Pepers, called *Dia trion Piperion*, whiche haue greate vertue against horsnesse, stoppyng of the lunges, and cold reumes. Peper. Peper dissolueth, and consume moiste humours.

Marcellus.

What saie you then of the three Sanders: haue not thei the same vertue, that the three Pepers haue?

Hillarius.

NO sir, for the Saunders be wodde, or a Tree called *Santalum*, of three kindes: the pale, the white, and the redde, cold in the seconde degree. And all these be wholsome to stoppe fluxes and woundes: and with Rose water, Saunders be wholsome, to be applied to the forehedde in a clothe, with a pece of a Rose cake, to aswage the hotte burnyng paines in the forehedde. Sanders be wholsome in drinkes, to be giuen, to quenche a hotte feuer. Temper the iuce of *Solanum*, and Purslen, with Saunders, and the oile of water Lillies, and anointe the raging goute therewith: and the paines will vanish awaie, through the vertue thereof. *Auicen in libro de veribus Cordis*, affirmeth Sanders be put in sondrie good medicenes, against the tremblyng of the harte. A noble *Dia* is made thereof, called *Diatrion Santalj.* The three kindes of Sanders. Sanders doe coole the head and reconsile slepe and helpeth the gout

Marcellus.

What saie you of *Cardamomi*?

Hillarius.

CARDAMOMVM, is a precious spice, called the grain of Paradice, growyng in *Arabia Felix*: the beste be the heauiest and harpeste, bitter taste in the mouthe, with a pleasaunte verdure, fleeing vp into the hedde, or pallet of the mouthe: these bee hotte Graines of Paradice, called *Cardamõ*

Cardamom, helpeth the Falling sickenesse.

hotte of nature, and to bee dronke againste the fallyng sickenes, *Sciatica*, cough, resolucion of the Sinewes, ruptures, paines in the bellie, and killeth wormes in the bellie, and prouoke vrine. A dragme dronke in wine, with as mocke of the barke of *Laurus*, breaketh the stone: the common graines be nigh hande as good, and are hotte and drie.

Marcellus.

What saie you of *Laurus*, called the Baie?

Hillarius.

Laurus called the Bay. Against the stone.

IT haue been in greate estimacion, since *Tyberius Cæsers* tyme, whiche was crouned with Baies: it signifie victorie, and is of a fierie nature. For example, take twoo drie Baie sticks ouer eche other, and cast a little pouder of Brimstone betwen them, and eftsones fire will flame forth. Merueilous thinges be written of the Baie tree: reade *Theophrastus lib. iij. Cap. viij, Galen libro. vij. simplice medicamen.* saith, the Baie tree leaues & berries, doe drie and warme behemently: the more thei be bitter, the more thei are adstructiue. It will breake þ stone, and is good for a colde liuer, dronke in strong wine. ℞. i. yet it is euill for women with childe. The berrie is hotter then the leafe, and the oile is holsome against cold agues, goodly plasters be made therof.

Marcellus.

THE children of Israell, in their hunger had *Manna* fallyng from heauen, during their passage in the wildernesse: and after their commyng ouer the riuer of Jordan, thei were fedde no more therewith. And as I doe heare saie, there is a certaine *Manna*, whiche our Apothicaries doe sell, to delicate persones, to quenche the heate of choller, and purge their blood withall.

Hillarius.

Manna. *Exodi. xvi. Sape. xvi. Psal. 78. Iohn. 6.*

THE children of Abraham, Isaac, and Jacob, were fedde by the prouidence of God: because he was their God, and thei his owne people. He prouided for them by miracle, because thei should loue hym, and honour hym aboue all yearthly thinges: for feedyng theim with heauenly breade, called *Manna*, whiche as the holie writers affirmeth, was the Spirituall foode, euen Jesus Christe: whiche the true faithfull Christians, are most comfortable nourished within the blessed sacramẽt of Christes body, which is our redẽpcion, ones bodily offered on the crosse. And daily in þ congregaciõ of the faithfull, spiritually ministered in þ holy Sacramentes, vntill thende of the world accordyng to his promise. But this *Manna*, whiche we doe vse in bodily medicene, is a swete liquour: doe still from the aire, in the tyme of the *Canicular* daies, fallyng vpon Trees, Braunches, Herbes, Flowers, and Stones, &c. Some *Manna* cometh from the *Orient*, and other from *Calabria*, whiche is swete, light, and in smalle graines, mocke like vnto *Masticke*.

Manna of *Calabria*.

There

There is a Citee in *Calabria* called *Cossentia*, that the Ashe trees aboute the same, ones a yere in the *Canicular* daies, haue greate plentie of *Manna* hangyng vpon theim. There is but little diuersitie, betwene *Manna* and *Terynabin*: but that it is like droppes of Honie, and will quenche heate, purge blood, and relaxe the bellie, and *Manna* will doe the same, and is white and cleare like gumme. And yet these twoo doe descende from heauen. *Galen*, *Plini*, and *Theophrastus*, remembring *Manna*, saiyng: in one tyme of Sommer, there is Honie rainyng from heauen vpon trees. &c. At whiche tyme, the Husbande men plaieth and singeth, saiyng: Jupiter raineth Honie, *Iupiter Melle pluit*. This *Manna* is wholsome for to clense the breast, lunges, raines. &c. And of nature is hote, temperate, and moiste and the more it is to be lamented, by false crafte it is sophisticated, or it cometh hether. And when it cometh into Englande, it is but little helped, emong some Apoticaries, and this *Manna* with *Cassia* is wholesome to purge: and you maie receiue *Manna* Simple. ℥. ii. in your drinke, or eate it like bread in the morning, or at noone, it is moste delicious, and pleasaunt to tender folkes. Childzen maie eate. ℥. i. atons and young babes in their milke, maie receiue. ʒ. ii. ß.

Mãna of the Ashe tree in Italie.

The greate vertue of Manna for mankinde.

Marcellus.

what saie you of Suger of the Cane?

Hillarius.

DIOSCORIDES remembryng Suger *libro. j. cap. lxxv.* saiyng, there be Reedes in *Arabia*, in whiche is a thing contained like Salte, and breaketh in the mouthe like Salte, and is bothe pleasaunt, and good to the bellie & stomache, deluted or steped in water, if it bee dronke, it helpeth the raines. And Suger is good to clense the darkenes of the yen. Suger is vsed in moste Sirupes, and Juleppes, *Manus christi. &c.* Suger can not be spared in banhettes, or garnishmente of feastes: Although Suger can not bee simply made, from the panell, or sande, whiche cometh from the Cane, without some art yet there is moche crafte in it, by the sophistacion, to make it trim to the sale: swete and pleasaunte, like Musche to the mouthe, more pleasaunte then profitable. But the cleane clarified Honie, dose excell for healthe: the Suger specially, the Hony of *Athenes*, where as the Bees kedeth most vpon time, Suger Candie is good for the lunges.

Suger of the Cane.

Hony is more excellent then Suger to preserue.

Marcellus.

what say you of Spiknard?

Hillarius.

SPiknard is odoriferous, plesant and swete, comfortable to braine and sinewes, and warmeth eche parte of the body, being colde and is good to bee dronke against the saiyng euill Colliche, Flix, Caradacis, Dropsies, and Hichit, and it will increase heare, the pouder being tempered with Hony to anointe the place.

Spiknarde of Spain helpeth the brain

place. Spichnarde beaten into pouder, tempered with the waters of Fenell, Roses, and Iyebright, puttyng a little *Lapis tutia* and *Aloes Epatike*, standyng all the night together, and strained in the mornyng, thus dropped into dimme yes, will comforte, scoure, and strengthen the sight. And of nature is hotte in the first degree, and drie in the second. And thus I doe ende of *Spica Nardi*, wherof there be twoo kindes, one of *Syria*, and the other of *Inde*. Rede more thereof *Dioscorides lib. i. Capit. vi.*

For sore eien to help them.

Marcellus.

what is the narure of *Caphura*, commonly called Campher.

Hillarius.

Caphura, called Campher, a gum of a greate tree of Inde.

IT is a gum of a tree of Inde, whose bignes, and bredth of the branches be so large, that a. C. men or more, maie bee shadowed vnder the same: this tree groweth nere the sea side, and the people of Inde doeth couer them selues from the heate of the Sunne vnder the shadowe of the same. There was a certain king amōg them called *Riach*, whiche founde out the worthie vertue of this gumme, and from the base cullour therof did by arte chāge it into shinyng whitenesse which is the best Campher, all the other is but base and of small estimacion.

Riach founde first Campher.

Some also sayeth that Campher is a heauenly influence, caste downe by the violence of thunder and lightening, and is gathered out of the earth like vnto Sulpher or Brimstone, although it be by the iugemētes of *Serapio* and *Auicen* colde and drie in the thirde degree, and commeth from the Meridian parte of the worlde: but there is muche craft and sophisticacion of the Campher, through the craft & subtelte of strangers before it is brought into the Realme. But if you will know good Campher, do this, take a new Manchet hot from the ouen, and cut it a sonder in the middes, then put in the Campher & close the loof loose together, then if the Campher do caste a moistnesse, it is the best argument to proue it to be good Campher, but if it remayne drie like vnto earth, then it is false and counterfet, good Campher will burne vpon Snowe, and also in water, it ought to bee kept close, couered aboute with Flax seede, Pepper, or such like, for by it selfe it will waste away quickly, it is put in many goodly ointmentes to quench the heat that is aboue nature and to extinguish carnall lust, as to temper it with the iuice of Nightshade, Vineger, and water Lilles, then to anoynte the Testicles or priuie partes, and this shall quenche the heate of nature, it will also reconsile sleape, to make oyntment with Rose water Oyle of water Lilles and womans Milke, and to annoynt therwith the temples and forhed. Planten water and Campher, will stoppe the bledyng at the nose, it is put in goodly oyntmentes to clense the spottes from the face, and the filthe from the skinne: it preserueth the eyes from blindenesse tempered with medicine accordyngely. It stoppeth the runnyng of the Raynes and white Flures falling from women, dronke with the iuce of water Lilles: it is good agaynst the Pe-

Sondri opinions of campher.

How to know good Campher.

Campher will quenche nature.

To cause sleape.

To stop the whites and runing of the Raines.

stilence

stilence, and finally it will preserue a dead body from stinching, putrifaction. And thus I ende of Campher called *Caphura*, *Vitex* called *Agnus castus* is also of the nature of Campher to drie by the seede of generation, but in complexion as *Galen* saieth, it is hot and drie in the thirde degree bitter of taste and bynding, Rede *Galen* therof. *lib. xxiiij. cap. ix.* and *Dioscorides* the firste booke the. Cxbi. chapter of the nature of *Agnus castus* doth greatly laude it for the singuler vertue, beinge so goodly an instruuent for chastitie. And how the women of Athens that professed chastitie did strawe the leaues therof aboute their beddes. And thus I doo ende of *Agnus Castus*, that is to saie chaste.

Agnus castus, or vitex for chastitee.

Marcellus.

What is the nature of *Sulphur* called Brimstone?

Hillarius.

SVLPHER called Brimstone, is hot and drie in the fourth degree, with this Sulpher & fyre, God plaged the people of Sodom and Gomor, for their abhominable sinnes against nature. Sulpher is one of the simples put into the recept of Gunnepouder, wherwith God by his instrumentes, plaged ỹ proude world with all, through merciles gunnes. Sulpher is founde in diuers partes of the worlde, as in vaines of the earth, welles, and pittes, aswell in the cold partes of Islande, as in the hot partes of Inde. Of a sulpherus humour it is presupposed that the waters of the Bathes here in Englande haue their continually warmenesse of. Also in Italy in the fieldes *Senensis*, vpon the mountaines not farre from the warme Bathes of S. Philip, is muche Brimstone founde, therefore it is none errour to saie that the hot Bathes haue their originall spring of Brimstone. Sulpher hath vertue to drie vp Scabbes being tempred with salting spittle, wineger and Swines greece. It also helpeth Leprous Scabbes & Sores, being sodden in Oyle Sebay and sharpe wineger. And *Galen* saieth that it doth resist the venum of Serpentes. Notwithstanding through the heate therof it will exulcerat, if it be not corrected. And thus I ende of Brimstone, the whitest and clearest is the best.

Sulpher or Brimstone.

Bath spring came from a vaine of Brimstone.

To clense Scabbes.

Marcellus.

Hetherto haue I not remembred the noble Rose, with his singuler vertues, I pray you shew me the nature of the same.

Hillarius.

DIOSCORIDES writyng vpon the Rose. *lib. j. Cap. Cxj.* saieth that the Rose is colde and bindyng, and is friendly vnto the eyes. Roses beyng fyrst dried in the shaddow and sodden in wine, the same liquor is good for the paines in the heade, eyes, and eares, the places to be washed or annoynted therwith. The Oyle of Roses is of a syn-

The Rose, a friende to the braine & eyen.

Oyle of Roses for ye head

guler vertue to be put Linementes, for to coule hot burnyng vlsers, inflamacions, and such like, because it will resolue, & also extinguish and comfort woundes in the head, through any stripe or fall. And of this *Galen* doth remembre, *lib. x simplic. medic. de sanguine*. Ther is precious ointment of Roses called *Unguentum Rosarum*, whose vertue is to extinguish the heate of the Raynes of the bache, and reconsileth slepe, for to haue the temples and forheads noynted therwith, if it be made sweet & white accordyng to arte. There is fewe Cordials can wante the helpe of Roses, and Rose water. And as *Dioscorides* saieth when the Rose is pulled from the Bushe, the whitest must be cut away from the redde with a payre of sheres, whiche redde leaues must be dried, preserued or stilled, to the vse of medicen. There be diuers and sondrie kindes of Roses, as the redde Rose, the white Rose, and the prouince Rose, which is excellent in medicine, and most pleasant to be smelled vpon, comfortable to the braine and harte, amonge all flouers none excelleth ỹ prouince Rose for his manifolde vertues: as against the trembling of the hart, dimnesse of sight, frankies, lache of slepe, corrupcion of the ayre, heate aboue nature, fires, &c. Of *Succo rosarum* is made the moste excellent electuarie to purge choller with all. The waters of Roses excelleth all other waters, if they be purely stilled. Rede *Plini* the. *xxi. lib. cap. iiij*, whiche writeth most copiously of the natures, shapes, and vertues of Roses. The more leaues that Roses haue, the precioufer they bee. The best Roses of the worlde doth growe in Italy and Fraunce. The Roses of England be not much inferiour vnto them. The littell yellow tuftes growyng within the Roses, finely beaten into pouder, be holsome to stanche bloud, to kil wormes, clense the Canker in the mouth, and to take Pollipus from the Nose. There be also many wilde stinkynge Roses, as *Theophrastus* maketh mencion, *lib. 6. cap. 6. de historia Plantarum*. There is also *Rosa Solis* which is distilled to make a water compounded to preserue nature withall, and thus I do ende of this precious flower called the Rose, whiche the *Arabians* for the excellent sweetnesse, doth call it *Narde*.

Sondry kindes of Roses all of greate vertue.

The best Roses be in Italy.

Marcellus.

what is the nature of Alum?

Hillarius.

Alum.

DIOSCORIDES doeth remember the same in his. v. booke, the xrti. chap. saying it cometh out of Egipt, founde where as mettals do growe, and in many other places, as in *Melo* and in *Macedonia*, also there is great plentie therof in Italy, which is most whit and cleare, it is hot and drie in the fourth degree, and is very holsom in the cure of Cankers, and if it be sodden with Plantein water, it helpeth vlsers that seeme incurable, sodden with Hony and vineger alone, will stablish and make fast teeth. Alum doth clense & scoure, and is vsed in many medicens: burnt alone, maketh Corosiues to corode, consume, & take away dead flesh: you may reade more therof

Alum for the Canker.

Burnt Alu, consumeth flesh.

in

in *Galen lib.vij. simpli. medica.* of the vertue of the clenſing, and the ſcoweryng: Alum is profitable in euery common wealth, where as good clothes be made.

Marcellus.

What is the nature of Quicheſiluer?

Hillarius.

Quickſiluer or Mercury.

There is moche varietie whether it ſhould be hot or colde in the.iiii. degree, but it ſhould ſeme rather to be hot, by reaſon it doth diſſolue and perce, it hath vertue to conſume: and it is perelous to be vſed in oyntmentes to kill ſcabbes with al for it is ſo perſinge and ſubtill, at lengethe it will come into the inwarde partes, where as finally it will mortifie and kill. It is founde in Minerals of Siluer, and is a diſtroier of other mettals. with this Quicheſiluer and *Sal Armoniake*, is made Marcurie ſublemmat, whiche muſte bee hepte in a clooſe veſſell, athuſted in the Ouen, or burnte vntil it come to the couller of white ſugar, which Marcurie ſublemmat, is vſed of Cherurgians for to clenſe foule vlcers and ſores, and is a poyſon inwardly to be taken, except with all ſpeede after the ſame a voment be taken of oyle or *Azarabacha*. If Quicheſiluer be taken inwardly, it is alſo perilous, and nothing better to helpe it, then to drinke wormewood wine with the ſeede of Clarie boiled therin. Marueylous thinges be done by the meanes of Quicheſiluer: as the Chimiſtes doth know, and yet for all that we ſee litteli Golde multiplied therby. Thus to conclude, Quicheſiluer maye bee conuenientely miniſtred in ointmentes, to heale the Pox.

Marcurie ſublemate.

Marcellus.

I pray you what is the nature of *Aramentum* of the Minerall?

Hillarius.

It is a naturall Corroſiue, and hot and drie in the third degree. *Aramental.*

Marcellus.

What ſay you of vnſlecked Lime called *Calx viua*?

Hillarius.

Calx viua. Lime helpe rotten ſores.

It is hot and drie in the thirde degree: vnſlecked Lime, oyle of Roſes, the iuce of *Hiuiacampana* and Vineger, ſtrongly beten toge-ther in a leden Morter with puttinge in Turpentine, maketh an oyntment which will heale ſcabbes, infecting the thighes, or legges, and all rotten vlcers.

Marcellus.

What is the nature of Vertigreace?

Hillarius.

Vertegreece.

It hath vertue to conſume ſuperfluous fleſh, and doth mondefie rotten humours, kilthy vlcers, depe ſtinking ſores, and rebateth and conſumeth proude fleſh, and is the chief thing in *Vnguentum Egyptiacum*

Vnguentum Egipsiacum. *egipsiacum*, for verdigrece, Hony, Roche Alum, war, Oyle, and vineger, sodden together in a conuenient vessell, sturred together with a sticke till it come to a thicknesse, this oyntment is good *Egipsiacum* which hath the foresaied vertues, and is hot and drie of nature.

Marcellus.

what is the nature of *Spodium*?

Hillarius.

Spodium. *Spodium* is colde and drie, and tempered with Roche Alum, it wil heale vlcers, and Cankered matter in the mouthe.

Marcellus.

what is the nature of *Minium*?

Hillarius.

Minium and Sorus. MINIVM is vsed in diuers linementes, and Cerotes, and by burnyng in the furnis, it is made of *Sorus*, & of nature is cold and drie.

Marcellus.

what is the nature of Varnish?

Hillarius.

Varnish. IT is good for Armorers, it hath vertue also to scower & clense sores and woundes, and is hot and drie in the seconde degree.

Marcellus.

what is the vertue of Sope?

Hillarius.

Smigma or Sope. SMigma is called Sope. Sope can not bee forborne in any common wealth, for washyng of linnen, and clensing of the bodies of men and women, whiche be defiled with sweate and filthe, through trauell and labour. But it is perillous to be put into woundes, because it maketh seperacion: notwithstandyng, it is hotte and drie, yet it doeth neither burne, nor athuste. Frenche Sope, *Nigher*, common Salte, ana. ℥. i. put in a little close stone vessell, with three sponfulles of vineger: let it stande in the fournes, vntill it be dried. This is good to washe the hedde, in a little Malmesie, wherein *Agrabaccha* hath been sodden, againste al coldnesse and dulnesse of the braine. Frenche Sope mingled in the pouder of *Elleborus niger*, called the roote of Beares foote, Verdegreace, Litarge of Siluer and Gold, Tartar, and quicksiluer corrected, beaten all together in a Leaden morter with the iuce of Houseliue, and Stone croppe, maketh a goodly oyntment to kill Tetters, blacke morphew, Ring wormes, spottes, and melancholie, infecting the skinne. Frenche Sope, Oile of Roses, and the white of an Egge beaten together, are good againste scalding, or foule stinking scabbes, or itche. If Sope bee applied in a Walnutte shell to the nauell of a childe, forthe with it will cause the brine spedely, to purge. Sope is vsed also among the emperiches, or vnlerned practisioners to be taken in wardely, to prouoke brine and stoole: but this practise is not to be cõmended. And thus I ende of Sope, called *Smigma*.

Marcellus.

French Sope.

Sope kill kill Tetters.

Marcellus.

What say you of Leade?

Hillarius.

GALEN *lib.ix.simplicium medicamentorum*, saith Leade to refrigerat and coole, it hath also humidite, and is a litle earthly of nature, cold and moiste in the seconde degree, & is good against foule canhred sores, & filthy vlcers, fistulaes, Emeroides, &c. thus washed, white or redde Lead beaten with an Iron pestill in a Leaden Morter, poryng in Oyle of Roses, or *Pigmentum Rosarum*, labour it well, and then it will make a good ointment for hot burnyng sores, and wil resolue the hardnesse of them. A plate of Leade is good to coole the burning of the raines, *Plumbum vstum* burnt Leade with Brimston, hath vertue to corode and wast superfluous flesh.

Leade will coole, and helpe sores.

Burnt Ledde

Iron doth mundifie much, and is colde and drie in the seconde degree, so is *Scoria* or *Rubigo*, called the shales or rust of Iron, but more drier: stamped in a Leaden morter, with Vineger and oyle of Roses, it maketh a good cooling and dryng ointmẽt. And the rust of Yron beaten fine and sodden with strong vineger is holsom to be dropped into sore runnyng eares, reade *Galen lib.ix.simplici.medicam.Calebs*, or Steele made hotte, quenched in Redwine and dronke, doeth stoppe the flixe.

Iron doth mundifie and clense.

Spodium is cold and drie of nature, blackish and heauy, tempered with *Olibanum sanguis draconis*, and Benemeale beaten in a Leaden morter, it will stoppe bloud. *Spodium* with Roche Alum, and strong vineger, beaten together, will kill the Canher in the mouthe. *Spodium* cometh from Furnaces of Brasse, or Copper. Reade of this *Dioscoridis, lib.v. Cap.xlvj.* and *Galen, lib.ix.simp.medica.* Of *Spodium* and *Pompholix*, it is rather a kinde of *Cadmia* then *Tutia* and is tolerable to put into Colyres for sore eyne.

Spodium stoppe blood.

Cadmia.

Golde, the moste pure & vndefiled mettell, not leprosie whiche Sol hath digested by heauenly influens. This mettell is most riche. This golde is not more profitable to our worldly businesse, thē holsome for medicens, specially as *Auicen* saith, for to put away Melancholy, and to make burning actual cauteres of Gold is holsom, as if any filth be in the mouth, to burne þ same with Golde is most best, so it is whan the *vuula* is fallen, a Cauterie of Golde is best, in medicens of Cordials. Golde is holsome to deaurate or gilde Lotinges. And for þ dimnesse of sore eyen. Golde is tolerable for thē in some Colorits, & is good for Leprosies, al mettals wil corrupt, when as Golde wil remaine vndefiled. God graunt we vse Golde as a seruaunt, but not as a maister, for thē we are bonde slaues: for Golde will not helpe in the day of vengance.

Golde the moste vndefiled and pure mettall.

Gold put into Cordials.

Marcellus.

What say you of Salte?

Hillarius.

WIthout Salte we liue not, it is vsed comonly in our meates. with Salt, Flesh, Fish, and many fruites be preserued. The greate Ocian sea is Salt, through which Saltnesse the earth

Salte, what it is.

Vnguentum Egipsiacum. Egipsiacum, for verdigreece, Hony, Roche Alum, wax, Oyle, and Vineger, sodden together in a conuenient vessell, sturred together with a sticke till it come to a thicknesse, this oyntment is good *Egipsiacum* which hath the forsaied vertues, and is hot and drie of nature.

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French Sope.

Sope kill kill Fetters.

Marcellus.

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Marcellus.

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Hillarius.

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is kept from poyson, through the exalations, or vapur comyng from this. Salt is of nature hot and drie, and hath vertue saith *Dioscor. lib. 5. cap 85.* to scouer, stop, warme, drie, and mundifie, and defendeth from putrifaction, and is put into suppositors and Clisters to clense, with Hony and vineger, with Origã, and Hisop. it maketh a good medicen against stingyng or biteyng of Dogges, Snakes, Adders, &c. Salt vineger and Suger sodden together, maketh a good wholsome drinke against the drinking of *Opium* or eatyng of the Mosse called *Fungus*. Salte is good against the vlcers of the mouth, to burne salt, & make it white, wash it ones in water, poure soorth the water, and gather the Salte in the bottom, and put into a stone vessell couered, and put into the Ouen, & couer it with coales, and drie it, and so it may be vsed in medicen. *Oribasius* affirmeth salte to be compounded of matter Abstersiue and stiptike. which is matter bindyng and dryyng moyste humers: but salte is not good for leane persons, it will make them seme olde, and moueth anger to the Cholorike. Much salt is made in England, as of Sand and Salte water in pittes, in Hollande, in Lincolnesheere, and onely by a maruelous humer of water, at the Wiche, far from the sea, and in the North there is salt made, at the whiles by Tinmouth castle. I Bullein the author hereof, haue a pan of salte vpon thesame water. At Blith in Northumberland is good salte made, and also at sir Iohn Delauals Panes, which syr Iohn Delauall knight hath been a patron of worship, and hospitalite, most like a famous gentilmã, during many yeres: and powreth no man by the salt, of extorcion, or oppressing his neighbour, but liberally spendeth, his Salte, wheat, and his Maulte, like a gentilman: I neede not put his name in remembraunce, in my booke for it shal liue by immortall good fame, when my poore booke shal be rotten, deare brother *Marcellus*.

Salte haue vertue to warme & drie

To drie salte.

Salte not good for leane persones.

Sir Iohn Delauall, a good knight.

Therebe also sondrie kindes of Salte, among which there is a salt flowing about the brinkes of that famous Riuer Nilus called *Flos salis*, the flower of salte, of a Saffron couller, of rank and sauour vnpleasant whiche *Flos salis* is put into sondrie oyntmentes to heale soores aboute the priuie partes, or other places of the skin. In collirijs it is tolerable for to clense sore eyen. And tempered with *Vnguentum Rosarum*, or other ointmentes, it moueth sweat to all the body, well rubbed with the same.

The flowe-yng of Salte at Nilus.

Sal gemma, is a Salt of the earth, plentie is digged therof in *Calabria* in a place called *Altemonte*, and is cut soorthe like stones moste cleare *Transluscent*, or through shinyng like to Christall, which if this salte be cast into the fier, it will not cracke nor breake, but kepe still whole, burnynge like Iron. *Plini* maketh large mencion of Salte, *lib. 31. cap. 7.* saying that Salt is either growyng naturall in the yearth, or in baines of hilles, &c. or els made of Salte water sodden in Pannes, vnto a thicknesse: wherr of white common Salt is made.

Sal Gemma.

Plini of salt.

Sal armoniac *Sal Armoniac* whiche is hot and drie in the fourth degree, saith the *Pandect*, saying it cometh from *Armonia*, and is made of Camels vrine, but it is called of the best writers *Sal Ammoniacus*, that is founde vnder the sands in

in Aphrike nere vnto the the Oracle of the God Ammon, and also in the region called *Cyrenaica*, which salt is blacke without & white within like Alum, but not very bright, noisome to the mouth, but holsome in medicen, to clense the skinne, mingled with Campher and Rosewater tempered together and made warme: Many and sondry Lotyons for Apostimacions and soores, be made with these saltes, and they muste be mingled with other simples.

Sal amoniac doe clense the skinne.

Sal Indus groweth in Inde, through the heate of sunne, vpon Reedes, whiche salt is much lyke Suger. With Suger and common salte, the Apothicaries do sophisticat and craftely counterket this salt.

Salt of Inde.

Sal Nitrum, or saltepeter, is digged in vaultes, flowers of houses, or walles, whiche salte is white, whan this is prepared, therof with other receites, as Cooles, Brimstone &c. is Gunpouder made, whiche doeth shote of Gunnes, whiche are the instrumentes of Gods wrath. And *Spuma nitri*, is called *Barach* of the *Arabians* of these saltes Rede *Dioscoridis lib. 5, cap. 86, Galen lib. xi. simplicium medicamentorū*: further saith *Galen* in the same boke, there is salte made of the water of *Mari mortuum*, the ded sea, wheras Sodome and Gomor was, called *Asphaltum*.

Sal Niter or Peter, for Gun pouder.

Spuma nitri or *Barach*.

Salt of *Mari Mortuum* where as Sodome was. *Asphaltum*

Salt of the yearth is grosser, and more colder adstring, then the sale of salt water: but there is a salt called salte vpon salte, whiche is very good to the vse of manne, so is Bale salt, whiche through the Marche winde is so made and finished, which will continue for euer like stone, beyng kept close: but yet Sale peter will growe therein at length, and thus I ende of salt, whiche the Arabians call *Melha*.

Marcellus.

Bale Salte.

I haue seen sondrie saltes, for before this time as white salt and Bale, whiche we doe vse to pouder Flesh, and Fishe withall. I would your salt Peter had neuer been knowen, whereby Gunnes dooe so muche mischiefe, and the noble state of manhinde, through them are decaied, yea through a very vile coward or bote, often the valiaunt man is slaine and calte awaie. But *Hillarius*, I will a litle more proceede in simples, and leaue Gunning matters, to the man of warre or seruitors to the noble princes: now I praie you what is the nature of *Spuma maris*, and *Fumus terre*.

Boies cā kill the strongest menne with Gunnes.

Hillarius.

Spuma maris *Fumus terre.*

These are twoo cleane contrary simples, of twoo sondry natures, the one of the lande called *Fumaria*, an herbe ingendred of the fume or vapour of the earth, *Dioscoridis lib 4 Cap. 67*, in forme much like Coriander & couller like ashes, purple flowers, bitter of tast, the iuce will make cleane fore yen, and this herbe dronke, the decoction thereof will purge choler by vrine. *Fumus terre*, or *Fumaria*, is good against the stopyng of the Splene, Liuer, Gaule, or Raines, and doth make stronge ꝑ ventricles, through the drinesse, warmnesse, sharpenesse and bitternes sodden in wine, strained, or in syrup, and so dronke. And so I do ende of

Against stopyng of the Splene, *Fumus terre* doe profite.

Spuma maris doo make clene ỹ teeth.

this *Fumus* called *Capnos*, but as for *Spuma maris*, the ſome of the ſea, it hath vertue to clenſe, ſcower, and dꝛie, and is cold and dꝛie in the thirde degree, it is good to rubbe the teeth, to clenſe them, and the fine pouder therof with the white of an Egge, Roſe water and Hiek beaten together, put into the eye, doth clenſe them, and taketh away the webbe: And thus I do ende of *Spuma maris*, oꝛ the ſtone which the ſcriueners doo rub, and make cleane their parchement withall. what haue you els to ſay?

To clenſe ſoꝛe eien.

Marcellus.

what ſay you of *Spongia*, the ſea Sponge.

Hillarius.

Sponge of the ſea.

GALEN *lib. xj. ſimplic medic.* ſaith that they did vſe ſponges to be amanuell inſtrument to receiue bloud, wherwith they vſed to wipe and dꝛie vp bloud in woũdes: and alſo they do receiue thinges to ſtoppe bloud. A ſponge is hotte in the firſt degree, and dꝛie in the ſecond, it is of a reſoluing vertue. A ſponge aduſt, oꝛ burnt not muche, the pouder therof will conſume fleſh, whiche is ſuperfluous, and may be put in woundes of the head. with a ſponge whiche is ſofte, Tentes foꝛ the head may be made, with ſponges ſodden in wine, and oyle of Capers it is good to waſche and chafe the left ſide, nothing is better to anoint the ſtomache foꝛ a Pleuraſie, then with a ſponge in warme Oyles, as of Mintes Chamamel, Roſes, the greace of Hens, Capons & Duches.

Spong good foꝛ woundes.

Spongs newe ar good but old are euill.

Newe ſponges are holſome of them ſelues, will heale woundes, without any thing put to them. Olde ſponges be euil. Pitche & the Aſhes of ſponges together, will ſtoppe bloud. A ſponge ſodden in Hony, will heale and reſolue woundes, and harde Apoſtimacions. Reade moꝛe therof *Dioſcoridis, lib. v. cap. xcvi.* and of *Ariſtotle* of the nature of ſpõges, which grow among the roches of the ſea, and hath ſtones in them, beaten in pouder and dꝛonke, will bꝛeake the ſtone in the bladder.

Sponge ſtones do bꝛeake the ſtone.

Marcellus.

what ſay you of Currall?

Hillarius.

Coꝛall grow in the ſea.

THe Indians hath Coꝛal in no leſſe eſtimacion, then we haue their Diamondes and great Perles. *Dioſco. lib. 5. cap. 97.* calleth Coꝛall *Lithodendron*, whiche is a bꝛaunche growing in the bottome of the ſea, which by certain meanes is dꝛawen foꝛth, and ſoone turned into hardneſſe, and eftſones into a ſtone: we do ſe of this Coꝛal greate plentie of beades, moꝛe vain glorious, then religious godly. Of Coꝛall be twoo kindes, the red whiche is beſte, and the white, whiche of nature be colde and dꝛie in the ſecond degree, and be reſtrictiue and ſtoppyng.

Coꝛal of two kindes.

To ſtoppe bloud.

Coꝛall beaten in pouder, mingled with Dꝛagons bloud, whites of egges, *Bole armeni* and the iuce of Sheperdes purce, Knot graſſe, and Rabbettes

bettes well beaten in a Lead morter will stop bloud. The pouder of Corall drunke with wine, prouoketh vrine, and will rebate the swelling of the Spleane, and finally as *Aulicen* saith, doth comforte the hart and helpeth digestion. The pouder of Corall will clense woundes, in whom flesh superfluous doth remaine, and also heale the same. what is better to stop a blouddy flix, called *Dysenteria*, it stoppeth bothe the flix of men, running from them in their sleape. And also the whites from women. Reade more in *Matthiolus* vpon *Dioscorides, lib.5.* Corall prouoketh vrine.

Marcellus.

what say you of Pearle called the Margarit?

Hillarius.

The Pearle is not only riche and pleasant to beholde, but also holsome and good in medicen. *Plini. lib. 9. cap. 35.* saith that there be plentie of Pearles in *Arabia*, in the mouthe of the Red sea, growyng within their shelles, called the mother of Pearle, in whiche they are conceiued, the vnion which is cleane, bright, white, rounde, and heauy, is the richest. The pouder of Pearle is good to be put in cordial as *Manus Christi*, and the same pouder with the white of an Egge, will clense the eye. Aboute this Realme many Pearles be gathered in Muscles, and other shell Fish, but not the most orient. The Margarit of Perle, good in Cordials.

Marcellus.

Is there any vertue in *Lapide lazulet*

Hillarius.

There is nothing better to purge Melancholy. There be Pilles called *Pilule de Lapide Lazulo*, against olde Quartens, of Madnesse, this stone is colde and moyst. Lapis lazule

Marcellus.

what say you of *Saphyrus*

Hillarius.

DIOSCORIDES affirmeth this beautly coloured precious stone is wholsome to be drunke against the sting of Serpentes, to resist the poyson: and being drunke it helpeth all exulcertacion of the guttes, and also is holsome for sore eyen, to cleare the sight. Many goodly vertues belonging to the Sapher, as chastitie &c. yet it is not cold inough for the quenching of venus. They say the Turkis will kepe a man frō fallyng, but it is a lie. The riche Emerald, some sayth, will declare whan the knot of Mariage is vndone, then it will seperate & breake a sonder, and that were a perilous case to lose a good iewel for an euell wife, with many such folish olde fables gathered out of some writers which hath rather vnwittily reported, then truly proued the nature of stones so farre passing their natures, although they bee of great Saphyrus resist poison. Fables gathered.

great vertue, and both pleasant and profitable to mankinde, and nothing vnder heauen more riche or costly.

Marcellus.

If the Emeraldes wolde so quickly breake or crache whan suche partes be plaied I assure you there would be great losse in costly iewels and some seperacio of freendshyp, but they be of much vertue and patiens when such offenses be committed: that they will tell no tales by breaking them selues, well let this matter passe, it is but to feare fooles withal, and I pray you what say you of *Lapis Naxius* and the *Iasper*.

Hillarius.

Lapis naxius, helpeth to increase heere.

The pouder therof with Beares greace will increase heare and kepe one from baldnesse. This stone will make small a maides breastes, & defend them frō growing: if the pouder therof with vineger be dronke, it wil consume the greatnesse of the Splean. And this stone is good against the fallyng sickenesse. The Iasper is holsom to be hanged about the necke, downe to the mouthe of the stomache, for it is comfortable to the same saith *Galen, lib. ix. simplic. medicamentorum.*

Iasper doeth comfort digestion.

Marcellus.

what then of *Lapis Tucia*, and *Lincist*

Hillarius.

Lapis Tutia and lapis Lincis.

It is vsed in many vlcers, and foole stinkyng Cankers, for through the coldenesse and drinesse, it clense and incarnat foule sores: and this *Tucia* is most excellent, if it be prepared, to be put into Coliries to clense the eyne. what is better with plantен water to clese the yarde. *Lapis Lincis*, is hot and drie, ingendred of the skin of Lynx, and is good in pouder. ℈. iii. to be dronke attons, or put into *Cassia fistula*, ℥. i. to consume the stone, and clense the Raynes.

Marcellus.

what say you of the stone called *Byzahar*

Hillarius.

Bizahar a precious stone against poyson.

The *Arabians* doth call it *Bizahar*, whiche stone is precious, & resisteth poisō, & is put into precious *Antidotaris* which preuaileth against al foule ayre, pestilence & venim. This stone is yellow without oder or smell: if it be hanged vpon the left arme, touching the flesshe, it wil preuaile against the forefated euils, loohe *Matthiolus lib. 5. Dioscor. cap. 71.*

Marcellus.

what then of *Lapis Phrygius*

Hillarius.

Lapis frugi for sore eyne.

GALEN *lib. ix. simplic. medic.* with this stone *Combust* saith he, vse to help or clense stinking vlcers, and it hath the same vertue that *Lapis Pyrites* hath. And of this stone, medicens be made for sore eyen, mingled

mingled with Coliries accordingly. And this stone called *Pyrites* loketh like Brasse, and wrapped in Hony, then put it in a small earthen pot such as Goldesmithes doth vse, and set it in the fier blowyng vntill it be Red so coule it: and this stone in pouder will clense sower, and consume flesh superfluous. *Pirites lape against proud flesh.*

Marcellus.

What say you of the *Hematist*

Hillarius.

It is colde and bindinge of nature. *Alexander Trallianus* saith, I haue often times without any *Thyriaca* or any precious medicen, hath cured many, namely by þ *Hematist* stone, for thē þ had the blouddy flix: and with the pouder of this stone, the iuces of Pomgranets, and Knot grasse, mingled together, of this. iiii. was his dose in this iuce for the flix. *Alexander Trallianus* vpō the Hematist for the flix.

Marcellus.

What say you of Jette?

Hillarius.

Therof is great plentie in England and Irelande, and at whitbe in the North: it hath vertue beyng dronke to clense the bladder, and burnte, the smoke doeth helpe theim whiche swelleth and are in perill with the mother. *Jeta* for the Mother.

Marcellus.

What say you of *Lapis magnist*

Hillarius.

The best is that which will draw Iron or Steel to him: geue thrce halfe peny weight in pouder tempered with swet water, it will cast foorth filth and groose matter out of the bodie. *Plini* sheweth, *lib. xxxiiii. Cap. xliij.* that one builded a Temple, couered with this *Magnus* stone, wherein his ymage with pompe was brought in, which was made of Iron, whiche assended by attraccion, and did hang in the rofte, his name was *Arsion*. The *Arabians* and *Mahometans* did in like case bring in the steel Toumbe of maister Mahumet (their iugling false Prophet) into a Temple of Magnit stones, whose nature was to draw the saied Toumbe vp. But the best seruis that the *Magnis* doth, is in the Shippe, for the Compasse of salyng in true setteyng the needle. Also in plasters the pouder thereof, to drawe foorthe Iron or pyche, from the flesshe. The magnit stone.

Marcellus.

What is the vertue of the flesh of Oxen, Steeres or Bulles, and Calues?

Hillarius.

I will not vndertake to show mine opinion at your requeste only, but I wil also declare the mindes of some wise and learned me: and first of *Simeon Sethi*, which saith that the flesh of Oxen, that be yonge Of the flesh of Oxen, Steeres, Bulles, and Calues.

Beefe good for the cholerike, but euill for tender stomackes.

yong doth much norish and make them strong, that be fed with Beefe: but it bredeth choler adust, and melancholious diseases, it is cold and drie of nature, and hard to digest, except it be eaten of chollericke persons, but being tenderly sodden, it norisheth muche: Beefe customably eaten of idell persons, and nice folke that laboureth not, bringeth many diseases, as *Rasis* saith, and *Auicen* saith, that the flesh of Oxen, or Kine, be very grose, ingendring ill iuce in the body, wherof oftentime commeth scabbes, Cankers, and Biles, but vnto hot strong chollerike stomaches, it is tollerable, and may be vsed as wee haue the dayly experience therof. The brothe wherin the Beefe hath ben sodde, is good to be supped or dronke halfe a pinte euery morning against the flix of the belly, and runnyng looseth of yellow choller, if the saied brothe be tempered with Salt, Mustarde, Vinegar, or Garlike, commonly vsed for the saied sauces to digest Beefe with all, for the said sauces doe not only helpe digestion, but also defendeth the body from sondrie inconueniences, and diuers sicknesses, as Dropsies, Quartens, Leprosies, and such like. The Gaule of an Oxe, or a Cowe, distilled in the moneth of June, and kept in a close glasse, doeth helpe to clense the eyes from spottes, if you put a drop of this water with a Feather into the eyes when ye go to bedde: the Melte of a Bull dried, and the pouder therof dronke with Red wine, wil stoppe the bloudy flixe, light poudred yong Beefe is better, the either fresh or much poudred, in specially of those cattell that be fed in faire and drie pastures, & not in stinking Fennes the great learned man *Gesnerus* in his discription of beastes, doth write more of the vertues of Bulles, Oxen, Kine, and Calues, the any other hath done: and thus to conclude, the flesh of the Male beastes, is more better then the female, and the gelded beastes, be more commodious to nature then any of them, and the yonge flesh, more commendable then the olde, for it is moister, and a frende to the bloud. *Haliabas* saieth, rosted flesh doth greatly norish the body, for it is warme and moist, baken meates be very drie, cleane boiled meates with holsome herbes, & frutes, be exellent in vertue to cõforte the bodie, if they be nutrimentall flesh. Calues flesh doeth greatly increase, norish, and make good bloud. Specially the brawne or Muskels of the thigh, is best, saieth Maister *Conrade Gesner*, and further saieth he, if a man be wounded, then lay Calues flesh newly slaine to it, & this will defende the wound frõ apostumacion or swellyng: and sodden in vineger, and warme applied to any part, as armeholes, breast of them that stinke like a Rãme or Goate, it will take awaie the saied stinke: also helpeth the biting of a man or a madde Dogge, so that this flesh remaineth vpon the said wound, during fiue dates, and .v. nightes close, and not taken awaie.

Weke brothe, against the flixe.

Ore Gaule clere the eyen.

Ore Mylte stop the flixe.

Gesner writeth moche of beastes, the male better then the female.

Calues flesh the profite therof.

Against Mamuthenes vnder ỹ armes.

Celsus in his medicens against the biting of Serpentes, if nothing els helpe it, looseth by medicen or boring saieth he, then drinke the broathe wherein Beefe or Veale hath ben sodden, and then prouoke vomite. Great is the goodnesse of this flesh, both in meate and medicen: Take the knuchel or sinew parte of a Calfe, seeth it in white wine & water,

Celsus for a vomitte.

put-

puttyng in Dates, Prunes, Reisynges of the Sunne, grated breade, Maces, Cloues, Fenell rootes, Liuerwoꝛte, Planten, Purslen, freshe Capers, Boꝛage, and Rosemarie flowers, sodden all togethꝛ in a siluer, iron, oꝛ stone pot, close boiled, that no aire can go foꝛthe. You maie put in halfe a Coche: this flesche and bꝛothe giue healeth to theim, that are in consumpcion, weake bodies, oꝛ them, whiche be euill complexioned, oꝛ colde of nature, ouercome by Melancholi. &c.

Marcelles.

what is the goodnes of Poꝛke, oꝛ of gelded swine, Pigges, and Boꝛes flesche. &c.

Hillarius.

MOst of thauncient, and wisest phisicians, that euer wer in this woꝛlde, did consent, that of all flesche, the flesche of yong gelded swine, partly salted oꝛ poudered: was euer meate of the best nourishing, moister, and colder then other flesche. Foꝛ *Isaac* saith, it is a flesche moste moist, except it be the flesche of Lambes, as *Galen* repoꝛteth: yet it is not good to euery complexion, noꝛ to euery age, but vnto youth and middle age. And whereas almightie God, did pꝛohibite the Iewes, to eate swines flesche: it was a figure to abstain frō vncleane thinges, whiche I leaue to the deuines. The Mahumites abhoꝛre swines flesh, because their dꝛonken false pꝛophete, and *Sainct* Apostle was toꝛne, and rent in peces with hogges: beyng dꝛonken, and fallen into the mire, and noꝛ we must giue credence to tyme, and to learned Phisicions. The blood of swine doeth nourishe moche, as it is seen in Puddinges, made with greate Otemeale, Peper, swete suet, and Fenell, oꝛ Aniseedes. Young Pigges be verie moiste, therefoꝛe Sage, Peper and salt, do dꝛie by the superfluous humoꝛs of thē, when thei be rosted. Thei be not wholsome to be eaten, befoꝛe thei be thꝛee weekes old: the Tripes and Guttes be wholsomer, and doeth nourishe better, then any other beastes guttes. Bacon is very hard of digestion, and moche discommended of some men and is hurtfull onely, vnto a hotte Cholerike labouryng bodie: but a elder gammon of Bacon is tolerable, and very good flesche with wine, as custome doe pꝛoue it.

Poꝛke the commendacion therof.

Swines blood.

Pigges.

Tripes.

Bacon.

Agathardides saieth, that the swine in *Aethiopia*, hath hoꝛnes gꝛowyng vpon their heddes, there bee diuers kindes of swine, bothe wilde, and tame: whose in warde partes, be not moche vnlike vnto mankind, and foꝛ that cause, *Galen* began to make *Anatomies* of theim, in the beginnyng of his pꝛactise, teaching the *Chyrurgians* to doe the like. These kind of beastes, doe beare verie easely, and bee giuen moche to slepe, and will eate their owne Pigges, and feede vpō moste vile thinges, foꝛ whiche cause thei haue moste vile diseases, as *Angina* in the thꝛoate, soꝛes, botches, and biles. If thei bee letten blood, in the veine vnder the tongue, and giue theim Madder, and an herbe called Pancis, otherwise named in Latine *herba Trinitatis*, it helpeth theim, if it bee sodden in whey. Those

Swine of Inde haue hoꝛnes.

why hogges are diseased.

o.i. swine

ſwine that vſe to feede by the ſea ſide, and eateth of yong Crabbes, be deliuered of many diſeaſes, if thei doe feede vpon *Polipodi*, thei ſhalbe deliuered of the peſtilence. Emong the chriſten men, Bores fleſhe is had in greate eſtimacion, to bee eaten in winter: and chiefly vpon Chriſtmas daie. *Galen* doeth greatly commende theſame fleſhe, or braune, to be eaten in winter: and alſo this Bores fleſhe is proued in the tyme of peſtilence, to breake a plague ſore. Bores greace, and his ſtones, or any parte of theim, ſtamped together, and warme applied to theſame ſore, worketh this effecte. And thus I doe ende of ſwine, whiche in their liues be moſte vile, noiſome, and neuer good vntill thei die.

Marcellus.

What is the vertues of Lambes, and weathers fleſhe?

Hillarius.

Lambes fleſhe

Simeon Sethi ſaieth, Lambes fleſhe is partly warme, but ſuperfluous moiſte, and euill for flegmatike perſones, & doeth moche harme, to them that haue the Dropſie, boneach, or a diſeaſe called *Epialus*, whiche is ſpittyng of flegme, ſhinyng like glaſſe. Therefore, if Lambes fleſhe were ſodden, as it is rofted, it would bring many diſeaſes vnto the bodies of theim, without it were ſodden in wine, and ſome hotte Groſſeries, herbes, or rootes. When a weather is twoo yere olde, whiche is fedde vpon a good ground: the fleſhe therof ſhall bee temperate, and nouriſheth moche. *Hyppocrates* ſaieth, that the Lambe of a yere old, doeth nouriſhe moche. *Galen* ſemeth not greatly to commende Mutton, but that whiche is tender, ſwete, and not olde, is verie profitable, as experience and cuſtome, doe daiely teache vs: The doung, Tallowe, and wolle, bee verie profitable in medicenes, as *Plini* ſaieth, and *Conradus Geſnerus, de animalibus*, and *Galen* in his third booke *de Alimentis*.

Lãbes fleſhe good rofted, euill ſodden.

Mutton.

Marcellus.

What be the vertues of Goates, or Kiddes fleſhe?

Hillarius.

Kiddes fleſh verie good.

These be beaſtes verie hurtfull, vnto yong trees and plãtes, but *Simeon Sethi* ſaieth, that Kiddes fleſhe is eaſie of digeſtion, in healeth and ſickneſſe, thei be very good meate thei be verie drie of nature. *Hyppocrates* ſaieth, it behoueth that the conſeruers and kepers of health, ſhould ſtudie, that his meate be roche, as the fleſh of Kiddes, yong calues, that be ſucking, and lãbes of one yere olde, for thei be good for thẽ that be ſiche, or haue euill complexions. *Haliabas* ſaith, that the fleſhe of Kiddes, doeth engender good blood, and is not ſo flegmatike, waterie, and moiſte, as the fleſhe of Lambes, thei remain Kiddes for ſixe monethes, and afterward cometh into groſſer, and hotter nature, & then be called Gotes: the fleſhe of thẽ that be gelded, are wholſome to eate. The lunges of them eaten, before a man doeth drinke, doeth defende him yᵉ daie from dronkenes, as I haue heard, by the reportes of learned men: but the fleſhe of olde male Goates be euill, and engendereth Agues, or Feuers,

Fleſhe good for ſiche perſones.

Gotes fleſhe.

Feuers. If the urine of Goates be distilled in May, with Dozell, the water distilled is not hurtfull, noz noysome, but whosoeuer dieth to drinke therof. 3. ii. morynge and euenyng, it will preserue him from the pestilence. The Milke of Goates I will describe in ꝑ proper place. *Conradus Gesnerus, de animalibus. Mathiolus super Dioscor.*

Marcellus.

What is the vertue of Redde and fallow Deare?

Hillarius.

Yet ar moze pleasant to some, then profitable to many, as appereth once a yere in the corne feldes, the moze it is to be lamented. *Hipocrates & Simeon Sethi*, doth playnly affirme the flesh of them doth engender euill iuce, and Melancholie, cold diseases, and Quartens, the flesche of winter Deare, doeth lesse hurte the body, then that whiche is eaten in sommer, for in winter mans digestion is moze stronger, and the inwarde partes of the body warmer, and maye easelier consume grosse meates, then in sommer, as we se by experience, in cold weather & frostes, healthfull people be most hongrest. The lunges of a Deare sodden in Barly water, and stamped with *Penedies*, and Hony, of equall quantitie, to the saied lunges, and eaten amozninges, doeth greatly helpe the olde coughes, & drinesse in the Lunges, therbe many goodly vertues of their hoznes, bones, bloud, and fallow. Looke *Conradus Gesnerus de animalibus.*

Dere red and fallowe, bee spoilers of corne.

The winter Dere, better then the sommer.

The lunges of the Dere.

Marcellus.

What is the vertue of Hares and Conies?

Hillarius.

AVICEN saieth, the flesche of Hares, is hot and drie, an engenderer of Melancholy, not praised in Physicke for meate, but rather for medicen: for in deede if a Hare bee dried in the monthe of Marche, in an Ouen or furnice and beaten into pouder, and kept close, and drone amozninges in Beare, Ale, or white wine, it will breake the stone in the bladder, if the pacient be not old: if childrens gummes be anoynted with the braines of an Harte, their teeth will easely come, and growe. The gaule of an Hare mingled with cleane Honie, doeth clense watery yes, or redde bloudy yes. The flesh of Hares must be tenderly roosted, and wel larded, and spiced, because of the grosenesse, but it is better sodden. The flesche of Conies, are better then Hares flesche, and easier of digestion, but Rabets be holsome, for meate of sicke people: and thus to conclude of Conies, experience teacheth vs, that thei are good, thei be colde and drie of nature, and small mension is made of them emong the auncient Physicions, as *Galen* saieth, I nede not to speake very long of euery kinde of beastes, as some of the beastes that be *Hiberia*, like little Hares, whiche be called Conies.

Of Hares flesche and Conies.

The pouder of the Hare, for the stone.

Galeni de simp. medica.

Marcellus.

What is the nature of a beast called *Erinaceus*, called the Porpintine and *Echinus* called the Hedghog, which be ful of pryches?

Hillarius.

Erinaceus. or Porpintin for baldnesse, to increase heare.

DIOSCORIDES *lib.2.cap.2.* saith, the skinnes of them combust or burnt, and beaten in fine pouder, and tempered with Terre, is a good oyntment for to increace heare, and kepe of baldnesse. The dried flesh of them sodden in vinniger and Suger, is good to be dronke against the stopping of the raynes, couulsions, Leprosies, of flegme or an euill complexion. The pouder of this Purpentine must be kept close in a vessell for medicen. The pouder of the Hare whiche is dried in Marche, must be vsed for the purging of the Raines, & clensynge of the bladder, the saied pouder is to be dronke with white wine, and *Cassiafistula*. Also the greace of the Porpintine, or Hedghogge, with Beares greace and *Laudanum*, anna. ʒ.i. beaten in a Leaden morter, this is a good oyntment against baldnesse or losse of heere, to rubbe ỹ place daily therwith. The Liuers of Purpentines dried & beaten into pouder are good for the Raines or *Morbus Elephanticus*. These beastes be of cold nature, better for medicē then meate, and be vermen or beastes of the night, armed against Dogges, with longe pryches, and hedded much like a Hare, with teeth accordyng, and eares like an Ape, &c. The Vrchin or Hedghogge is commonly knowen, and headded like a Swine or ponge Pigge. The pouder of them as *Plini* affirmeth, beyng dronke will helpe and defende consumption, and thus I do ende of this beast called *Echinus*, which the *Arabians* cal *Canfud*. The vrchin of the Sea is good for the belly, stomache and vrin. *Dioscoridis lib.2.cap.j.*

Hares pouder for the Raines.

The Vrchin or Hedghog.

Marcellus.

What say you of the Fiber, Beuer or Castor?

Hillarius.

Castor or Beuer.

THis Castor liueth by water and lande, he loueth to feede vpon Crabbes and Cankers of the Sea. The stones of a Castor is a warme medicen, and preuayleth against poyson, to be dronke, or in oyntment. And the pouder of the same stones be good to moue starnutacion or nesyng, blowen into the noose. Of the pouder, ʒ.ii. ℔ Penyroyall, called Pulial. ʒ.ii. ß. tempered together in wine & dronke wil cause a womā in her trauel, sone to be deliuered & the secondes to folow, and finally to clēse the body, and helpeth swellinges, colliches Iliacces, sighinges, Cordiaces, Lytharges and poyson dronke with Vineger, and in fine it is so warme, that it helpeth all the passions or sicknesses in the brest, belly, liuer, and sinewes, comyng of colde: the Beuer stones be best, that be most graue and strong of sauour, & hath a liquor much like Cerose within the codde, and couered with a naturall coueryng. *Plini. xxxij cap.iij.* Castor is good to helpe the Comitiall or fallyng sickenesse, to be dronke. The oyle of them be also good for the

Castor stones do help al colde infirmities both in men and women.

teeth

teeth, raynes, belly, brest, and to be dropped into the eares.

Marcellus.

What say you of the littel beast *Mustela*, called the weesell or Wezell whiche is commonly knowen.

Hillarius.

THis *Mustela* called the weesell, is commonly knowen: and this weesell, the flesh therof sodden in wine, and dronke, is a present remedie against all venim, poyson, and the Fallyng sickenesse. with vineger, the greace of the weesell sodden, is a goodly medicen to anoynte the goute with all. The bloud of weesels is good to anoynte the neckes, throates, and stomackes of them, which haue *Struma* that is the swellyng of the throate, or the Fallynge sickenesse, or Palsie. The donge of the weesell with Hony, Fenigrece, and Lupins beaten together is good to anoynt warme ỹ throte, for ỹ sickenesse called *Struma*: the gaule of the weesell tempered with the water of Fenill, is a present remedie for the dimnesse of the eye, to be put therin: and al the spottes as Morphew of the skinne, is clensed therwith. The Lunges of the weesell is good in pouder, to be dronke against all the infirmities of the Lunges, with many other vertues of the weesell, and properties as to kill Mise and Rattes, to serue in the houle like Cattes, but the sauour of the saied weesell is mortiferous and deadly. *Plini lib. 8. cap. 22.*

The weesell good against the Falinge sickenes and Struma. Ingine or swellyng of the throte.

For to heale Morpheu.

Marcellus.

What say you of Raynard the Fox, and the Beare?

Hillarius.

THe Lunges of the Fox is good in medicen, for the sicke Lunges of mankinde. The greace of the Fox is also good for all Coldnesse, Palsey, and the contrarion of the sinewes, and trembling of the body. The Beare is a beast whose flesh is good for mankinde: his fat is good with *Landanum*, to make anoyntment to heale balde headded me to receiue the heere againe. The greace of the Beare, the fatte of a Lambe and the oyntmente of the Fox, maketh a good oyntment to anoint the feete against the paine of trauell or labour of footemen. All the partes of the Foxe, the Badgar, and the Beare are good in medick, or meate against the Palsey, trembling or coldnesse of the flesh, or any of theim. There is a common fable emong the people, that is to saie a Beare hath a disformed whelpe in the time of deliueraunce, without members, whiche is not true, for the Beare in the birthe, hath all the members, as other beastes hath. Reade *Matthiolus* in *Dioscoridem lib. ij. cap. supra.*

The Fox the Beare, the Badgares.

To help baldnes.

Beare, Fox, and Wolfe are good to helpe the Palsey.

Marcellus.

What is the vertue of a birde, called the Osprate?

Hillarius.

Halæetus the Ospray, a water Egle.

LIke as the Egle, and all kindes of Haukes, doue prate and lede vpon the flesshe of birdes: euen so God haue ordained the water Egle, called *Halæetus* the Ospraie, to keare the Fishes, and lede vpon them. And all Haukes, or birdes of the nature of Egles, with harde croked billes, are compted vncleane flesshe, *Leui. xi.* are not vsed cõmon emong vs, vnto this daie. Howbeeit, the Oile or grease of the Ospraie, is had in greate estimacion, to take Fishe withall: and the hedde thereof dried and beaten into pouder, maketh a good medicene for young infant children, to bee put into the nosthrilles, to breake winde verie gentle. And the Gaule is wholsome for sore eyen, to bee dropped with the white of an Egge into theim: And the grease and Gaule, will heale the stingyng and bityng of serpentes, and also is good to be dropped into the eare to clense them, and helpe hearyng. Rede *Gesnerus lib. iij. de Auibus*.

Ospraies oile good to put in water to gather fishe redy to be taken.

Medicens made of the Ospray.

Marcellus.

what say you of Juery.

Hillarius.

Juery.

IT is good to astring or binde it to race it with: *Turnerus* & Matthiolus putteth in *Discursus in Tabulis*, sodden in the water of Endiue, wherwith many people are helped of a perilous hot and dry sickenes called *Regius morbus*, or the yellow Jaunders.

Drinke for the Jaundes

Marcellus.

what is the vertue of Chickens and Hennes?

Hillarius.

Of Howse Cockes, Capons and Chickens. Their flesh muche cõmended.

ALL foules, whiche haue harde pennes, be strong of nature, as Chickens or Hennes, saieth *Auenzoar*, whiche bee moste commended, and laudable of any other flesshe, and nourisheth good blood, & are light of digestion, & doeth also comfort the appetite. Cocke chickens be better then Hennes, the Capon is better then the Cocke, thei do augment good blood and seede, as *Rasis* reporteth, and experience proueth in men, bothe whole and sicke. An olde Cocke whiche is well beaten, after his feathers be pulled of, vntill he be all blouddy, and then cutte of his hedde, and drawe hym, and seeth hym in a close potte with faire water, and white wine, Fenell rootes, Burrage rootes, violettes, Planten, Sucherie, and Bugloss leaues, Dates, Prunes, greate Reisons, Maces, and Sugar, and put in the Marie of a Calfe, and Saunders, this is a verie good brothe, to theim that bee sicke, weake, or consumed: the braines of Hennes, Capons, or Chickens, be wholsome to eate, to comfort the brain and memorie: and will cause young childrens teethe to growe quickly. And thus to conclude, these forsaied fowles bee better for idell folkes, that labour not, then for theim that vse exercise, or trauell, to whom grose meates ar more profitable. The Cocke is the best clocke, to kepe the tyme. *Gesnerus lib. iij. de Auibus*.

A good broth for a body which hath bene longe sicke.

Marcellus.

Marcellus.

what is the vertue of Geese?

Hillarius.

THe flesshe of wilde Geese and tame, are very grose and harde of digestion, as *Aulem* saieth: the flesshe of greate fowles, as of Geese be slowe and harde of digestion, for their humidite, thei doe brede feuers quichly, but their Gosselinges, or yong ones, beyng fat, are good, and muche commended in meates, and *Galen* saieth, of the flesshe of Beastes, and Birdes. But vndoubtedly, Geese, Mallardes, Pecockes, Swannes, and euery fowle hauyng a longe neche, be all harde of digestion, and of no good cõplexions: but if these be well roosted, and stuffed with Salt, Sage, Peper, and Onions, thei will not hurt the eaters of them. There be greate Geese in Scotland, whiche bredeth vpon a place called the Bass, there be also Bernacles, whiche hath a straunge generacion, as *Gesnerus* saieth, whiche neuer laie Egges, as the people of the North partes of Scotlande knoweth, and because it should seme incredible to many, I will geue none occasion to any, either to mocke, or to maruell, thus I geue warning to them whiche loue their healthe, to haue these forsaied fowles, somwhat poudered, or stopped with Salte, all the night before thei be roosted.

Of Geese & Gosslinges.

Goose flesh bredeth Melancholie.

The Bernacle of Scotlande, neuer lay Egges, but are bred only of the Ocean Sea, reade Gesnerus de auibus. lib. j.

Marcellus.

what is the vertue of Cranes flesshe?

Hillarius.

Simeon Sethi saieth, their flesshe are hotte and drie, the yonger be good but the old encrease Melancholy, thei doe engender seede of generation, and beyng tenderly rosted, dooeth helpe to cleare the voice, and clense the pipe of the Lunges. Cranes be birdes of a wounderfull prouidence, *Gesnerus de Auibus.*

Cranes, are hot, and encreash seede.

Marcellus.

what is the vertue of Duches flesh?

Hillarius.

THey be the hottest of all domesticall or yarde fowles, and vncleane of feeding: notwithstandyng though thei be harde of digestion, and maruelous hote, yet thei will norish the body, and maketh it fatte. *Hipocrates* saieth, that thei that be fedde in puddels, and foule places, be hurtefull, but thei that be fedde in Houses, Pennes, or Coopes, are nutritue, but verie grose, as *Isaacke* affirmeth. There are sondrie kindes of Duches. *Gesnerus de Auibus.*

Duches are very hotte of nature and Melancholi.

Marcellus.

what is the vertue of Pigeons, Turtles, or Doues?

Hillarius.

THe flesshe of Turtles be meruelous good, and equall to the beste birdes: and *Aulem* saieth, thei bee beste when thei bee young, and wholsome for flegmatike people. *Simeon Sethi* affirmeth, the house

Doues are very hot.

Of Doues

Doues flesh must be eaten with Vineger.

Doue is hotter then the fielde Doue, and doeth engender grose bloud the common eatyng of them bee euill for choloryke persones, with red faces, for feare of Leprosie, therfore cutte of the feete, winges, and hed of your Pigions or Doues, for their bloud is that, whiche is so venemous through heate, thei bee beste in the Spring time, and Haruest, and *Isaak* saieth, because thei are so lightly conuerted into choller, thei did commaunde in the olde time, that thei should be eaten with sharpe vineger, Purselen, Cucumbers, or Citron. Rooſted Pigions be beste, the bloud that commeth out of the right winge, dropped in ones eye, will sone helpe the eye, if it swelleth, or pricheth: and thus muche haue I spoken of Pigeons, or Doues.

Marcellus.

what is the vertue of Pecoches?

Hillarius.

Pecocks flesh is hot & moyst in the first degree. *Gesnerus lib 3, de auibus.*

THe Pecoche, his voice feareth Serpentes: *Aristotle de natura ani.* and is hotte and moiste, in the first degree, But *Simeon Sethi* saieth, it is a rawe flesshe, and harde of digestion, vnles it bee very fatte, but if it be fatte, it healpeth the Pluraſie. *Haliabas* saith, that bothe Swannes, Craines, Pecoches, and any greate fowles, muste after thei bee killed, bee hanged vp by the neches, twoo or three daies, with a stone waying at their feete, as the weather will serue, and then dressed and eaten, prouided that good wine be dronken after theim. Their Egges are noisome to be eaten. *Dioscorides.*

Marcellus.

what is the vertue of Swannes flesh?

Hillarius.

Swannes flesh, cholorik

EVery grose fowle is Chollerike, and harde of digestion: The Swanne is grose, therfore slowe of digestion. But the Signettes bee better then the olde Swannes, if their galentines bee well made, it helpeth to digest their flesshe. The Swanne is numbred emong the vncleane birdes, *Leuiticus. xi.* and will singe a litle before his death. *Plini Gesnerus de auibus.*

Swans sing

Marcellus.

what is the vertue of Hernes, Bittures, and Shouelers?

Hillarius.

Bitters. Herons. Shouelars.

Much meate sucy copiend.

THese fowles be Fishers, and be very rawe and Flegmatike, like vnto the meate whereof thei are fedde, the young are beste, and ought to be eaten with Peper, Sinomon, Sugar, and Ginger and to drinke wine after them, for good digestion, and thus doe for all water fowles.

Marcellus.

what is the vertue of Partriches, Fesantes, Quales, Larkes, Sparowes, Plouers, and Blache byrdes?

Hillarius.

Partiches

Partriches will binde the belly, and doeth noyſhe muche, the Cockes be better then the hēne birdes, thei do dꝛie vp fleume and coꝛruption in the ſtomache. Fesantes be the beſt of al fleſhe, foꝛ their ſweetneſſe is equal, vnto the Capon, oꝛ Partriche, but thei are ſomwhat dꝛier: & *Raſis* ſaith, Fesantes fleſhe is good foꝛ them that hath the feuer Ethiche, foꝛ it is not onely a meate, but a medicen, and doeth clenſe coꝛrupte humours in the ſtomache. Quales although thei be eaten of many, yet thei are not to be commended, foꝛ thei do engender Agues, & be euell foꝛ the Faulyng ſickneſſe, foꝛ as *Conſtiator* ſaith: of all fowles ỹ be vſed foꝛ meates, a Quaile is the woꝛſt, *Dioſcoride* ſaith, Larkes roſted be wholſome to be eaten of them that be troubled with the Colliche. Blache birdes taken in the time of Froſte, be holſome, and good of digeſtion. The donge of Blachebirdes, tempered with vinegar, and applied to the place of any that hath the blach Moꝛphew, oꝛ blache Lepꝛoſie, oftentimes anoynted with a Sponge doth helpe them. The fleſh of Plouers, doth engender Melancholie. Sparowes be hotte and pꝛouoketh Venus, oꝛ luſt. *Plini* doeth deſcribe their pꝛoperties: the Wꝛaines be the beſt parte of them. Woodcockes be of good digeſtion, and temperate to feede vpon. All ſmall birdes of the fielde, as Robin Redbꝛeſt, Linnets, Finches, Redde Sparrowes, Goldewinges, and ſuch like: if they be fat, they be meruelous good, & do greatly comfoꝛt nature, either roſted, oꝛ boyled, and thus do I cōclude with thee of birdes: that the ſmall field birdes are moſt holſom foꝛ ſicke folkes, Rede *Geſnerus lib. 3. de auibus.*

Partriges.

Fesantes

Quales.

Larkes help the choliche. blacke birdes Plouers, Sparowes, Woodcockes, ſmall birdes.

Marcellus.

What is the vertue of Fiſches?

Hillarius.

In many Ilandes of this woꝛlde, placed nere vnto the Ocean ſeas, the people liue there moſt chiefly by Fiſhe, and be right ſtronge and ſounde people of complexion, as *Ariſtotel* ſaieth, *conſuetudo eſt tanquam altera natura*, cuſtome is like vnto another nature, but becauſe I ſpeake of Fiſh, I will deuide thē in thꝛee partes. Firſt of the Fiſches of the Sea. Secondly the Fiſh, of the freſh running riuers. Thirdly of the Fiſches in Pooles, and ſtandyng waters. The Sea hath many grooſe, and latte fiſches, which be noyſome to the ſtomache, but the ſmall kinde of Fiſches, ỹ feede aboute Roches, and cleare ſtony places, be moꝛe dꝛier, and leſſe of moiſtnes thē the freſh water Fiſh, and doth engender leſſe flegme, and winde, by reſon of their ſalte feedyng, as *Galen* ſaieth, they be the beſt fiſches, that feede in the pure ſea, and cheſeſt of all Fiſches, foꝛ the vſe of manhind, & *Halias* ſaith, new fiſh lately taken, is colde & moiſte, and flegmatike, thē the beſt of al next ỹ ſea fiſh, is ỹ which ſwimeth in freſh cleare riuers oꝛ ſtonie places, where as the water is ſweete, being fiſches that beare ſcales, be meruelous good, but if they feede neare vnto places where much filth is daily caſt out, ther ỹ fiſches be very coꝛrupt, & vnholſom

Thꝛe things conſidered in fiſh.

Sea fiſh holſomer then ỹ of the freſh water.

as

Muddy fishe not wholsom.

as the saied *Haliabas* saieth, Fish that feedeth in Fennes, Marches, diches and muddy puddels, be very vnholsome, and doeth corrupt the bloud, they be groose and slimie, corrupt and windie: but those that be fed in faire pondes, whervnto running water may ensue, & where as swete water, herbes, rootes, and weedes, that growe about the bankes, doe feede the fish, those fishes be holsome. *Galen* saieth, Fishe that is white scaled and harde, as Perches, Bremes, Cheuiens, Ruffes, Carpes, Roches, Troutes &c. be all good, but vnscaled fishes, as Eeles, Tenches, Lampreys, and such like, be daungerous, vnlesse they be well baked or roosted: and eaten with Pepper and Ginger, and Vineger. And note this, that it is not holsome trauailing, or labouringe, immediatly after the eating of Fishe, for it doth greatly corrupte the stomache, & as *Galen* saith, the nouishmentes of Flesh is better, then the nouishementes of Fishe: and thusmuch generally I haue spoken of Fishe. Of the natures of fishes, rede *Rondoletius*, and *Conradus Gesnerus de Pisc.*

Fishe that haue scales be good, but fishe without scales are not wholsom.

Marcellus.

What, it semeth by these wordes, that greate Fishes, whiche be deuourers in the Sea, as Sele, Purpose, and suche like, be vnholsome, & that the small Fishes, as Coddes, whityngs, Place, Smeltes, Buttes, Soole, Pike, Breme, Roche, Carpe & suche as feede in cleane stonie waters, thou saist thei be very wholsom. Eeles Lampers, and other muddie Fishes, thou doest not greatly cõmende: There be some kindes of Fishe softe, and some harde, but whiche be the beste?

Hillarius.

Fishe soft and hard.

If fishe be softe the eldest Fish is best: if Fishe be harde, the yongest Fish is best, for it is either soft or harde, of harde Fishe take the smallest, of soft Fish take the greatest: prouided that your Fishe be not very slimie, and thus saith *Auicen* in his booke of Fishes.

Marcellus.

What is the vertue of Shell fishes?

Hillarius.

Shell fishes.

For deafnes.

Oisters.

Crayuises, & Crabbes, be very good Fishes, the meate of them doth helpe the Lunges, but they be hurtfull for the bladder, yet they will engender seede. If Crabbes of the fresh water, be sodden in pure greene Oile Olife: this Oile dropped into the eare luke warm, doth heale of burning obstructions, & stopping matter, that hindereth the hearyng. As for Limpetes, Cockels, Scalops, as *Galen* saieth, thei be harde of digestion. Muskels, and Oisters, woulde be well boyled, roosted, or baked with Onions, wine, Butter, Sugar, Ginger, and Peper, or els thei be windie, and flegmatike: cholorike stomaches maie well digest rawe Oysters, but they haue caste many one awaie, yet rawe Oisters will clense the raines.

Marcellus.

What saie you of Milke, Butter, and Cheese?

Hillarius.

Hillarius.

WOmens Milke is the mooste gentle nutrament for yong childzen, which milke is of the decoction of pure blood. by naturall heate, and drawen foorth by the Nibles frō the breastes or Pappes, this is the first foode of mankinde: for like as breade is a blessing of God for men, euen so is Milke one of the great blessinges as appereth in the promise which God made to Israell. without Milke it is not possible to bring vp man or beast. The best Milke is of womē and most temperate, for it preserueth against consumption. The seconde is Goates Milke, which doth nurish and is hotter then womens milke, Sheepes Milke, is not so much nourishing, and not pleasaunt to the stamache, Yonge Cowes Milke is thicker, and full of Butter. Note also that iiii. thinges must bee considered in milke, the whitnesse of colour, the sweetnesse of sauour, the pleasantnesse of taste, the substance neither thicke nor thinne, it is good Milke, whan a drop will stande whole vpon your thum nayle without shedding. There be thre essences of Milke, Cheese, Butter and Whaie, the best Milke is of the yongest and fattest Kine, or Goates, that be fed in the cleenest, driest & sweetest pastures, wheras plentie of sweet flowers are growinge, and purest Slate or Chalke water, with holsome later. The best time of Milke is in Aprill, May, and June. The new Milke is most holsom for them to drinke, whiche hath cleane stomaches, to drinke it with Suger as it cometh from the Cowe, three houres before all other meate or drinke, and then it wil not coagulate nor crude in the stomache, but quencheth Choler. More ouer milke is not onely good to yong childzen & healthfull people: but if it be sower, then beware the stone in the raines and bladder through the same, and to thē which haue Feuers or head ache Milke doth much harme, as *Hippocrates* saith: *Lac dare caput dolentibus, malum: malum vero febricantibus & quibus hypochondria suspensa murmurant & siticulosis: malum autem in quibus infebris acutis, bilioſæ sint dieciliones, & quibus sanguinis multi dicessio facta est, conuenit autem tabidis qui non multum febricitant & in febribus longis & paruis, si nullum supradictis signis affuerit, &c.*

That is, Milke saieth he, is very vnholsom to such as haue patnes in their heddes, or that be sicke of any Feuer, & also to them whiche haue any noyse or winde in the vpper parte of their belly called *Hypochondria*, & that hath choloricke decoction in hot feuers, or hath lost much bloud notwithstanding, milke is good to suche as haue a consumptiō without a Feuer, and may be geuen to thē whiche haue Feuers long time if none of the forsaid tokens doe appere &c. And to conclude of Milke, seing oftentimes it is very euell, and will through the coldenesse, and winde, offende the whole bodies of men, what harme doeth it then to sickly persones? how be it we do se that milke is a goodly staie in a common wealth, and the feders thereof are people of a good temperamēt, or cōplexion, as in Wales, Suffolke, Eller, and in a place in the mountaines in the North called Aisten Moore, wheras little tillage is but bringing vp of cattell, in this coūtrie the people be al chiefly nurished with

Milke of women, is the best of all milkes.

Milke of Goates.

Milke of Kine.

Milke foure thynges considered in it.

Milke hurtfull to whom.

Hyppocrates of the hurt of Milke, and the vtilitie thereof,

Milke is a good thing in a common wealthe.

Aisten moore in the North.

Sir Thomas the Baron Hylton, his laude.

with milke, little other drinke thei vse, milke excepted. This countrey was somtime the land of a worthy knight, called sir Thomas the Baron of Hilton, to whom I dedicated my little boke, intituled the *Gouernement of health*, promising in the same boke, to set forth an other boke, whereof the copie perished with my bokes, in shipwrack, and when I came to London, to haue reuiued my dedde booke: one William Hilton gentleman, brother to the said sir Thomas Hiltō, accused me of no lesse crime then of moste cruell murder, of his own brother, which died of a feuer, (sent onely of God) emong his owne friendes: finishyng his life in the christen faith. But this William Hilton, causing me to be arained before that noble Prince, the Dukes grace of Norfolke, for the same: to this ende, to haue had me died shamefully: That with the coueteous Ahab, he might haue through false witnesse and periurie, obtained by the counsaill of Iezabell, a vine yarde, by the price of blood. But it is written, *Testis mendax peribit*, a false witnesse shall come to nought, his wicked practise, was wisely espied, his folie derided, his bloodie purpose letted, and finally, I was with iustice deliuered. Notwithstading, yet by the same William Hilton still molested & troubled almoche as lieth in him, to shorten my daies, by some meanes or accidence, which with neither lawfull policie, nor false testimonie, could hetherto accōplishe his wicked intent. Now therfore blame me not my dere friend *Marcellus*, though this man be remembred in my boke here of health, and preseruing of life, seing I was somtyme in his boke of a false indightment, conspiring my death. This man hath letted me, in so moche that I cā not run to the marke, that I did set before myne eyen, therfore I must make a shorter course, finishing with fewer thinges, trusting not vnprofitable for the common wealth: whose profite I doe seke, and more would haue dooen, this his malicious factes excepted, whose malice doeth the lesse molest me, being a straunger to him. Seing he haue bereued a lady, whiche was his own brothers wife, whose shame, losse, yea and blood he hath sought which brothers wife, redemed muche of his lande, from losse, in lending him a greate somme of money. And when this man should thankfully haue repaied this lady her money, then he gratified her as he did me. And so to cōclude, you that are gentlemen, beware of shamefull ingratitude, wheras you haue reaped cōmoditie. For it is the most leprous sickines against nature, to do euill for good, prefarryng a little lucre, before honestie, worldly worship, shame: & finally, Gods wrath or vengeaunce, due for suche wickednes, against cōscience, & nature. For ingratitude do degenerate mankind, & transforme him moste monstruous, into an euill bile nature. Frō gentlenes into churlishnes, for like as gentlenes vnto vertues, maketh a very gentleman although somtime obscury borne. So do ingratitude blemiche & defile thē, whiche can bring nothing els for thē selues, but petigrees, lines, cotes and standerdes, moste auncientlly descended, yet thē selues voide of all goodnes. Thus I leaue to molest thine eares with him: whiche hath thus molested me, profitable to fewe, and noisome to hymselfe.

William Hilton letted Willyā Bullein, to finishe his booke of healthfull medicenes.

A bloodie practise against the ladie Hylton.

What a very gētleman is.

A

A louer of fewe, a flatterer of many, a veſſell of ignoraunce, full of ingratitude, vnnaturall to his childrē, in that he ſpoileth in law which ſhould be their relief: and thus I commende hym to this cataplaſma, to his mortified conſcience. Faithleſſe and fruitleſſe he is.

Cataplaſme for M. Hilto of Wdick, of the Biſhoprike of Durcſme.

Butter of nature is hot and moiſt, and hath vertue to molifie hard apoſtimacions that are aboue nature, as *Galen* ſaith, freſh Butter do ripe, cleanſe, and warme the inwarde partes in meates: ointementes or drinkes. Freſh Butter is holſome for to anoynt the ſwellyng of the *Hypochondrion* or bellie, and for the *Phlegmon* and *bubo*. Furder, to cauſe young children their teeth to growe, through the anoynting of the place: and it is good to make an ointment for the *Pleurici*. And to be dronk in wine or Beare, for the ſtopping of the Lunges. Butter, Hony, and bitter Almondes, be wholſome for to cleanſe the breaſt, and beyng put in Suppoſitors, and Gliſters doe molifie the belly. Newe Butter meanly ſalted, is good with Bread, Fleſhe, and Fiſhe. The olde Butter changyng with many colours is the worſte, it is noiſome to the ſtomache. Butter is good in the mornyng, but not holſome at night: yet Butter preuaileth againſt poiſon in woundes, it will purge cleanſe, and increaſe fleſhe. When the Butter is firſt made, there is a Wilke comming from the ſame ſomwhat ſharpe, ſower, and colde, very holſome to be dronke in the mornyng or euenyng, againſt hotte burnyng choler, it openeth the liuer, cleanſeth the gaule, prouoke vrin, cauſe ſlepe, and nouriſheth muche, if it be eaten with Sugar, and newe white bread.

Butter, the vertue of it.

Butter Wilke called Charme Wilke is good.

Cheeſe which is a parte of Wilke of the groſer ſubſtance, through the coagulacion or cruddes, beinge gathered and preſſed together, from the moyſte whaye, the ſame Cheeſe is finiſhed, and if it be made of cleane Wilke, and the Creame therewith, then it is beneficiall to the ſtomache, ſpecially if it bee freſhe and good, it nouriſheth the fleſhe moche, and for greene woundes to knitte them, and will alſo quenche heate, or cleanſe a ſpotte in the eye, beyng laied thereon. rriiii. howers. Cheſe meanly ſalted, nouriſheth but littell, by the reaſon of the Salt. Olde Cheſe ſtoppeth the Flix of the belly, but it is harde to digeſt, hurtyng the ſtomache, gaule, raines, and will breedd the ſtone in the bladder, and cauſe the increaſe of Melancholie with moche coldneſſe and drineſſe. *Galen lib. 4. de alimentorum* commendeth the Cheſe of his owne natiue countrey, becauſe of the pureneſſe of the Wilke, and ſweetneſſe of the Cheeſe, but in his x. *lib.* of Simples, he refuſeth Cheeſe for the ſowerneſſe. &c. When ſtone pottes be broken, what is better to glew them againe or make them faſt, nothing like the Symunt made of Cheeſe, know therfore it will quickly build a ſtone in a drie body, which is ful of choler aduſt. And here in Englande be diuers kindes of Cheeſes, as Suffk. Eſſex, Banburie. &c. according to their places & feeding of their cattel, time of ȳ yere, layre of their Kine, cleanlineſſe of their Dayres, quantitie of their Butter, for the more Butter, the worſe Cheeſe. And thus I conclude of Cheeſe, like as the Welchmen loueth it roſted, euē ſo doth Fleminges loue Butter at all times, and of all makinges re-

Cheeſe freſh is beſte.

Greene Cheſe help woundes

Cheeſe olde, ſtoppeth the flux. but breedeth the ſtone

Sondry kindes of Cheſe.

Much good Butter, little good Cheeſe.

fusing non, what coullour so euer it hath, and from whence so euer it cometh their stomackes are such.

Whaye, the vertue therof

Whay is the thinnest parte of Milke. Whay with Femitory sodden in May, and dronke colde in the morning and Euening, hath vertue to scower, clense, and open the partes of the body that are stopped prouoketh vrin and maketh cleane the bladder, and is good to quenche choler, helpeth the belly, allwageth thirst, yet it inflameth and bringeth wind to the guttes, but recocted or two times sodde whay, is the best whay, and will bring sleape, and also is good in Glisters to coole, scower, and quenche choller in the guttes or helpe the excoriacion in them, made by blouddy Flix, *Galen* commended Whay *lib. 2. simplic. medic.* and *Mesue* doth not a litle praise the whay of blacke goates, and how it is hot and drie in the first degree vnto the seconde: this whay is good to be giuen to them which hath much Melancholie, or frenzies, and cleseth the water betwene the skinne and the flesh openeth the gaule, & molifieth the Splene in sharpe acute Tertian Feuers, or stopping of the vessels with yellow choler, this whay doth much helpe, to drinke the same, and nothing is better to be dronke against a hot Leprose the whay, it maketh a cleane skinne. Whay is vsed in many decoctions, & infusions, for Linatiues to purge the belly, and thus I doo ende of whay, whiche is a good drinke in Sommer in the common wealth, whereas good Dayres be, as in Suffolke, the best countrey of Milke, as aboute Lethrigham, Stratebroke, Larkeld, Kelshall. &c.

Goters whaie

Egges of birdes.

Egges be commended of the moste excellent writers, as *Dioscorides* and *Galen* that thei do excell all other norishing meates, & also good in medicen, *Isach* the *Arabian*, in his diates doth praise hēnes Egges, for that thei be plesant to the mouth, and profitable to the stomacke, and that thei nourishe more then any other meates, and are soneste turned into good bloud, and eftsones into seede of generacion, specially Egges that bee newe and white, but old Egges be most filthy and noisome to the stomacke. Furthermore Egges be no partes of the fowle saith *Galen simplic. medi.*, but a porcion of the thing from whens thei come: and *Symeon* saith iii. thinges must be considered in Egges, the first of the substance and clenes of nature, the second is their age, either newe or old: the third is of the maner of their dressing, as potching, lethying or rosting. Potched Egges be holsom to be supped vp in the morning vpon an emptie stomacke. To clense the Lunges, brest, and the raines, harde Egges doth binde: fried Egges hurtefull, to the stomacke, next in goodnes vnto them are the Egges of Fesantes, & Partriges, and the Egges of smal birdes of the Wood, whose Egges are white, but the Egges of water foules, as Swānes, Geese, Duckes, with al their kindes, be grose and not pleasannte to nature, although good to stronge stomacked labourers. Doues Egges, because of their greate heate, are more better for medicen, then meate. Pecockes and Estrige egges, bee not good: of an euill nature, and enemie to mankinde: In foode, the yellowe parte of egges be warme, and nourishe the blood, and the white of the egge, is

Egges, three thinges in them.

Egges of great foules be not good.

cold

cold and flegmatike. *Galen* doe commende the white of Egges, because thei frete not, but coole: and therefore thei are good for medicenes for the yes, and vlcers, and woundes of the hed, and other places, whereas blood doe flowe. Rawe egges, with oile of Roses, beaten together, are good for flegmon, in the eares, breastes, armes, legges, or priuie members. The white of an egge, the iuice of Pomgranettes, vineger and the oile of water Lillies, are good beaten together, to anointe the forehedde to cause slepe. Egges sodden in strong sharpe vineger, vntill thei bee harde, eate theim, and thei will stoppe the flixe in the bellie. Whites of egges, the pouder of the flowers of Pomgranetes, Plantein water, and *Hypocistes*, with oile of Roses, and Alume, beaten in a leaden Morter, will heale a burnyng or skaldyng in the flesche, coueryng the place with a Launde clothe, and anointe the saied Launde with this ointment. Oile of Egges are good, to heale *Serpigo*, the breakyng or cramis of the lippes, handes, skaldyng, burnyng, paines of the eares, stomacke, raines, bellie, and the priuy members: whiche haue great burnyng, filthe, or heate, and finally, all the paines of the iointes.

Of Egges cometh all foules, saue Barnacles, whiche are ingendered of the marueilous worke of Occian sea: Rede *Gesnerus* of the nature of foules. The horrible Serpente called the Cockatrise, is bred in the Egge: so is Crocodili, and many mo Serpentes, and many fisches of the sea, and little wormes, as the Antes. And thus I doe ende of Egges, whose yokes or reddes be firste, brede within the foule bodies, as it doeth appere when thei be killed, greate plentie of the saied yolkes and no whites, of whiche yolkes, the birde is bredde and nourished of the white: So is mankinde ingendered and formed of one parte, and nourished of an other. Rede *Hyppocrates in libro de natura pueri.*

Of Egges their vertue.

Egges for slepe.

For burnyng

Oile of egges

Egges of Serpentes.

Marcellus.

What vertue is in *Coagulo Leporis*?

Hillarius.

Three halfe penie waight, after the olde waight of the Apoticaries, tempered in wine, and drunke, doe preuaile againste venim, or prickyng of Serpentes, bloodie flixes, and paines of the matrix, after the tyme that the termes menstruall bee paste: it helpeth consepcion, but to drinke it, it will drie the seede, and letteth consepcion. *Aristotle* doe remember *Coagulum lib.iij.Cap.xxj.de historia animalium*, saiyng: it is the substaunce of Milke, of those beastes, whiche cheweth the cudde, and sucketh, of a curdie substaunce, as Calfe, Lambe, Kidde, &c. And of nature is sower and dryng: and drunke with vineger, it helpeth the fallyng sickenes, as *Galen* affirmeth *lib.x.simpli.medica.*

Coagulum or the crudde of young beastes that sucke

Marcellus.

What saie you of *Sepum* called Tallowe, and *Adeps*, whiche is fat, or the grease of beastes and foules. I praie you tell me?

Grease and Tallowe.

Hillarius.

Tallow of male best are hotter then the femall.

FIrst of Tallowe, vnderstãde that of nature it is warme and therefore it haue vertue to resolue, and make softe: and is vsed in sondrie medicenes, among the Chyrurgians notwithstandyng. You must vnderstande, that one beaste beareth more warmer Tallowe, then an other: and the Male hotter then the Female. As example, the Harte hotter then ỹ Hinde: the Rãme more warmer then the Ewe. &c

But for the fattes of beastes & birdes, thei be all warme and moyst: some more, and some lesse, accordyng to the ages, fatnesse, and natures as example, folowyng shortly saied.

The fat or grease of ỹ

Swannes, Gese, Duckes, Bustardes, Hennes and Capons, beyng freshe, doe comfort the matrixe, breastes and iointes, and are warme.

Gelded Swine not salted, is moche like oile and moist good against the pleurisie, and vsed in many ointments.

Goates is harder then the Swines, and is also drier, and is good againste the paines of the greate guttes, in Clisters or Supositers.

Beares is warme, and melted with *Laudanum*, maketh an ointment to increase heere.

Foxes, is good against colde and palsie, and paines of the eares.

Purpentine against baldnes, as the Beares grease is

Bulles and Calues doe warme, and are good to binde and stoppe flixe, put in glisters, oyntmentes. &c.

Male beastes hotter and drier, then the female.

Lions is moste subtill and hotte of all fattes.

Cattes hotte, and good to anointe ache and goutes.

Seles, or other Sea fishe, clarified with Honie, will clense the iyen that are dimme.

Snales clense the iyen, helpe the eares, and wholsome for bone ache.

Vipers good to anoint the dim sight, dropped into thē

young lustie creatures, not salted and cleane clarified is best kept close.

Rauenyng beastes hotter then theim, whiche eateth Grasse: and the water foule, hotter then the lande birdes

Wolles called *Oesypus*, will resolue hard apostumacions and *Strums* in the throate.

Marcellus.

What saie you of Mary, whiche in some place is called Marthe: contained within the bones of beastes?

Hillarius.

At

IT haue powꝛer to molifie, and make harde thynges ſofte, and of nature is hotte and moiſte, as *Galen* ſaith *lib.xj ſimplicium medicamentorum*

Example.

The mary oꝛ *Medulla* of the

Stagge oꝛ Hart, is the beſt of all beaſtes, to molifie muſkles, ligamentes, tendontes, and the guttes.

Calues oꝛ young Steres is next in goodnes, vſed in ſondꝛie ointmentes and linamentes.

Bulle and Goates, whiche are verie warme, and good in peſſaris foꝛ women.

Oxe, is good foꝛ the ſtomacke, the Lunges, and increaſeth ſeede of generacion.

Foxe, foꝛ the palſie, and trembling of the members.

Backe bone of beaſtes, is dꝛier then other Marie, and vnpleaſaunt to the ſtomacke, dꝛunke with Aligante, ſtoppeth the whites in women.

All theſe muſt be kept in cleane veſſelles, a lofte in a chamber, with windowes towardes the Noꝛthe. Foꝛ ẏ South winde, oꝛ ſtandyng in veſſelles nere to the grounde, will ſone coꝛrupte Marie, excepted thei bee clarified vpon the fire, and pꝛeſerued in cleane cloſe ſtone oꝛ glaſſe veſſelles. To pꝛeſerue fatte.

Marcellus.

What ſaie you of the Gaules of beaſtes oꝛ fiſhe?

Hillarius.

THe Gaule is the moſte hotteſt and bitteꝛeſt parte of all beaſtes, the place of Choller, and Choller it ſelf and dꝛie Specially in hotte beaſtes, as Lions, Wolues, Foxes, dogs, ꝛc. moꝛe then of ẏ other beaſtes, whiche diuideth the houes. Euen ſo it is emong foules, the croked billed birdes, hotteſt of all next them whiche feedeth vpon weedes oꝛ ſeedes: and the water foule, moꝛe then the fielde birdes, as *Dioſcorides* affirmeth *lib.ij. Cap.lxxj.* and are vſed in medicen, as example. Gaules o beaſtes.

The Gaule oꝛ fell of the

Scoꝛpion of the ſea, the Sea Snale, oꝛ ſoche like of the ſea, foꝛ ſoꝛe iyen.

White Cocke, & Capon, Hen, Felant, Partrige, Doue. againſt ſoꝛe iyen, dꝛopped into them.

Crane, Oſpꝛaie, foꝛ paines in the eares, with oile of bitter Almondes, dꝛopped into them.

Swanne, Malarde, will kill woꝛmes.

Bul, oxe, Cowe, Goate, Rãme, good foꝛ woundes oꝛ ſwellynges, & to kill woꝛmes in ẏ belly made in plaſter.

Swine foꝛ vlcers in the eares.

Beares, to anoint the heddes and noſetrelles, of thẽ whiche haue the fallyng ſickneſs.

Alſo Gaules with Honie, and the iuice of Rue, maketh a good ointment, to anoint the bellie: to kille woꝛmes, and helpeth collike, and is

Stones of Oxe bladder. vsed in inward medicenes. There are stones founde within the Gaules of Oxen and Bulles, the pouder of theim dronke, will cleanse the raines and bladder. As you maie see, *Mathiolus in Coment. Dioſco. lib 3. Cap. lxxj.*

Marcellus.

What saie you of Braines?

Hillarius.

Braines of beastes. BRaines are colde, and moiste of nature, euery beaste or foule, accordyng to their kindes. Some not so moiste as other, as you haue had example, of hotte and colde beastes: and their braines are vsed in medicen. As Example.

The braines of the
- Hare sodden or rosted, is good to make young childrens teeth to growe.
- Hennes, Capons, or Fesantes, to bee dronke in wine against poison, saieth *Dioſcorides.*
- Weesell or Ferit dried, and dronke in Vineger, against the fallyng sickness.
- Swallowe mingled with Honie, against the dimnesse of the yes.
- Shepe prepared, good to cause teeth to growe, and mollifieth apostumacions.
- Fielde birdes rosted, are all good to nourishe the brain of manne, when it is weake.
- Calfe and Pigge, not good for flegmatike people.

Marcellus.

What saie you of Liuers?

Hillarius.

Liuers of beastes. THe Liuer is the nutrimentall part, and the fountain of blood, a spongie matter: whereas the baines doe begin, and is warme and moiste, accordyng to the nature animall or beaste, and is vsed in medicene. As example.

The liuer of the
- Madde Dogge, rosted and eaten, helpeth hym, whiche is bitten with a madde Dogge.
- Goates beyng cleane, dooe comforte the sight, applied rawe or distilled, and is eaten to help the fallyng sickness
- Wolfe, with Liuerworte dried, maketh a goodly pouder, to helpe the liuer and lunges.
- Fore, clene washed and dried, doe thesame.
- Alle or horse brosted & eatē, against the falling sickness
- Bore, bothe in meate and medicene, against the styng and bityng of Serpentes.
- Wore Henne, or water Henne, against the stone, or grauell in the raines.
- Henne, Capons, Chickens, Partrige, Fesante, and all field birdes, doe nourishe and comfort nature.

Marcellus.

Hillarius.

What saie you of the Horne?

Hillarius.

NOt moche, I assure you, although many thynges, maie bee saied thereof, bothe for nature and propertie: I commende the descripcion to theim, that couet to bee merie. And thus moche will I saie with *Aristotle in libro de natura animalium*, saieth: all beastes wantyng their vpper teethe, haue naturally hornes, for their defense: as we doe see the Bulle, the Harte, &c. and thei are good in medicenes, as example. Hornes their nature.

The horne of
- Unicorne is moste excellente, to be dronke againste venime and poison, and helpeth the yelowe iaunders.
- Harte rased and dronke, againste Collike, or Iliac, Iaunders, and the bloodie flixe.
- Goates maketh good pouder to cleanse the teethe, and stablishe them, so doe Hartes horne.
- Bulles in pouder, dronke with wine, helpeth to heale the Hemeroides, burnt in pouder.
- The Elephantes tothe, wil help the yellowe Iaunders, rased and dronke in Endiue water.
- Sondrie monsters of the sea, are good againste poison.

Marcellus.

What saie you to the Houes of beastes?

Hillarius.

THei are their naturall Shooes, keppyng still their old fashion, whiche God haue prepared for them. For neither Horse nor Ore should bee profitable for mankinde, but for the Houe: without whiche, he could not go or trauell, or haue any Shoe made fast. Thei are also good for mankinde in medicen, as example. Houes of beastes.

The houes of
- Horses rased are dronke in wine, and good to helpe the fallyng sickines.
- Asses will doe thesame, and help the mother: burnt in perfume sodden in oile, it will helpe *Struma.*
- Goates, with Uineger and *Laudanum*, will increase heare, anointyng the place.
- Any beast burned, ỹ smoke thereof helpeth the mother, and killeth Gnattes that trouble your chamber.
- Any beast dronke in pouder, maketh women baren and fruitlesse.
- Mule, will retaine moste stronge poison, or deadlie venime.
- Them, which are deuided in twoo partes, are clene beastes. Leuiticus. Chapiter. xi.

Marcellus.

What saie you of bones?

Hillarius.

BOnes is the timber and strong postes, which coupleth the bodie of euery liuyng man, beaste, fishe, and foule together: without which we might not be perfite. If any of them are broken, then are we lame. Thus bones bee not onely good to nature, when we are liuyng: but *ossa humana*, mannes bones, are good in medicen. As example.

The bones of

Man beaten into pouder, doe greatly drie moist humours and sores, &c.

Lions strongly smitten together, will bryng light fire, and are moste drie of nature.

Hogges beaten into pouder, and drunke against the fallyng sickenesse.

Hennes burnt with Egshelles, made in pouder, maketh a frettyng pouder.

Pigges are good for writyng Tables, and to kille wormes in the stomake, dronke in wormewood wine.

Many sea fishes ar holsome in medicen, against poiso

Sepia. or Cuttle, colde and drie, wil cleanse the skinne, and the yen.

Marcellus.

What saie you of vrine?

Hillarius.

IT is the whaie of the blood, conuaighed by the raines, into the bladder: hot and drie of nature, verie salt, accordyng to the complexion of the bodie that make it, as man and beast. Foule pisse not, for the moister is tourned into feathers. *Aristotle de natura animalibus.* Vrine is vsed in medicen. As example.

The vrin of

Man is weakest, except gelded swine, and is wholsome to be dronke against venime.

Younge boie, to be distilled with Letarges of mettal, a water to wash against Leprosie, is made therof.

Mule, to washe handes and feete, and against the goute, and paines of the iointes.

Goates or Camelles, to be dronke against dropsie, or swellyng of the bellie.

Bore, with oile of wormewood, anointe the bellie, and kill wormes.

Dogges will kill Wartes, and ringwormes.

Vrine, will corode and frette, clense and shewer corrupted humers.

Marcellus.

what

What saie you of bloode

Hillarius.

THE life of euery liuyng thyng, consisteth in the vitall blood, without whiche, the soule can not remaine within the bodie: and is bled often tymes in medicen. Iserample. Bloud.

The bloud of the

Geese, Duckes, and Kiddes, are in condrie *Antidotaria.*

Stocke Doues, Turtle Doues, House Doues, and Partriges, are good for sore yen, and newe woundes.

Hare, for the stone and bloodie flixe.

Dere, for the flixe, or termes immoderate runnyng in women.

Goates, whiche are fedde with opening herbes, killed in June, for the stone.

Calfe fedde so for thesame stone, and also the flixe.

Dragons is declared before.

Swine is colde blood: yet it is bled in puddynges, but not commendable.

Beares, and Bulles are horrible, not good.

Shepe helpeth the Emerodes,

Hennes, Cockes, and Capons, stoppeth blood and woundes.

Duckes, kepeth a goodly colour long tyme: the Idolatours did practise therewith, deceiuyng the people at Hailes, with a bloud which thei called holy.

Marcellus.

What saie you to the nature of ordure, the dunge of beastes.

Hillarius.

ORdure or dunge, is the corrupcion or filthe excremente, whiche nature expulseth to the yearth, by the office of the guttes, without which no creature should liue, if the dong were still retained, in the saied guttes: and yet it is good in condrie salues, plasters, and medicenes. Iserample. And thei are hot and drie of complexion, according to the nature of beasts. Ordure or dunge.

The dung of

Oxen and Kine, doe mitigate inflamacion of woundes: and helpeth stingyng of Bees.

Calfe sodden with vineger, helpeth *Struma* in the throte, or swellynges of ioyntes.

Goates doe resolue, and make soft: a plaster thereof applied to the matrice, forseth the child to the birthe.

Horse or Mule, sodden in wine, strained and drunke helpeth the Jaunders.

Shepe, sodden in vineger and oile of Rokes, resolue quencheth, and healeth burnyng and skalding.

Dogges fedde with bones, helpeth the bloody flixe, drunke

The dung of

drunke in milke, with Honie, helpeth *Angine*, to anoint the place of the throte withall.

Mise dooe cleanse, and with Honie tempered together, doe increase heere in ointement for the hedde.

Swine cleseth, it stoppeth blood in flowing woundes

Curlue dronke in wine, helpeth the falling sickness.

Crocodilus of *Nilus*, cleseth the skin, the best of this is white

Mannes is beste in medicen, although moste abhominable to the sence of smellyng: yet there is arte to make oile for the goute, swellyng of the throate, and to helpe Flegmon, of this odour of mankinde, and a water to be dronke against the falling sickneſse, stone, and the water betwene the flesche and skin: And finally, helpe euil complexion. Reade *Galen lib. x simplic medica.* and *Dioſco. lib. iij. Cap. lxxiiij.*

Marcellus.

What saie of the Scorpion, Frogge, Mouse, Lasarde, Cantharides, Horsleech and yearthy wormes?

Hillarius.

Scorpion. THE Scorpion is a cruell worme, whose stynge will pricke to death, except the oile of Scorpions be gotten, whiche reconsile the hurt, anointyng the place therewith. Also this oile is good to anoint the raines, to breake the stone, and prouoketh vrine.

Frogge. The Frogge sodden with Salte, and cleane Oile, and so eaten, helpeth against all venime of serpentes. *Dioſcorides lib. ij. Cap. xxv.*

Mouse. The Mouse beyng rosted, is good to be giuen to children, that pisse their bedde, to helpe them. Furder it will drie vp the some and spattle in their mouthes. There are sondrie kindes of Mice, *Aristotle, lib. vj. de Hyſtoria Animalium.*

Lacert. *Lacerta* with legges, a longe taile an earthy Serpente. The head broken and applied to any place on the bodie where as either pricke or nayle is fixed, soorth with it shall be drawen soorth. This worme is much vsed of Chyrurgens.

Cantharid. *Cantharides* are flies hot, drie, and burning of nature, & hath power to blister and make issue, and draweth forthe water: there be that write in their bookes of Phisicke, how these flies may be dronke inwardely against the Dropsie and the stone, but I dare not here commende the same, for feare of no small perill that might folowe.

Horsleche. Horsleches are wholsome to drawe soorthe foule blood, if thei are put into a hollowe Rede, and one of their endes cutte of, whereby the blood maie run forthe.

Snaile. Snayles broken from the shelles & sodden in white wine with oyle and Suger is very holsom, because thei be hot & moist for the straightnes of the lunges and colde coughe. Snayles stamped with Comphori and leuen will drawe soorth prickes in the flesche.

Earthy

Earth wormes are hot of nature and of thē are a pretious ointmēt made to close woundes, and if thei be sodden in goose greece and strained it is a good oyntment for to drop into a dull hearing eare, poring it in the contrarie side. Earth wormes stamped are good for payned teeth. The Oyle of wormes be greatly commended for the comforting of ꝑ sinewes, iointes, vaines, and goute, thei must be washed in white wine, and the Oiles of *Verbascum* or Cowslops, of Roses of Lilles of Dil, of Chamamill all sodden together, whan it is colde put in your earth wormes, stoppe your glasse, let it stande. xl. daies in the Sunne then straine it, it will make an excellent oile against ache, *Sciatica*, goute. &c. Reade more of them *Plini lib. xxx. cap. ix.* And thus I do ende of Earth wormes, whiche are the bowels of the grounde or earth, whiche earth is colde & drie of nature, yet the mother of eche liuing wight, fostereth and geueth fode to euery creature, both sensible and insecible and remaineth still firme and stable, and eche creature hath his originall spring, and first life vpon the earth, whan thei haue runne their race, some in pleasure and other some in wretchednes, the earth doeth deuoure them againe at length and swallow them, as though thei had neuer bene: and thus is generacion turned into corruption as Aristotle affirmeth. But how mightie is that Lorde God, whiche with his blessed worde did for our sakes make therth to be our owne free dwelling place during this our mortall life, to what ende to abuse ꝑ same, as the olde worlde did, for whose sakes he did destroy al flesh, his smale chosen people excepted. Now forseth to vse the earth with diligent trauell, in tillage sowing, cherishing herbe, plant, grasse. &c. which be Gods giftes, both for our medicen and meate: not to dispise the sweet creatures of God, whiche spring in sondrie times of the yere, as flowers fruites, seedes, barkes, rootes, with conning to be preserued for mans vse, against the dayly danger of cruell sickenesse, whiche assaileth eche man, woman, and child, through the corruption of humer, and other euill accidentes of our life. And for as muche as we can not make one flower, neither can giue to any of them his proper beutiful shape, vertue, or sauoure: whiche Salomon, whan he was florishinge in his regall estate, was not comperable to any of these flowers for their excellent beutie: Therfore let vs dayly beholde the earth whervnto wee must once come: and also in the meane time, humblie laude & praise the high diuine prouidence of the almightie our Lord and God which hath layde the foundations of the earth, that it should not moue at any time, and hath couered it with the deepe, like as with a garment, the waters do stande betwene the hilles, yea he sendeth his springes to the riuers, whiche runne among the hilles: all beastes of the fielde drinke therof: and the wilde Asses do quēche their thrist: besides them all the fowles of the ayre haue their habitacion, and sing among the braunches, and watreth the Lilles from the cloudes. The earth is filled with the frute of his workes: he bringeth foorth grasse for the cattel, and greene herbes for the seruis of mankinde, that he might bring foode

Yearth wormes.

Oyle of wormes.

Earth the mother of euery liuing creature.

Generation foule into corruption.

Matth. 6.

The prouidence of God.

Spal. ciii.

Spa. ciiii.

Iob. xxvi.

Ier. v.

Gen. iii.

Wine, Oile, and Bread, Gods giftes.

The trees of the Lord are full of sappe.

foode out of the yearth, and wine that maketh glad the harte of man, and oile to make him a cherfull countenans: and bread to strengthen his hart withal. The trees of the lorde are also full of sappe, euen the trees of Libanus whiche he hath planted. Therin the birdes do make their nestes: & the Firre trees are a dwelling for the Storke. The high hilles are a refuge for the wilde Goates, and so are the stonie roches for the Conies. He appointeth the Moone for certain seasons and the Sunne doth know his going doune, he maketh darknes, that it maie be night, wherin all the beastes of the forest doeth moue. The Lions roring after their praie doeth seke their meate at God. the Sunne ariseth, and then thei get theim awaie together, and lurke theim close in the dennes. Then man ariseth, and goeth forthe to his worke, and laboureth vntill euenyng: O Lorde how manifolde are thy woorkes, in wisedome haste thou made theim all. The yearth is full of thy riches: so is the greate and wide Sea also, wherin are thinges innumerable bothe small and greate beastes: there saile the Shippes, and there are greate whales, whom thou hast made to plaie therein: all these creatures waite vpon thee, that thou maiest giue them meate in due time when thou giuest them, thei gather it, & when thou openest thy hand thei are filled with good thinges: when thou hidest thy face, thei are troubled, when thou takest awaie their breathe thei die, and thei are tourned againe to their dust. &c.

Psal.92.

Esa.17. Iob.xi. Psal.lxii.

Euery thing tourne to the baste.

Lo here my dere brother *Marcellus* I do ende simplie of Simples, praiyng thee in the meane time to take them in good parte. waytinge my present case disquietnesse, and trouble, good will euer was with me & shalbe to my small power although leasour lacked, and time woulde not serue for the purpose: but whan it shall please God that we shall talke together againe, I will make amendes for all faultes escaped, GOD willing, who euer kepe thee, thine owne *Hillarius*. Moze ouer, beholde two old frendes aproche at hand, the one is called Sozines, and the other Chirurgerie. Let vs heare what thei wil saie, a little while.

Trouble hane so hindered me, that I am constrained, presently to staie.

¶ *The ende of the Simples.*

A horned still.



A bagpipe still.



Chicken wede.



Radishe.



Twoo heddes.



Straberie.



Solanū ꝟ great nightshade



Pelican still.



Cherie.



Pyllope.



The lettle glasse still.



These stilles are verie good, to destille, cleanse, and rectifie all waters.

Walnutte.



Satirion.



Wormewood.



Scabius.



Peache.



Lauender.



Endiue, or Southistell.



Onion.



Perietie.



Parcelie.



Planten.



Pentroyall.



Rose.



Sage.



Cychorie.



Houflehe.



Alkakengi.



Tilia.



A.

Azarabaccha or wilde Nardus. Fol.i.
Asplenon called Scolopendrion or Citrach idē.
Absinthium called wormewood. fo.ii.
Anilleedes Ibidem.
Anagallus called Chickenwede. fo.viii
Apples Fol.xiiii.
Aloes of twoo kindes Fol.xv.
Agrimonie Fol.xvii.
Apium called Smalage Fol.xxii.
Aron called Cokopyche Fol.xxx.
Artichocke called Scolimus or Cinarie. 30
Asparagus Fol.xxxviii.
Acenitum twoo kindes, Perdalianches, and Licoctonon Fol.xliii.
Angelica Angelles flower, or radix sancti spiritus Fol.xlv.
Aristolochia rotunda & longa. Fol.lii.
Apiastrum Melissa or Balme Fol.liiii.
Agaric or Agaricke Fol.lviii.
Ammoniacum, of God Ammon. Fol.lxiii.
Assafetida a stinkyng Gum. Ibidem.
Amber Grice molte swete. Fol.lix.
Acacia a fruite of a Thorne in Egipt Fol.lxiiii.
Almondes swete and bitter. lxviii.
Agnus Castus or Vitex Fol.lxxiii.
Alum, or roche Alum. Ibidem.
Atramentum Fol.lxxiiii.
Alton moze in the Nozth. lxxxiiii.

B.

Beates Fol.viii.
Betonie. Ibidem.
Beare and Ale Fol.xii.
Barbaries xiiii.
Bugiolle xvi.
Basill or Ocimum xvii.
Burnet Ibidem.
Bell Woodbinde called Smilax xxii.
Barlie called Hordium Fol.xxviii.
Beanes xxix.
Bardana the Burre Fol.xxxviii.
Braches or Filix the Ferne xlii.
Borris a swete herbe of Fraunce. liii.
Basill wilde called Ocimastrum fol.li.
Brionia vitis alba or running wilde vin. 52
Bozas Fol.lxiiii.
Bdellium Ibidem.
Balastia the flowers of Pomgranet.
Baie or Laurell fol.lxxii.
Bzimstone fol.lxxiii.
Barach fol.lxxvi.
Baie salte Ibidem.
Bozes flesche and Bakon. fol.lxxix.
Beare and Badgard Fol.lxxxi.
Blache birde Fol.lxxii.
Barnacle wonderous Fol.lxxxii.
Bitter the birde Ibidem.
Butter the vertue fol.lxxxv.
Bzaines of sondzie kindes lxxxvii.
Byzolar the stone. Ibidem.
Bones of sondzie kindes lxxxviii.
Blood of sondzie beastes lxxxix.

C.

Camamill fol.vii.
Cucumers
Cabage or Brassica, wortes Fol.ix.
Claret wine Fol.xi.
Cheris Fol.xiiii.
Capers and Oliues Fol.xv.
Scabius Fol.xvii.
Calamus Aromaticus fol.xviii.
Centaury or fel terre fol.xix.
Cumphorie called Simphitum fol.xxx.
Consolida minor Daises Ibidem.
Coziander fol.xxv.
Chelidon the great or Chelidonion mega Collumbin. fol.xxxiii.
Cresses or Nasturtium fol.xliii.
Crowfoote or Ranunculi fol.xliiii.
Crocus or Safron fol.xlvi.
Cartamus or wilde Safron fol.xlviii.
Calamintes of the Mountain. l.
Clarie called Orminum fol.li.
Carawaies or Carui tha, liiii.
Cartafilago Ibidem
Chicori or Spensa solis lv.
Carrettes the rootes lvi.
Cassia ligni a swete wodde lviii.
Cassia fistula to purge Ibidem
Castian the Chest nutte lxi.

Colocinthida

Colocinthyda 66. Ibidem.
Cuthert Blunt Fol.lxvtii.
Cloues Ibidem.
Cucubes Fol.lxix.
Cresse fol.lxx.
Ciperus Ibidem.
Cardamum Fol.lxxi.
Campher or Capher lxxiii.
Cadmia lxxb.
Cozrall lxxbi.
Calues flesshe lxxbiii.
Coches flesshe lxxxi.
Chese freshe and salte lxxxb.
Coagola leporis, &c. lxxxbi.
Cantharides the flie lxxxix.

D.

Dragons fol.bi.
Dandelion x.
Dictamnum xb
Diapensia the great fiue leaued grasse fol.xciii.
Dogges tong or Cynogloſſum fol.xciii.
Darnell fol.xcxi.
Daisies called Bellis Ibidem
Diars flowers called flos Thuſſoris. 47.
Dockes the great called Rumex xlviii
Digitalis called fingers or Fore gloues fol.l.
Doronike a pzecious roote of Alexandzia fol.bi.
Dragons blood fol.lxii.
Diacridy called Diagredium fol.lxb.
Dattes. fol.lxviii
Ditten
Duckes flesshe fol.lxxxii
Doues flesshe Ibidem

E.

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Ebulus or walwoze litt.
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Eringium of the sea xlvi.
Ebenus woodde lix.
Euphorbium lxii.

F.

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Filberde nuttes lxbiii.
Fraxinus the Ashe tree Ibidem
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Frenche Sope lxiiii
Fumus terre fol. lxxbi
Falowe Dere lxx.
Fiber Ibidem
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Fetant lxxxii.
Fiche lxxxiii.
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G.

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Ginger xbiii.
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Gilloflowers xxxbii.
Gramen xxxix.
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Gentian xliii.
Germander l.
Goose grasse liii.
Grummell lb.
Gum Sarcocole lxii.
Galbanum lxiiii.
Glaucium lxiiii.
Gum Arabicke Ibidem
Gum Tragacanthe Ibidem
Gum Lak. lxb.
Gaules lxi.
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H.

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Hoppes biii
Hozehounde Ibidem
Hylope xi.
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Humlocke Ibidem
Houslike xxxbii.
Hozstaile xiiii.
Hartes Hozne. xlvi.
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Hypocistis lxx.
Hæmatille lxxx.
Hernes B S lxxiii.
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Hypricon xvi.
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Hilton of Bidich. lxxxiiii.

I.

Jenuper lxix.
Ireos lxxi
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K.

Knotgraſſe xxxb.

L.

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Ligusticum xxiii.
Lupines xxxi.
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Lauender xliiii.
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Leauen lxx.
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Litharge i.
Laurus lxxiii.
Lime lxxiiii.
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M.

Mouſe eare iii.
Muſtarde ix.
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Mellilote xbiii.
Mugwozte xix.
Mallowes xxi.
Marigolde xxbi.
Mandzagoza xliiii.
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Moſſe lix.
Mumia lxiii.
Mirabolans lxi.
Mirtus lxbii.
Mulberie lxx.
Minium lxxb.
Margarie lxxbii.
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N.

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O.

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Otter that liue by fiſhe xc.

P.

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Peaſe

An herbe venime, called Henbane or *Altercum* Ibidem.
Against the Pestilence xxxviii.
Asparagus haue many vertues, as to encrease the seede. &c. Ibidem
A good medicen for the falling sickenesse. Ibidem.
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Against dronkenes, Saffron dooe helpe xlvi.
Against poison Ibidem.
Against the pestilence xlvii.
A good note of the nature of herbes
Against euill sight, Sauerie preuaileth li.
Aristolochia helpeth Cancers lii.
A very good medicen for the vlcere of the yarde. lv.
A plaster for the liuer or goute lvi.
A good wounde herbe Ibidem.
An excellent infusion of *Leonellus Faventius* to clense the blood lvii.
Agaricke clense the guttes, and expulse rawe humours. Ibidem.
Agaricke helpeth the falling sickenesse lviii.
Agarice purgeth all the Organes of the sences Ibidem.
A precious water with Sinamon Cassia. &c. Ibidem.
Amber grece of three kindes
A good Pomeamber against coldnes of the braine lix.
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Assafetida do stinke, yet it helpeth the mother and lunges. Ibidem.
Acatia stoppeth the blodie flix. lxiiii.

B.

Bityng of a Snake Fol. iii.
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Bees maintain no straungers, for thei be not profitable. iiii.
Bread of a date olde xiii.
Blacke Friers preachers in Norwiche. Ibidem.
Bees in the olde tyme, were vsed for lottes xxix.
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Brake seedes were neuer seen emong christian people, but witches haue vsed practise with thē as foolish writers affirmeth. xlii.
Bitter herbes be hotte and drie. l.
Brionia vitis alba or the wilde runnyng vine. lii.
Brionia defendeth poison Ibidem.
Brionia increaseth milke Ibidem.
Bitumen and *Cassutha* helpeth the liuer, gaule, and splene liiii.
Beware of the newe diate, excepte you haue two liues, or els a wise minister of the same. lvi.
Bitumen of the dedde sea. lvii.
Balaustaca the flower of Pomgranet, whiche will stop a flixe lvix.
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Burnt leade good for *Chyrurgians*. 76.
Boies can kill the strongest men with gunnes. lxxvi.
Bizabar a precious stone against poison and bloodie flixe lxxvii.
Beete good for the Cholorich, but for tender stomaches. lxxviii.
Beete brothe against the flix. ibidē
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in medicene. Fol.lxxxi.
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C.

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Corrupt fleume, to helpe it. Ibidē.
Colde coughes, to helpe it. viii.
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Comforte against hotte choller in the stomacke. x.
Claret wine, warmeth ȳ body. xi.
Capers and Oliues, good for the Splene xv.
Coulleppes, or Pagles xxxv.
Cresses helpe the palsey xlii.
Cresses doue helpe many infirmities. Ibidem.
Cartamus clenseth humours xlviii.
Clarie good for women li.
Cassiafistula cometh from Egipt. lvii.
Cassiafistula haue many vertues to helpe mankinde, it can not bee forborne emong vs. Ibidem.
Couetousnes and money, do make blinde, bothe Diuines, Lawers and Phisicions, and transforme them, from the natures of men, into infernall monsters. lxi.
Cubibes haue goodly vertur against melancholie. lxix.
Cerusse cooleth inflamed sores. lxx.
Cardamon helpeth the fallyng sicknesse. Fol.lxxi.
Caphur called *Camphora*, of a greate tree in Inde. lxxii.
Campher will quench nature ibi.
Corall groweth in the sea. lxxvi.
Corall of twoo kindes Ibidem.
Calues flesshe, the profite therof. 78
Celsus for a vomite Ibidem.
Castor stones doe helpe all cold infirmities, bothe men & women. 80.
Cranes are hotte, & increse sede 82.

D.

Dioscorides was an heathen man, yet was he moste cunnyng in the natures of Simples. Fol.xxv.
Drinke but twoo dragmes of nighte shade in wine. xxvii.
Doronicus helpe digestion. lvi.
Dates good for nature lxvii.
Duckes flesshe is verie hotte, and corrupted & vnholsome flesh. 82.
Doues flesshe nourisheth colde folkes, and is verie hot it selfe. ibidē
Diuerse opinions, how Ambergrice is founde. xlix.
Dragons blood is verie good to stoppe the bloodie flixe. lxii.
Doctour William Turner, founde the verie *Tamarix* in Germanie, which is best for the splen. lxvii.

E.

Epithimum & *Cassia* helpeth the gaule 54
Edwardes, a foolishe imperik, had almoste killed Cuthbert Blunt, with *Elleborus albus*, at newcastle 67.
Egges of birdes, thre speciall things considered in them. lxxxv.
Egges of great foules, are noisom to the stomache Ibidem.
Egges their whites helpe the yen and quenche heate. Ibidem.
Eringium maris, to increase seede. xlvi.
Erth is the mother of euery thing and into yearthe eche creature shall retourne lxxxix.
Earth wormes are very wholsom for mankinde, so is their oile ib.
Euery thyng shall tourne to duste in the ende. Ibidem.

F.

For to helpe the biting of a dog. b.
For the braine Charte, a good medicene. xvi.
For the Stomache, Liuer, and the Splen, a good medicen. xvii.
Fragaria haue vertue to coole. xxiiii.
For to helpe the Emeroides. Ibidē

From

From eating of Beanes, what Pithagoras ment. Fol. xxix.
For coddes, when thei are swelled a remedie. Ibidem
For grene woundes, vse Valarian to heale them lxxviii.
For to helpe the swellyng of the throate Ibidem.
For sore eyen, to helpe them. Ibidē
Flegmon is an apostumacion, gathered of corrupted bloode, into one place xlviii.
Framyngham, Netlestede, and Lethryngha, auncient Parks. liii.
For paines of the hedde, commyng of heate, a remedie. l.
From whence *Rhabarbe* do come. lvii
Filberdes are good after meate, & also for moiste reumes. lxviii.
Figges are bothe meate and medicene. lxx.

G.

Garlike will prouoke vrine, but it is not good for Collorike persones. Fol. iii.
Grene sicknes. vi.
Guaicum is of greater vertue, then the Bathe, or Burtons well, againste the nolegate of Naples 62
Good for the shortnes of wind vii.
Goodly Syrruppe to clense the stomache, is made of *Squilla* xxv.
Gose foote is a perilous herbe. xl.
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Greate Spurge or *Ricinus* maketh strong vomites xlviii.
Goodly are the vertue of Rapes. 55
Galbanum is a Gum of greate vertue, to bryng forthe a ded child. lvii.
Gaules dooe growe like Acornes, and haue vertue to stop fluxes. Folie. lxi.
Gualcum will clense the eyes. lxiii.
Gum Arabiche will restrain fluxe, and blood in woundes lxiiii.
Glewe wil heale woundes. Ibidē
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Golde the moste vndefiled mettall is good in Cordialles lxxv.
Generacion come again into corrupcion lxxviii.
Gillowflowers are good for the harte, and helpeth woundes. 77.
Gote flesh bryde Melancholi. 82.

H.

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Honie is not good for hotte people for it will tourne moste soneste into Choller iii.
Honie is an heauenly dewe. Ibid.
Here how to preserue it. vi.
Hydropiper maie bee vsed in the place of Pepper. Ibidem.
How to knowe good Agarick. lvii
How to vse Radishe rootes lvi.
Hempe will kill wormes in the belie, and destroie seede of generacion. xxviii.

I.

If Harpe stringes were of one degree: vnpleasaunte were that hermonie. xxi.

L.

Lekes Fol. vi.
Letha a floodde, whose water did cause men to forget them selues when thei drinke of it. xi.
Lungworte so called, because it is like the lunges of man. xx.
Liguria, is a parte of Italie, from the hille Apeninus, vnto the Tuscan sea xviii.
Lauender the swete vertue therof wholsome for colde rolles. xliii.
Lauēder healeth the sinewes. ibi.
Lunaria healeth woundes. xlv.
Lisimachus stoppeth bloodde, Lisimachus a king of Macedonia, solde this herbe, when he was schoo-
ler

ler to *Calistbenes*, and one of Alexãders worthie captaines xlvi.
Lathiris or *Cataputia minor*, or the lesse Spurge. xlviii.
Lethargus helped with herbes, hotte and drie in the third degree. li.
Liquoris helpeth the hynges euill Folio. lvi.
Lignum Aloes called *Agallachum*, whiche is Aromatike. lviii.
Lignum Aloes cometh not from Paradice, as Looles affirmeth, but frõ Mondell, a citee of Inde. Ibidẽ.
Laudanum doeth helpe the heere frõ fallyng, saith Paulus. lxiii.
Licium cometh from Licia. lxiiii.
Leuen dissolueth harde thynges, and make them soft. lxx.
Laurus called the Baie, againste the stone. lxxi.
Lead will coole and helpe sores. 75
Lapis naxius helpeth to increase heere. lxxviii.
Lambes flesche is good rosted, euill sodden. lxxix.
Larkes helpe the cholliche, blacke birdes, Plouers, Sparrowes, Woodcockes, small birdes. 83.
Lime helpe rotten sores. lxxiiii.
Liuers of beastes. lxxxvii.

M.

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X.

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Y.

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FINIS.

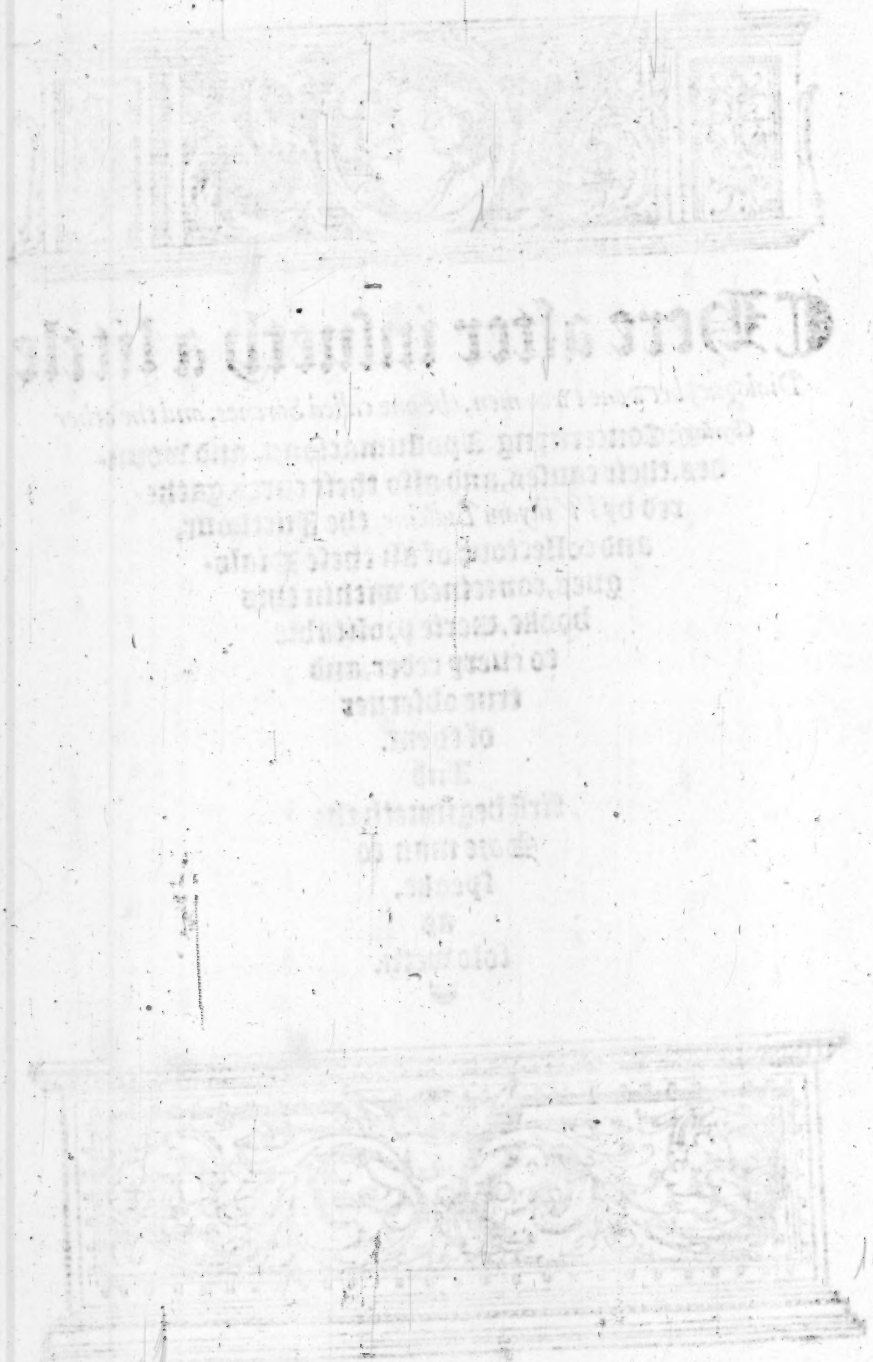


Here after inſueth a little

Dialogue, betwene two men, the one called Sorenes, and the other Chyrurgi: Concernyng Apoſtumacions, and woundes, their cauſes, and alſo their cures. gathered by *Willyam Bulleine*, the Aucthour, and collectour of all theſe Dialogues, conteined within this booke. Verie profitable to euery reder, and true obſeruer of them.

And firſt beginneth the Sore man to ſpeake, as foloweth.





Sorenes.



OW our old frendes haue doen, all their long talke verie profitable to eche other: and also to as many as haue heard them. I trust we shall spend the time to the like effecte, with no lesse profite, then *Marcellus* and *Hillarius*, whiche had comforte, in seeyng foorthe the swete flowers, of sundrie shapes in the fielde, to their no small delite, all this laste Sommer. But now the horie stormie darcke Winter weather approcheth neare, as *Parsius* saieth: Admouit iam bruma foco te basse Sabino. Bassus colde Winter, doe drawe the winde to the fire, in the Mountaine called *Sabinus*, saieth he. Colde weather draweth nere, *Flora* is fled, *Borias* perseth, and causeth all beastes to tremble, bereuyng theim of their pleasaunt Sommer shroudes, vnder the swete leaues of greene trees. The yearth is newe couered with white Snowes, harde crakyng Ice, and horie Frostes. Birdes dooe quiuer and quake, lurkyng in the holes of Rockes, and old barnes, for their relief. The beastes with slender emptie bellies, and cold trẽbling carkasses, doe cluster in flockes, or shroude theim selues vnder the naked bushes, with their faces from the fierse windes. These shorte daies, and long nightes, causeth bothe man and beastes, to drawe together in warme places, and close houses. Nowe the poor Bees, if thei laboured well in Sommer, thei haue their close swete delites in warme Heues in Winter. Sothe doe nature giue prouidence to sundrie creatures, to fore see daungers to come, as hunger, cold stormes. Furdermore, God and Nature, haue from the beginning, taught bothe man and beast, not onely to releue thẽ selues in health, but in the tyme of sickenes and sorenes: eche of theim are taught, how to correcte, stoppe, and purge sothe humours, as doe offende nature.

Bassus Sabinus a famous Mountain in Italy
Flora a Goddes of Flowers, a harlot of Rome.
Borias the Northeast winde.

Thus man artificially, and beastes naturally, haue a wonderfull prouidence, whereby the glorie of our Lorde and God dooe appere, of no small maiestie, and deuine power: whiche prepared his insensible creatures, Herbe, Grasse, stone. &c. for his sensible creatures. As Man, Beaste, Fishe, Foule, Serpentes. &c. And one of thẽ, to be bothe meate and medicen, for an other, his name be praised therefore. Amen.

Chirurgi.

SObeit my good brother, you haue reuerently spoken, of the deuine prouidence. I perceiue you did heare and marke well, what ende our good friende *Hillarius* made, praisyng God with the holie Prophete Dauid. Psal. ciii.

Sorenes.



E forsothe, although I be sore in bodie, yet I trust to begin with good comfort, with a pleasant *Comodi*, and not to ende in a fearefull *Tragedie*. For I haue heard saie in the writing of the holie Euangell, whiche reporteth from the mouthe of God.

Tragedy begin euer euill and ende the same.

Ia. ii. saiyng:

Firste seke Gods kyngdome.

saiyng: before all thinges seke the kyngdome of God, and then shall al thinges be giuen vnto you. If all thinges shalbe giuen vnto thē, whiche praieth vnto God, then shall cōfort be giuen to the carefull: breade to the hungrie, libertie to the thrall. And finally, healthe to the sicke and sore. &c. As example, Christ gaue healthe vnto the Lepers, Lame, Blinde. &c. Euen so I truste, beyng a sore bodie, to bee releued at the mightie handes of God, or through hym, by his cunnyng ministers, emong whom you are one, whiche haue dooen many happie cures, as I haue harde. Well, saie further, wee haue presente occasion, and tyme conueniente giuen vnto vs bothe: you to warne, you labour continually, and I again for health, pacientlie to suffer and learne some wholsome doctrine, for my relefe. For if the bilders of houses, wherein our bodies bee shrouded, be not to be forborne: moche lesse the repairers of the bodies of men, wherein the soule remaineth, can be spared, when either wounde, sore, botche, or soche like assaulteth our mortall mansion of the bodie. To conclude with you I will, followyng all this shorte Winters daie, in the warme house, to demaunde questions, as well as I can: for my health and learnyng.

Chyrurgi.

Saie on your mynde a Gods blessyng.

Sorenes.

FOr that I neuer did drinke vpon the swete flud, or well spryng of Philosophie, in any tender yeres: neither haue slepte vnder the noble mountaine, and swete twoo topped hille, called *Parnassus*. Further, I did neuer slumber, or forgotte my self, through golden slepes vpon *Helycon*, that noble high hille and pleasaunt place: where sometyme the nine Muses, gaue forthe their Sacred giftes. But rather I haue drunke and bibbed, vpon the cold seuerus fludde, of the pale water called *Perenne*: and washed my self in the darcke streames, of the forgetfull hellishe broke *Lethe*, in cleane forgetfulnes. Therefore to saie the truthe of my self, my sore bodie, and doltishe braine, can receiue but smalle health and comfort, except it shall please thee, gentlie to heare me: For curtesie is a goodly schole maistres, and comfortable are swete Cordials, and wholsome salues: and bitter woordes are bityng corosiue, to feble myndes.

Ignorance.

Curtesie.

Chyrurgi.

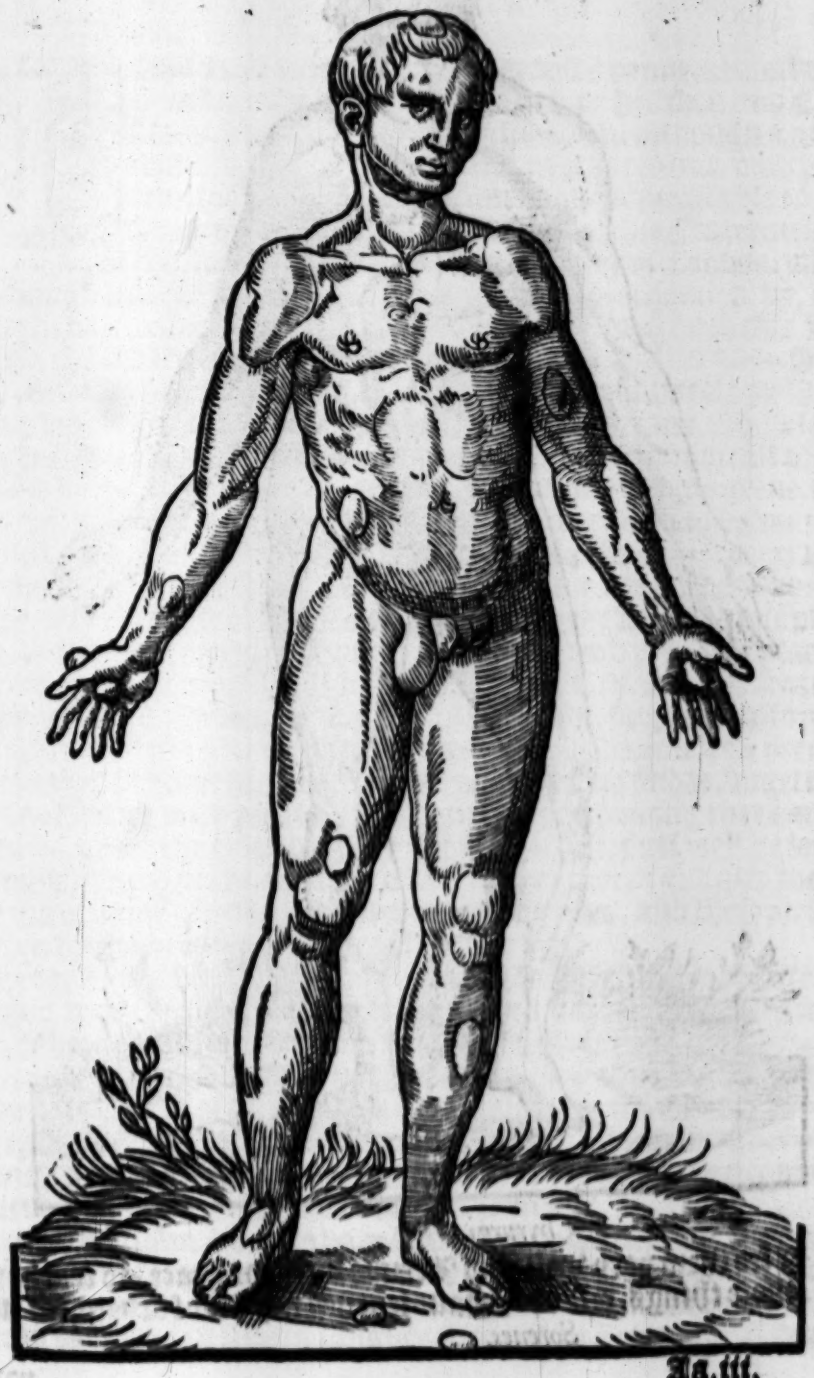
YOu saie the truth. Euen so, soft *Chyrurgians* maketh soule sores swete woordes are pleasaunt to women, and young children: but plaine true tales, ought to be emong men of knowlege, without curious circumstaunce, or Rhethorical colours. Therefore, go to your matter, the daie is cold and shorte, the tyme passeth spedely awaie, and can neuer come again.

Soft Chirurgians make soule sores.

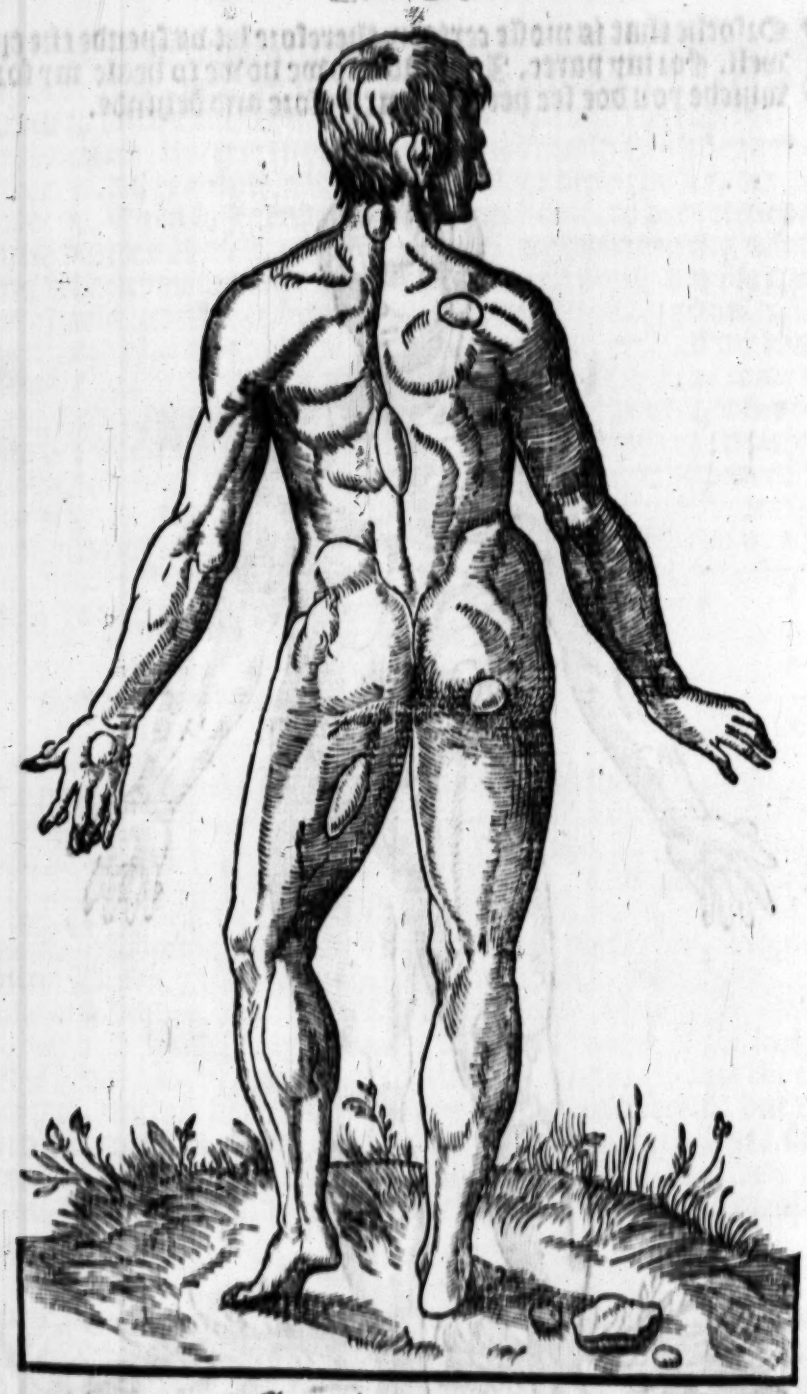
Sorenes.

Forsoth

For the that is moste certain: therefore let vs spende the tyme well. For my parte, I would knowe howe to heale my sores, whiche you doe see here present, before and behinde.



Aa.iii.



Chyrurgj.

I see them very well, and I truste by Gods grace, to teache you those things, whiche I haue learned my self of others, for cure.

Sorenes.

what

What men of credite, bothe olde and newe, haue written of this moste worthie Arte, of the hande crafte of *Chyrurgj*, or meanes thereunto, shewe me some of their names, for to incorage me to loue this saied arte.

Chyrurgj.

I shall call to minde, and note with penne, a nomber of worthie men, bothe olde and newe: Heathen and Christians, straungers, and Englishemen, although a great nomber, whom I knowe not in this realme, whiche be worthie persones, and cunnyng men, profitable to our common wealthe. As the moste worthie Fraternitie, of the *Chyrurgians*, of the moste auncient and famous citee of London: wheras, through learned Lectours, and the Secrete Anothomies, by, and through the learned Doctor M. Jhō Kaius: reuelyng vnto this Fraternitie, the hidden tuelles, and precious threasours of *C. L. Galenus*, shewyng hym selfe to be the seconde Linacar, whose steppes he foloweth. Doctor Kaius.

Who shal forget the moste worthy doctor Willia Turner, whose learned actes, I leaue to the wittie commendaciōs, and immortall praise of *Conradus Gesnerus*. Yet his bone of Herbes, will alwaies grow grene, and neuer wither, as longe as *Dioscorides* is had in minde, emong vs mortall wightes. Doctor Turner.

The noble estate of knightes, emong the Englishe, or Britesche nacion, whiche of them did euer in rase, giue a trippe, out runne, or wanne the victorie of sir Thomas Eliot knight: whiche haue planted soche fruitfull trees, that his grafted dooe growe, in eche place in this our common wealthe, and his Castle of Health, can not decaie. Sir Thomas Eliot knight.

Thomas Faire Doctor of Phisike, is not dedde, but is transformed and chaunged, into a newe nature immortall: he haue lefte a peece of darke yearth behinde him, and is gone ouer Lethas fludde, forgetting this worlde: and with pleasure spendeth the tyme, emong the heauenly Muses, vnder the twoo topped hill of *Parnassus* hill. Full well he knew *Plini*, whiche taught the goodnes of cleane creatures, and also the pestilerous venome of dedly Melancholie Serpentes, and their present remedie, by the vertues of herbes of sondrie kyndes. Thomas Faire doctor

Doctor Andrewe Borde, wrote also well of Phisiche, to profite the common wealth withall. This man declared, how he was in a greate citee, where he did see three hellishe Tragidies: the one was *Nullus ordo*, the seconde was, *Scridor dentium*, the thirde was, *Horror inhabitans*, and yet this Borde was a birde of this nestе or cage, called Rome, whereof he maketh this reporte. I will not forgette Maister Thomas *Paynhellius*, or Pannell, whiche haue plaied the good seruaunte, to the common wealthe, in translatyng good bookes of Phisiche. Doctor Andrewe Borde did see at Rome, no other, thē thyng of terrible, or wel lyuyng to be chronicled. Thomas Pannell.

Doctor william Kunyngham haue well trauailed, like a good soldiour, against the ignorant enemie: setting forthe the commendaciō praise, and profite of Astronomie, Cosmographie, and Geographe, &c. How well was he seen in tongues, learned in Artes and in Scien- Doctor William Kunnyngham.

ses, naturall and mozall. I father in Phisiche, whose learnyng gaue libertie to the ignozaunte, with his whetstone of witte, Castel lof knowlege: and finally, giuyng place to slidyng nature, died hymself in bondage oz prison. By whiche death he was deliuered and made free, and yet liueth in the happie lande, emong the Lauriat learned, his name was Doctoz Recozde, with many other, whiche I must giue place to tyme. Foz the vertues bee not vnknowen in Phisiche, and Chyrurgi, although I name thē not. Yet if you doe further delite, without disdain to knowe the names of them, whiche haue been excellent in the wozthie arte of Chyrurgi, Phisiche. &c. I will declare their names in ozder, as I haue noted and knowen. As followyng hereafter by letters.

Doctoz Recoꝛde.

Achilles.
Aesulapius.
Aetius.
Agregator.
Agustinus Doct. Medic.
Albucasis Mahumitan.
Alexander Aphradencis.
Alexander Benedictus Veronencis.
Alfonsius Seruius Nepolitanus.
Amatus Lusitanus.
Antonius Fuminellus.
Aristotiles Philos. Printe.
Arcagathus Peloponensis.
Auicena lib. iiij. Fen. vj.
Arnoldus de Noua Comen.
Aurelus Cornelius Celsus.
Albertus Magnus.

B.

Bartholomej de proprietatibus rerum.
Bartholmej Montognani.
Bartleus Doc. Medi.
Bunus Doct. Medi. Cant.
Butts Doct. Medi.

C.

C. Plinius secundus.
Cassius Iatrosophista.
Chyronem.
C. L. Galenus.
Conradus Gesnerus.
Constantius Cataplasmatis.
Carrus Doct. Medic.
Clemens Doct. Medi.
Caduellus Medicus Doct. Oxo.
Chamerus Doct. Medic.

D.

Damocrates.
Damoxine.
Diocles.

E.

Eucharius.
Euelpistus.
Euonimus
Edwardus Medicus Doc. Cant.
Edmundus Chyrurgus Ebor.

G.

Gariopontj.
Gorgias.
Genus Medic. Doct. Oxo.
Guido Caliacus.
Gulehemus Placentius.
Gulihelmus Turnerus Med. Doc. Cant.
Guilhelmus Variguanj.
Gulihelmus Kunynghamus Med. Doct.
Galus Chyrurg. Lon.

H.

Hactherus medicus Doct. Canta.

Hely.

Helyodorus.
Heraclides Larentius.
Heraclius.
Hera Cappedocis.
Hyeron.
Hieronimus Brunf.
Hieronimus Cardanus.
Hyppocrates Coy. Princ. Medicorum.
Hugo.
Huycus Medic. Doct.

I.

Iacobus Hollerus.
Iacobus Ruffius.
Iohannes Kayus Medic. Doct. Cant.
Iohannes Almanner.
Iohannes Bauerj.
Iohannes Barnardus.
Iohanes Frerus Doct. Medic. Cant.
Iohannes Manerdus.
Iohannes Tagaulius.
Iohannes Vigo Genuensis.
Iohannes Porterus Norwic.
Hillius. id est Albanus Mõtanus doc. me.

L.

Lucas Euangel. Medic.
Lynakerus Docter Medic.
Lamfrancus Mediolanensis.
Leonardus Bareapalia.
Leonardus Fucchius.
Ludouicus Bonaciolus.
Ludouicus Cælius.
Langtonus Doct. Medic. Canta.
Lurkinus Doct. Medic. Cant.

M.

Machaon.
Mantias.
Martianus Corinbekus Docto. Medic.
Marianus Chyrurgus.
Meges Chyrurgus.
Michaelis Angelus Blodus.
Masterus Doct. Medic.
Montanus.

N.

Nicolaus Massa.
Nicolaus Myrepsi.
Nicolaus Pol.

O.

Oribasius.
Otho Brumfelsius.

P.

Podalyrius.
Paulus Æginet a.
Petrus Andrias Matthiolus.
Petrus Tolenus.
Philopenus.
Podalirius.

Q.

Querenus.

R.

Rasis tractatus.
Rogerus.
Rolandus Cappellatus.
Robartus Balthropus Chyrurgus.

S.

Sebastianus Aquilanj.
Socrate Chyrurgus.
Soranus.
Sastratus.
Symon Ludfordus Doct. Medic. Oxo.

T.

Tertius Damianus.
Theodorus Epist.
Theodorus Prisianus.
Theophrastus Peraselpus.
Thomas Eliotus eques Angl.

Thomas

Thomas Philologus Rauen. Vidus Vidius Florent.
Thomas Colphus Pharmacopolus Ang. Wendius Medic. Doct. Can.
Tryphon. Vickarius Chyrurgus Lon.

V.

And thus I dooe ende of the names of many menne, besides no small nomber of thē, whiche haue, and doe profesſe this worthie Arte, bothe of Phiſicke, and *Chyrurgi*, to the greate profite of eche common wealth.

Sorenes.

why doe you rather call Surgerie an Arte, then a Science, whiche I take it to be.

Chyrurgi.

what is called *Chirurgia*

BEcause it taketh the name of a Greke Nowne, called *Chir*, an hande in Engliſhe, and *ergon* miniſterie, and although bothe together called *Chirurgia* or hande miſterie, should be rather hande craft, and not a science: and this is my probacion of this diffinicion. For there bee twoo kindes of *Chyrurgi*, the firſt is *Theorica*, whiche is the mother schoolemiſtres, nouriſhe, and learner of this profitable Arte, without the whiche the worlers thereof, haue but one eye, and seeth this Arte but through a darke paire of spectacles. The seconde and laſte part, is called *Practica*, whiche is to put in vre, that whiche *Theorica* haue learned hym, although *Practica* bee very aunciente, and to some men fortunate, for healyng is the singuler gifte of God, as the Apoſtle saieth. Yet the former called *Theorica*, is reckoned a science, how be it vnprofitably, and by tyme vſurped. Also the laſte named *Practica*, I meane not as the common people doe terme euery trifeler, or light doer, to be a practicioner. But rather he is a practicioner, that is able to seperate the qualities of ointementes, and to deserne perfectly of Herbes, Gummes, ſtones, trees, fruites, &c. And to compounde simples togither, through knowlege, iudgement, and quicke inuencion. For compounded ointmentes maketh plaſters, and aleieth Cerotes, accordyng as it is seen in the worthy workes of *Nicolaus Valarius Cordus, Leonardus Fuchsius, &c.* And when the bodies of their pacientes bee sore or ſicke, then the practicioner muſt miniſter, and the medicen muſt take his effect, with nature & God to giue the health, through his good inſtrument, whom the auncient learned men doe terme, the artificiall *Chyrurgian*, to whom greate reuerence was giuen, & wer in greate eſtimacion somtyme, but now not very moche.

Two kindes of *Chirurgia*

Sorenes.

WHat is then the cauſe, that so many *Chyrurgians* now a daies, bee deſpiſed, and liue so baſely, and are coumpted the abiectes of the common people: if the *Chyrurgians* should so bee honoured, as thou saieſt thei should be, beyng repairers of decaied men?

Chyrurgi.

Repairers,

Repairers? No, rather destroiers, marrars, and mangelers, of the bodies of menne, women, and childzen: and these men, lacketh not onely learnyng, and knowlege, but also witte, and honestie, through whose wickednes the auncient practicioners, and sober dooers in *Chyrurgj*, bee greatly abused emong the common people: as commonly we see the good men are despised, through the light behauiour of the wicked. For vnder the name of *Chyrurgj*, many young men, liues in the Sentuarie of idelnes, forsakyng their owne handie crafte: and many craftie varlettes, committing sonderie crimes, eftsones thei doe flee into straunge countries, wandering vp and doune. And what bee their shiftes? Mary, to buy some grosse stuffe, with a bore of salue, and cases of tooles, to set foorthe their slender market withall: For Dogge leaches and Tinkers shall haue worke in euery village. Then fall thei to Palmestrie, and telling of fortunes, daily deceiuing the simple: like vnto the swarmes of the vacabounde Egyptians, and some that call them selues Jewes, whose iyes were so sharpe as Lynx, for thei se all thinges, and some of them talketh of *Nicromancia*, deluding and mocking the people with their knackes, straunge lookes, prickes, domifying, and figuring, with soche like fantasies: fainyng that thei haue familiers and glasses, whereby thei maie finde thinges that be lost, and besides theim an infinite nomber of olde foolishe Witches, with blessynges for the faire, and conjuryng of cattell: And that is the cause, that so moche idelnesse and infidelitie is practised, in this euill estate. Of lande leapers, and many simple inhabitours, worse then the subtell Limentours, and begging Freers, whiche deceiued many thorow Jpocrisie: and more hurtfull then the craftie Pardoners, whiche preached remission of sinnes, in euery Parishe Churche, with Belles and Pardones from Rome. These be worse then vacabound beggers, robbing the people, and more hurtfull then priuate murderers, in killyng men, for lacke of knowlege: and in warres often tymes, the good souldiour is caste awaie soner, through the villanie of soche *Chyrurgians*, then by the weapon, and hand of thenemie. And this is a lamentable and a moste pitifull case, and hurtfull to the common wealth: but for almoche as mankinde, beeyng the principall creature of almightie God, the Angelles excepted, whiche dooe daily beholde the presence of his maiestie. yet this mankinde, through daiely casualties and misse happes, eftsones is hurte with faules, bruised with stripes, pricked with Spere or Dagger, wounded with weapon, burnt with fire, bitten with mad Dogges, whereby his bodie standeth in daily daunger, and perill of death. Therfore poore brother *Sorenes*, like as J doe here discouer, these rabelmente of *Minerua* seruauntes, whiche liues onely by theefte, yet God forfende, but in the absence of the learned *Chyrurgian*, but that the wholsome medicenes, prepared of good people, and charitable neighbours, should bee greatly preferred, to helpe in soche cases, when tyme, place, and daunger dooe require, or els a greate nomber

should

An ignorant Surgian, is a man slear.

Chirurgie is becomome a Sentuarie.

Of vacabond Chirurgians worse then theues.

Lynx can see beste of any creature, and his vrin will tourne into a stone. Plini.

The souldiour is hurte more by an euill Surgiã then by his enemies weapon, often it is so proued.

The miseris of man, whẽ he is hurte in bodie.

Many good medicens are made of the plain people, to help in the absence of the Chyrurgian.

Dogge Leaches.

should bee caste awaie, for lacke of helpe. Whereas many for lacke of witte and wealthe, of these Dogge leaches, whiche neuer knewe letter of booke, behaue them selues daiely as foloweth, with their consorted fellowes, as I haue written in plain grosse wordes folowyng.

Some men in miserie, straunge shiftes will make,
Spendyng tyme vainly, and labour forsake:
To liue like lurchers, what force thei of shame,
Preferring knauishe knackes, before a good name
In countenaunces haute, and netnesse of clothes,
Roystyng like ruffians, thundryng forthe othes:
Furderers of fraies, with long Dager and Sworde:
Sowyng of discencion, at eche mannes borde.
Cariers of newes, proclaimers of lies:
Liuers by Lecherie, blood succour and spies.
Braineleſſe as brute beastes, and Furies felle:
Like Plutoes whelpes, trained vp from helle.
Murcia doe teache them, no labour to vse:
But slouthfull to liue, and vertue refuse.
Lauernia, theues goddes, all daies of their liues:
Arme them with horned thumbes, and fine sharpe kniues.
In Churche, Plaie, and Market, thei hunte for the purse:
And preache ofte on Pillorie, their eares are the worse.
Their thumbes be blaunched, with a T. from the fyre:
Soche worke as thei vse, so paied is their hire.
Dame Penia with paleneſſe, that Ladie of neede:
Bryng men into miserie, and euill for to speede.
Then are thei make shiftes, disceiuers of other:
Small forsyng to robbe, frende, father, or brother.
To eche winde that blowe, the thefe set his saile:
As careleſſe as the Foxe, whiche waggeth his taile.
Not forsyng who see hym, in runnyng to his borough:
Though houndes hym hunteth, all the couerte through.
When he haue moste curses, then fareth he beste:
When spent is his spoile, he taketh his rest.
Then eftsones he searche holtes, felles: woddes, and fennes:
For rauenyng of Lambes, and stealyng of Hennes:
Thus lurketh wilie Rainard, without any care:
But thende of his progresse, is the gallowe and snare.

The discripcion of an vnthrift, or a villain of nature striuyng against grace and vertue, vnprofitable for a common wealth.

Soche

Soche Foxly feates are vſed, emong a greate nomber
To the pubilke weale, moche loſſe and comber.
More hurtleſſe then fatte Monkes, and Friers of deceipt:
VVhiche liued in Idolatrie, but had plentie af meate.
To giue to the poore, that had hunger and neede:
But the Ruffen will robbe, meate, money, and wede.
And vnder long cloke lurketh, with tucke and ſharpe knife:
For goldes ſake the giltleſſe, to reaue them of life.
Thus hurtyng the innocent, that trauell with truthe
To ſuffre ſoche villaines, it is a greate ruthe.
No more then Thiſtell, whiche choketh the Corne:
Greate pitie if it pleaſe God, ſoche wretches were borne.
Their parentes doe fantaſie them, like relikes and hallowes:
And will neuer corect them, till thei climbe the gallowes.
To no learnyng nor arte, thei train them vp in youth:
But in idleneſſe and picking, with tales of vntrouth.
In horehuntyng, beaſtlineſſe, and bellie ioie of life.
In backbityng, baudrie, defilyng maide, and wife.
Yet parentes your tender braunches, eaſely you maie twiſte,
But when it haue greate ſtrength, you can not when you liſte.
Then in ſtriuyng for victorie, it is no greate wonder:
Olde boughes will not bende, but firſt cracke a ſunder.
Yet inſtructe your children ſo, while youthfull daies doe laſte:
That thei maie ſerue the common wealth, when you are gone and paſt.
Then ſhall thei be no brokers, to vſurers handes:
VVhereby many oft doe loſe their gooddes and landes.
Neither to be pettie Foggers, in caſes of the Lawe:
To make mountaines of Molhilles, and trees of a ſtrawe.
Or oppreſſours of poore men, with wrightes in their bagges
Clothe themſelues like Princes, when other lurke in ragges.
Then ſhall thei not be Periſites, in tyme of proſperitie:
But ſuccour the helpleſſe, in the ſtormes of aduerſitie.
Neither ſhall the ignorannte, counterfeite Chyrurgy:
Semyng to the ſimple nomber, thei are ſeen in Aſtronomie.
VVith flattryng wordes, and trim tales, gloſinges thei can tell:
As though in naturall Philoſophie, thei were ſeen full well.
VVith retrogradacion, and Lorde of the aſſendent:
Plaſters. oiles, ponders ſalues, and matter defendent.

Euill parentes, what frutes thei bring forthe, and to what ende thei come.

Fals counterfeit Chirurgians.

In semyng to be skilfull, in euery euill maladie:
Whether it be moiste, colde, burnyng hotte and drie.
Yet neither rede Tegaltius, Marianus, Guido, nor Galen:
Olde Hyppocrates, Dioscorides, Rasis, nor Auicen.
Lattine nor Englishe, little or none, doe thei rede:
Small is their knowlege, moche lesse is their spede.
Yet lacke thei no Brimstone, Quicksiluer, or Litarge:
Oiles grosse and lothsome, to beare out the charge.
Thei haue Palmestrie and Charmes, at eche wightes desire:
Good store of blessinges, for tothache and saincte Antonies fire
If young babes through Feuers, with colde be shaken.
Then thei saie an euill spirite, the childe haue taken.
A bad Angell of the aire, an Elfe, or a witche:
When in deede deare frende, thereby fewe soche.
To molest the faithfull, to bryng them to confusion:
But to the infidell and faithlesse, it is Sathans delusion.
Wrought by his instrumentes, loiterers and liers:
Worse then the valeaunt beggers, and mendicant Friers.
Murderers of mankinde, in knowyng of no arte:
Banishe them from Chyrurgi, commende them to the Carte.
To the flaile and the rake, the trace and the togge:
To the dong forke and mattocke, to the shephoke and the dog
To the Naule and the Lingell, the Bristell and the Shoe:
What should the Shomaker, with the Chirurgias workes doe
For it is the noblest worke, wrought by cunnyng hande:
Excellyng all other artes, in eche citee and lande.
If Princes be wounded, when noble men are sore:
The Chyrurgen them helpeth, of Chyrurgians what more?
When bones are broken, and members displaced:
When the fetters of the face, with weapon be disgraced.
When blood is shedde, in cuttyng of the vaines:
The Chyrurgian alone, helpeth hym from paines.
Repaireth mankinde, and giueth hym reste:
So of all knowlege, Chyrurgi is moste beste.
For no treasure or arte, can helpe the wounded man:
When the Chyrurgian, by his cunnyng onely can.
Now let this rime passe, God sende vs of his grace:

The dertue of Chirurgy.

Aske an other question, I will answere to that place.

Sorenes.

GOD giue me grace, to beware of lothe fellowes, as you haue spoken of before, whiche are an euill compainie, and that I might learne what a very *Chyrurgian* should bee, whiche in your conclusion, you haue commended, and what thynges he should doe in his office.

Chyrurgj.

HE must begin first in youth with good learning, & exercise in this noble art. he also must be cleny. nimble handed, sharpe sighted, pygnant witted, bolde spirited. clenly apparailed, pitefull harted. but not womenly affectionated: to wepe or trimble, whē he seeth broken bones, or bloodie woundes, neither muste he geue place to the crie of his sore paciente, for sothe *Chyrurgians* maketh sowle sores. Of the other side, he maie not plaie the partes of a Butcher to cutte, rende, or teare, the bodie of manne kynde. For all though it be fraile, sore, and weake, yet it is the pleasure of God, to cal it his temple, his instrumēt and d'welyng place, and the Philosopher dooe call it *Orbiculus*, that is a little worlde. Therefore seing euery craftes man doe take greate care, bothe daie and night in his vocacion, to helpe and amende dedde thinges, whiche bee insencible, as shippes, houses, walles, bridges, and an infinite numbre of thinges, whiche mankynde dooeth make, and when it is old, doe renue it, and preserue it from ruyng, and veter destruccion. although it be not perdurable: Whould not therfore mankynde hymself, for his reward, bee diligently cured, amended, and renued, when eyther through falle, wounde, or stripe he is decaied, and that with wisedome and diligence, for when a house is fallen doune the Carpentar maie builde it vp again. But when mankinde departeth, defolueth, and dieth he cannot be reuiued again, by the policie or cunnyng of mankinde, because one mankinde, can not make an other but rather through arte, when thei be decaied, helpe to amende them, through the worke of nature, and the ministracion of the Phisicion: for *Claudius Galen* saieth, that *Natura est operatrix, Medicus vero eius minister.* That is, nature is the worker, the Phisicion is but her minister. Therefore the *Chyrurgicall* Phisicion, is natures seruaunt.

Eight thinges of prepertie of a good Chyrurgian.

The Chirurgian is the beste handecraft in the worlde.

Job. 14.

The Chirurgian, is natures seruaunt.

Sorenes.

What then doe nature worke, in *Chyrurgi*?

Chyrurgj.

NAture worketh three maner of waies, by the reason that conuenente instrumentes and meanes, are applied in the tyme of nede, to helpe here. For firste she deuideth the thinges that are conteined, or vnnaturally knit together. Secondly, she vniteth, knit-

Nature worketh three waies to helper self.

The ſtrength of nature.

teth, and ioineth together, the ſeperated partes. Thirdly, the expulſeth, purgeth, and cleanſeth, ſuperfluous matter, that doeth abounde, or offende nature.

Sorenes.

Then it ſhould appere, that nature nedes no *Chyrurgi*

Chyrurgj.

Nature muſt be relieued by ſondrie meanes in the time of daunger.



Yea nature in the tyme of *Sorenes*, can no more be without the *Chirurgian*, then the Smithe can be without his hammer, or the Tailer without his Sheres: and as I haue ſaied before, although you ſeem to be forgetfull, yet let the *Chirurgian* be diligent, if he loue to be clothed with honeſtie, to liue vertuouſly, and to do thinges artificially, and not to giue *quid, pro quo*, Chalke for Cheſe, or Dirte for Drinke: for if thei ſo do, if it ſpringeth of ingorance, then thei are worthy to be puniſhed, and after to be reformed. But if thei bee menne of knowlege, and thus abuſe their pacientes, thei are worthy to be puniſhed, as malicious murtherers: but here I ſtoppe and laie a ſtrawe, I will meddell with no matters of the Lawe, I am no Judge, although it bee good and the chiefe regiment, of our common wealth, yet I haue receiued as ſmalle profite by lawers, and vnquiet men, as wounded men get perfite healthe, by ignorannte *Chirurgians*, or quiete men leade happie liues with angree wiues, for whom there is no remeadie, but pacience perforce, *quod Socrates*, to *Xantippa*.

Sorenes.

As your name *Chyrurgi*? We thinke by your talke, you haue a domeſticall griefe, how helpe ye your ſelf, when your feuer taketh you, you beare out the matter as well as you can.

Chirurgj.



If I be diſeaſed of any ſoche feauer, I do not intende to ſeke counſell at your handes, neither of *Hipocrites*, nor *Galen*. &c. But onely of *Diogines*, whiche loued to be a lone. & *Socrates* was taught pacience, but to conclude, no manne knoweth the griefe of a ſtraight ſhooe, but the wearer therof, but for aſmuche as many handes make light worke, and many ſhoulders paſſe ſmall of greate burdens, I care the leſſer, hauing ſo many parteners. The remedy is this, when ſtormes be paſte, faire weather come at laſte.

Sorenes.



Well, well, ſeke a ſalue for that ſore, I can no ſkill of your diſeaſe, God wote, moche leſſe to help mine owne griefe, I praie thee there fore helpe vs bothe, yet by your leaue although you bee called *Chyrurgi*, or *Sanitas*, yet I dooe conſider, that there is no continuall ſanite of bodie, or perfecte quietneſſe of mynde, duryng this life of mortalle menne. For if a manne would diſcende doune

into

into his owne conscience, and see himself with in, he shall easely perceiue, the woordes writen of saincte Job the. xviii. Chapiter, in his moste lamentable and pitefull boohe: saieth he, a man that is borne of a woman, liueth but a shorte tyme, and is filled full of miserie, and commeth vp, and falleth awaie like a flower, and in the ende passeth awaie like a shadowe, and neuer continue in one estate. For truly we daiely see, aduersitie followeth prosperite, bondage after libertie, pouertie, after riches, sickness, after healthe, beside an infinite nomber of the passions, and afflictions of the minde. As zeale, strife, gelousie, loue, ioye, care, &c. And as the wise manne saieth, *Omnia tempus habent*, all thinges haue their tyme. And God hath geuen affliccion to the children of men, to be exercised in theim, emong whom, I for my synnes am plagued with this kinde of maladie, as thou seest me haue: I beseche God of his mercie, sende me healthe, and to as many as are sore.

Man is but miserable, & yet is quickely gone.

Chyrurgj.

THou haste spoken wisely, for al thing is in vain, where God doeth not put to his helping hande, and by his Prophete he saieth, call vpon me in the tyme of trouble, and I will helpe thee make thee whole, and deliuer thee. Behold, how many Lepers, sicke of Palsies, blooddie fixes, blindnesse, deafenesse, possessed of euill spirites: yea, and death it self, all these haue God helped restored, and made perfecte, for there is *Tempus occidendi*, and *Tempus sanandi* with God, for he is euer occupied, either in punishing the wicked, or comforting of his elected.

Psalm. 50.

Matth. 11.

Eccle. 3.

Sorenes.

WOuld GOD, there were suche miracles now a daies, as was then. It were a greate comfort to an infinite number of suche as I am, neither should it be painfull, nor costly, for Christ coueiteth no money, although *Simon magus* delited in nothing els.

Christ is not couetous.

Chyrurgj.

Orenes, Sorenes! Thou saiest not well, for it is rather a tempting of God, then a beleuing in God, to looke or wishe for miracles, for faithfull men nedes none. And I trust thou art faithfull, therfore thou nedest no miracle, but rather consider this, Christ healed the bodies of suche menne, two maner of waies, the one by vertue of his heauenlie worde, whereby we be taught that he is God. The seconde he healed sometime with claie, with spitte, &c. wherein we be learned, and he also haue learned vs, in the tyme of our sorenes, prudentlie to vse Goddes instrumentes and meanes, yea, not with claie or spitte, yet with precious herbes, fruites, gummes, &c. For God hath ordeined theim onelie to helpe his people, to this ende, that his people might serue him. Tobias healed his fathers yes, with the gaule of a fishe, an Angell prepared the medicen. Ezechias the kyng in the time of his

A faithfull man beleueth without miracle, for faith is not seen, but miracles are seen.

Two maner of healynges.

Esaie.38. 4. Regum.20

Pestilence, was healed with a cluster of Figges. The greate Prophete Esaie, gaue him this medicen. Eliseus did cleanse through the vertue of a swete tree, the soule stinkyng waters. Christ in the Gospell, commaundeth the Apostles to carie oile with them, to heale the sicke. M. Luke the holy Euangelicke was a Phisicion, and some of the antiquites of his Phisiche, remaine vnto this date. It is saied also that holie Ezras made a goodlie medicene, when the people were in captiuitie in Babilon, to clense them from their malancholie, and beastinesse of minde, whiche medicene is called after his name vnto this date: these and soche like examples *Sorenes*, should moue thee to vse these meanes to helpe thee.

Luke.

Sorenes.

I Partely thanke you, I shall by Gods grace, obserue your sayynges, and vse Gods instrumentes reuerentelie, by whose meanes we poore menne be healed. And somtyme the riche infidels, still tourmented with sores. &c.

Chyrurgi.

When doe vse prette termes for soule sores and call them by one name, when thei are an other.

Euen so be riche also for sickines, as we doe daiely see, doe not perticulerlie dwell in poore men, but rather generally in al although the kindes of sickines be variable, and the complexions diuers, and the causes many, and euery sickines, and sores, haue his proper name, although men, either through ignoraunce, shame of crafte doe abuse their names, although the effect doe stille remaine, as in clenlie termes by your licence, thei will call it nothing els, but a sawsie flemed face, redde or high coloured, when many times in deede, it is not onely so, but the verie Leprosie with all. It is nothing saie thei, but breaking out, or paines of the body, weakenesse of limmes, or a grene sickines, through the obstruccion of the liuer. &c. with soche niche names, whose very sure name is, the buttens of Napelles, *Gallicus morbus* comonlie called the frenche pore.

Sorenes.

Hether to stande I in doube, although I be pained, yet how to name truly my deseate I can not, although of it self it be definable, felte of me, and seen to be bothe, and knowen to thee, what thinke you, thinke it is, I praie you tell me.

Chyrurgi.

It is none other then apostumacion, as it doeth plainlie appere to me.

Sorenes.

Then I praie you, giue me a diffinicion, and a deuicion, of an apostumacion.

Chyrurgi.

Apostuma-

A Poſtumacion is a verie euill diſeaſe, compounded of iii hindes of maledies, gathered, and growing together in one quantitie, firſte of an euill complexion: Secondly a naughtie compoſicion, and thirdlie, the continuaunce of time. Theſe three maketh an apoſtumacion, or ſwelling within or without the body, notwithſtãdyng, as *Galen* ſaieth, not all hinde of ſwellynges make apoſtumacions, but ſoche onely as anoieth the bodie, and the roote thereof is the corrupcion of the lower temperamentes, when thei bee altered, and chaunged into Fleume, Blood, Choller, and Melancholy, through them the ſhape of a member, is altered, when it is chaunged from his naturall forme, into any ſtraunge, or deformed figure. Alſo the breache of continuaunce, is cauſed through inflictions, corroſians, breaking, or ſtretchyng, as *Galen* ſaith, in the ſeconde *de arte Medendi*, neuer the leſſe, the chiefe cauſe is through ſtretchyng, whereby the partes of the bodie bee ſeuered one from an other, and this is my concluſion of this diffinicion.

Apoſtumaciõ is compounded of three ſondrie euils.

Breache of continuaunce is when the whole partes ar cutte, broken. &c.

Sorenes.

How many hindes of apoſtumations be there?

Chyrurgj.

There be twoo, the one is hotte, and the other colde, for euery apoſtumacion is hote or cold, touchyng their humour, but accidentallie: thei bee diuerſly hotte, as *Galen* ſaieth, the hote haue their proper ſignes, to be knowen by, euen ſo hath the cold, whereby he is perceiued. Apoſtumations, wherin is boiling and burning, with continuall heate, is iudged to come of blood, or Choleriche humour, euen ſo iudge them of Melancholie, or fleume, when thei ſeme to bee colde, pale, beddiche, or partelie not felte, and thus thou ſhalt perceiue their hindes, and although thei be named a like, yet thei differ one from an other in cure, as thei do in complexion. Moreouer, the apoſtumacion of blood, hath greate ſwellyng and heate, ouer all the body, and is ſeldom ſeen without ſome feauer, and the colour is a dimme darke red, alſo hardnes, if you preſſe it with your finger, becauſe ſo moche matter, is gathered groſſelie in the place. The pulſes will beate very ſore, the matter being ouer laden, will hepe doune the artorie, and therfore nature attempting to raſe and lifte vp thefame, will cauſe great beating in the veines, wherfore the more artories be kept doun, the greater is the labour, and beatyng of the pulſes, after whiche, ſometyme foloweth ſoche dollour and pain, that all the partes of the body come to deſtruccion, as often times in hotte euell complexions, where euill matter is heaped togither in the apoſtumaciõ. That in fine, replexion and tencion, of all the courſe of the veines doe come, for all the veines in the ſaied apoſtumacion, by the meanes of the abondance of blood, will ſwell and become great, although before, thei were right, ſtraite,

Three hindes of Apoſtumacions, hotte and cold.

How to knowe Apoſtumacion.

The abonndance of blood in the Apoſtumacion.

cleane: yes, and some as small as heeres, and these bee the apostumacions of blood.

Sorenes.

what saiest thou then, of them that be Cholerike?

Chyrurgj.

The cruelte of the Chollerike apostumacion, but the bloodie apostumacion is gentler.

APostumacions Chollerike, bee gentiller as touchyng their swelling, but thei doe excell more in pain, and be farre crueller, because of sharpenesse, and bityng of humour, with bitternes, and drinesse of Choller, whereas bloodie apostumacions, although thei doe swell through moistnesse, yet thesame humidite or moistnesse, causith the sore to be more gentler, and of lesser pain then the Chollerike, for thei be twoo contraries, as *Aristotle* saith in his booke of generacion, and corrupcion, *Ignis qui est in vltimo continenti, non est in fine, ebullitionis*, and in an other place, he saieth, *Elementa omnia adinuicem contrarietatem habent*, and that is well saied, for heate is an extreme contrarie to colde, so is moistenesse to drinesse, and more paine in the one apostumacion, then in the other.

Of cõtraries of elementes.

Sorenes.

what be apostimacons in quantitie, whiche of theim be greatest, and whiche of theim bee leaste, I would faine knowe, good *Chyrurgie*

Chyrurgj.

The quantitie of the apostumaciõs.

SO touching their quantites, knowe you that the Chollerike, is lesse then any other, by the reason of his drinesse, and heate, whiche restraineth extencion, but the accidence of the paine, is moste cruell and sharpe, and these be destryng qualities in this quantite, what time thei are come, to the extreme degre of heate, but apostumacions, depending of cold humours, soche wil bring their own proper signes, beatyng of the artories, notwithstandyng thei be not comperable to the beating of a Chollerike, or a bloodie apostumacion but more duller, colder, paler, &c. You must also note, that apostumaciõs that spryng of blood, or choller, be diuerslie termed by sundrie names, as botches, shingelles, kellones, pusshes, vncomes, saincte Anthonies fire, bleanes, bladders, or blisters, crustes, carbuncles, pestilent sores, &c. euen so on the other side, apostumacions, of Fleume or Melancholie, haue ioined vnto them these names, as vndimies, knottes, woundes, Carnelles, wates, Canhars, Ethachelles, with soche like cuilles of mortificacion, in their beginnyng, and bee all called apostumacions, but when thei be growen to a ripenes, and doe breake forthe, then call theim vlcers, specially if the matter procede, to the breache of continuaunce. Also apostumacions are sores compounded, and standeth not in one humour alone, yet often times we sate simplie, that euery one of theim, springeth of one humour, as of heate, colde, moiste,

Sondrie names of apostumacions, but in effecte are but apostumacions.

Sores compounded.

or

or die, of whom in deede thei doe take their names, as *Aristotle* iudgeth in his Naturalles, as where blood is excessiue, it is called a *Subo*, or a Sanguine boche, and where as Choller doeth abounde, it is called a Chollerike maladie. And so of the Flegmatike, and Melancholie the like, accordyng to their natures.

Sorenes.

Hetherto I haue heard, but onelie the distinctions, of the names, or natures of impostumacions, but me thinke to talke of the cures, were more profitable, for onelie vnto that ende, doe I moue these questions vnto you.

Chyrurgj.

I will speake somwhat of their cuers, but or I enter any further in this matter: I thinke it rather necessarie, to speake a little of thinges that be comen, and would bee prudently obserued in their cures. for almoche as euery apostumacion, dependeth of some cause, and maie not well be cured, except, cause, signe, iudgment of the same with effectes, be perfectly knowen. Therefore seyng there is nothing bolder then blinde bayarde, whiche falleth ofte in the mire, nor none so hurtfull to the healeth of mankinde, as ignorant *Chyrurgians*, settyng the carte before the horse, and the rootes of the trees vpward, and thoeth at the marke like blinde men, sometyme hittyng by chaunce, more then by knowlege, these thinges considered *Sorenes*, Thinke therfore no time lost, to heare me speake of the causes of apostumacons, for there by the soner, thei maie be healed, therefore I will speake a little more of the causes.

Blinde Bayarde is bold

Sorenes.

why? Be there any more causes of apostumacons, where of should thei rise? I praie you shortly shewe me.

Chyrurgj.

Yes. Saieth he, whiche is the Prince of all Physicke called *Hippocrates*, there bee three kinde of causes, where of apostumacions doe rise, the first is the *Primatiue*, the seconde the *Antecedent*, the thirde the *Coniunctiue*. The *Primatiues*, where maladies happen by misfortune to the bodie, from the outwarde partes, as infliction, breakyng, smityng, fallyng, vlceracon of the handes and feete, or any other part, wherof insueth apostumacon. For whē great dolour, that is caused in any part, sone after it followeth, that ꝑ part anoied crieth vpon nature for helpe, (for suche is his goodnes and prouidence) sendyng out of hande some succour, to the impouerished, and sore partes. But it chaunceth ofte tymes, that this succour, or nourishemente, resteth there or some where by the waie, in ꝑ vacant and weake partes, and so groweth it at lengeth to an apostumacion, in case the vertue degestiue, or expulsiue be not able to matter, and dispache it. The *Antecedent* is diuerslie named, and by diuers termes, as replecionall, humoral com-

Thre causes the Primatiue, the Antecedente, and the Coniunctiue, whiche belong to apostumacion.

complectionall, and compoſitionall, it is called repleccionall, whē the humours increaſe beyonde their due meaſure. And albeeit all theſe haue reſpect to the qualitie of humours, yet for all that, when all the humours growe beyond meaſure, it is termed replecionall, humorall, is whē one humour alone, groweth to apoſtumacion, as the ſhingles cometh of pure choller: and an hot botche of pure and laudable blood. Alſo thei call it complexionall, if the ſaied humours bee diſtempered from their firſt ſtate or qualites, I ſaie from their firſt qualities, as if their lorme in a body wer limited, within the quantitie of. ii. inches, & then if thei had gotten thē iii. inches more, then thereof would ſpring diuers diſeaſes, taking their names of the qualities, & haue dominion and preheminence of thē. It will be named compoſitionall, where one humour excedeth the reſt, in degree of his qualitie, giuē him of nature in compocicion, and hereof it commeth to paſſe, that the whole bodie compounded, goeth to ruine, through Feuers, and other kinde of maladies. Wherefore no man maie doughte, that the complexcion ſhould bee holden for a cauſe *Antecedent*, Some number dolour with the ſame cauſes, where vnto maie be added weakenes of a member, as watriſhneſſe, and windines. &c. Alſo a cauſe *Coniunctæ*, is nothing els but the *Antecedent*, when it cometh to a place vlcerated, or well nighe vlceratyng. Here maie not wee paſſe ouer this with ſilence, that any apoſtumacion as touchyng rippyng, or to ſpeake plainer, rottyng, and breedyng of matter, hath propertie foure tymes appropriate to it, that is to wete beginnyng, augmentyng, ſtate, and fall. The beginnyng is, when the cauſes *Coniunctæ*, begin preſently to appere. Augmentyng is knowen in that it largeth, and groweth to bignes, and the accidētes increaſe the matter gathered and heaped together, without further increaſyng, ſheweth plainlie the ſtate. Finally, the fall is knowen (if it bee well lohed on) by a certaine ſoftnes, and faintyng in the place. And theſe times muſte bee alwell obſerued, I thinke, as the ſelf maladies: for *Aforiſmus* with expreſſe wordes, giueth this admonicion, ſaiyng: it is not poſſible thou ſhuldeſt cure a diſeaſe, if thou knowe not, what the diſeaſe is. Wee thinke he dooeth inferre, and conclude, where the tymes be vnknowen, the cure alſo will be vnknowen, for why? In as moche as the tyme in apoſtumacion is diuers, the diſeaſe is diuers, and the cure will be diuers.

Compoſicion Repiexion, Complexion, what thei are

Foure notes in an apoſtumacio, beginning, augmentyng, ſtate, & declinyng.

Sorenes.

ALthough you ſeme to ſpeake ſomwhat obſcurely, and darkly, yet by often tymes readyng, I truſte to gette ſome more knowlege, for it is ſaid of a very wiſe man. *Omnes homines naturali ſiti ſcire deſiderat.* And I alſo beyng a man, am deſirous of knowlege to helpe my ſelf without the whiche I am the worſt kind of beaſt, and moſte vnprofitable vpon the yearth, but hether vnto, you haue ſpoken, but of the beginnyng of apoſtumacions, as ſemeth to me, but how be thei ended and finiſhed, I praie you let me knowe the waie?

Chyrurgj.

Chyrurgj.

GALEN the beste that euer was, and the greatest learned next to *Hyppocrates*, and one to whom chiefe credēce must bee giuen as vnto a prudent Shipmaister, whiche throughe connyng wisely, doe set his course in the raging seales, defending his Shippe from rocke, storme and tempeste, to the ende, to a riue at the porte, and ende of his trauel so doeth *Galen*, like a worthie maister, defende his pacientes from the shippe wrakes, bothe of sorenes, and sickenes, and saieth if apostumacions tourne not backe againe, then thei doe ende by insensible resolucion, or els by rotting out, and thei be ended lower maner of waies firste by resolucion, as is aforesaid, whiche is vnbindyng, remouyng, or vndoyng of the matter, secondely, to conuerte, change, and tourne the apostumacion into a thyng, called matter, or waire. The thirde is by rotting. The lowerth, is putrifaccion, and of this speaketh *Aulem*, whiche is one of the chiefe princes of Phisicions, in thende of his chapiter, concernyng a hotte apostumacion, and in this cure there is two thinges principallie to bee obserued. The one is, whether the thing be yet a doyng, the other is, whether it be full doen, or ended. I mean by doyng, that is, wether the matter be yet runnyng, or fleeyng to the place of apostumacion, and by the thing that is doen, that is, whether the matter be paste, and come already in to the place of apostumacion or not, and note also, that in all soche cures, you maie not prolong, or abuse the time, but diligently go about your busines, for a little lotte tyme: put the pacient to great pain, & the *Chyrurgien* to great dishonestie. Orrebinctis.

Sorenes.

THerefore I praie you, to spende no more tyme any lenger in definicions, names, causes, and signes of apostumacions, but rather I praie you, begin the maner of their proper cures, and helpes, for els bether vnto, all is but a labourineth, and a croked waie vnto me.

Chyrurgj.

WEll, If you will nedes take vpō you, to minister in your beginnyng, you must reparie repercussiues, which will greatly comfort the sore member, for *Aulem* saieth in his firste booke, the lowerth doctrine, that a strong member actiuelie, doe caste from him his superfluous humoure, vnto the weake passiue or sufferyng members, and pulles it backe againe, and eftesones doe powre it forthe againe, to the greate hurt of the weake parte, where by the weake members is often tymes choked, and strangled with the strength of the humour, whereby the whole bodie is ruined, and finally brought to destruccio, therfore, to the intente that the weake part be not vterlie destroied, ouerladen, or choked, with soche superfluous humour, you must, to auoide

the

the daunger, make restraint with repercussiues, and medicenes defendent. And this shalt thou doo, applie, cold, and bindyng receiptes, as *Galen* sheweth in the third of the art, saing: *Repellemus a patiente particula si infrigidemus & styptica apponamus, &c.* we shall put of frō the sicke parte, if we coole, and applie binding thinges. &c.

Sorenes.

Doe repercussiues helpe then in this case generally?

Chyrurgj.

Of repercussiues, whē thei are good.

NO. But for almoche, as this place offereth occasion, to speak of repercussiues, whiche I dooe laude: euen so I shall haue occasion to shewe, where repercussiues ought to bee abhorred and fledde, with no lesse care, then Shipmen doe the rockes in the sea. For it is no lesse pleasure to the *Chyrurgian*, to obtain their purpose, and finishe their cure, then it is ioie vnto the Mariners, luckely to arriue in their owne porte, or resting place. Therefore *Sorenes*, to the ende that we maie eschue Shipwrackes, and daungerous places, let vs a little inlarge our course, and call to remembraunce, the wise wordes, of that learned man, and famous clarke (maister Jhon Vigo) of Genua, whiche wrote a learned booke, vnto Julius the seconde, wherein he saieth, that apostumacions in vncleane bodies, doe vtterly refuse repercussiues, except thei be firste cleansed by purgacions, for moche matter can not awaie with repercussion. In case we should fal sodainly to the cure before purgyng, then should wee greatly erre, for in dryuyng it backward, we rather should couche it vp, in the place so faste, that it could not be remoued, whereby occasion should bee giuen of euill accidence. And furthermore, if this come to passe, as God forbedde it should: then would it plainly export, or threate putrifaccion or corrupcion of the member. Secondly, the emunctorie or cleansyng places, will not desire any repercussiue. Thirdly, take heede how you vse repercussiues, when the matter is fattie and clammie. For *Galen* saieth in the third booke of the Arte, *Corpus existens plenum repercussionem non admittet.* Forwerthily, thinke it no matter of deliberacion, concernyng repercussion, when the cause is venemous, cruell, or furious: but bee occupied wholy, in prouokyng of it forthe, for if you dryue it backward, after mine opinion, saith *Tegalius*, then doe you range farre from the high waie, for this is the cause, why ye shall arre, and not doe well in your cure. Firste, ye shall shutte and close vp the matter, within your senture, whiche of necessitie, ought to be dispersed abroade, in the whole circuite, and thereof will follow, by the meanes of the malice, venim and poison assembled together, and so tarying their force in one place will practise no small inconuenience or mischief, against the naturall vertues: you shall therefore, firste vse repercussiues, if the matter bee pressed, stopped, thrust, or shutte vp together in one place, doe this, for feare of deformyng of the member, where the sore is, whiche sone will ensue, if it come to putrifaccion in that place. Sixtly, if nature cause

Foule bodies refuseth repercussiues, therefore thei must be cleansed.

What perill is in the application of a repercussiue, although in some case it is moste best.

any

any apostumacion, by the reason of crises, that is of iudgemente, *Hec est Iudicium*, to auoide, expulse, or put out matter superfluous, in this case, thinke there willbe no meanes founde, to put it bache, without great daunger, and hurte to nature.

Sorenes.

Why would it hinder anye thing in this case, to apply a repercussiue, or medicene, to driue it bache: shewe me some reason why it should not be? Or what hurte would come thereof, if it were doen?

Chyrurgj.

Mary, this euill might ekelones ensue, for if it bee put bache, or retourned in againe, nature will then inuente, and finde out some other by pathe, from the vnclene, to the clene places, and were not this a greate hurte to nature? Yes suerly, it wer no small ieoperdie, therefore we muste in soche cases, make euacuacion of the matter, putting a helpyng hande to nature in her crises, as *Galen* saieth vpon this: *Aphorismus quorum crisis fit, haud facta est, &c.* For the cure of all these causes, you muste vse mollifications, and softenyng medicenes. What hurte ensueth of a repercussiue.

Sorenes.

Yet againe, I put this question, why you doe vse repercussiues at any tyme?

Chyrurgj.

We vse repercussiues, that we maie apply them, to the intent that the matter yet fletyng, be kept of, and not that, whiche is alredy flowing, be come stubburne, against vs in our worcyng, and therefore, doyng accordyng to our rules, we shall order and applie repercussiues in the beginnyng, and augmentyng of apostumacions, for why, the matter at that tyme, is chiefly flowyng to and fro, and *Galen* writeth in the thirde of his arte, that vesselles refreshed with binding medicens, put of moche matter from them, howbeit this ought to be doen successiuelie, by litle and litle, because the flure of the matter, is with a continuance, and when it is come where it should be, then muste it be resolued, and not driuen bache. What goodnesse cometh of a repercussiue.

Sorenes.

I praie thee gentle *Chyrurgj*, take in hande the cure of apostumacions.

Chyrurgj.

The prince of the Philosophers, *Aristotel* saieth, contraries be, and pertaineth to one science, and doubteles, the cures of apostumacions differ not, but in distaunce of more and lesse, for this cause, muste I wrastle earnestelie, that the knowlege

of natures, and simples escape you not, for why, the more ye shall excell herein, the better shall you forme your medicenes, for the pacientes behoue, who haue ioined them selues to our companie, now to obtaine this pourpose, ye shall aduisedlie looke, wether the apostumacions fall in a body full of humours, or voide of the same. If it happen in an emptie body: ye shall reken it some cause prematiue, whose cure must be in drawing for the from the matter, with resolutiues, or softening medicenes, you shall resolue, if you apply, cold and binding thinges together with hot and moist: with cold you must restrain, and kepe it of, if any parte of choller were approching, by reason of dolour, and with bindyng, you shal comfort the mēber, as I said before, accordyng to the sentence of *Gallen*: that hoote thinges, cause the relentyng of the matter, finally, ble moistening of the same, that the pores harden not, nor be coagulated or stopped, and this spedely muste be doen at the beginnyng, afterward if it take not place, as I haue saied. what haue you to saie, in any other matter?

Consider whither apostumacions chaūce in bodies replete with humors or emptie,

Sorenes.

Shewe me some wholsome medicenne, for apostumacions. I praie you.

Chyrurgi.

I good medicene for an apostumaciō.

I Shall compounde this medicen, for an exemple. ℞. Iuse of Housleke, and Lettice, ana. ℥.i. oile of Roses, and Camamell ana. ℥.i.ß. oile Mirtes. ℥.r. Egges in nomber. ii. Swyng all these with the yolkes and whites, vnto soche tyme, as thei be well incorporated, and then applie it in linnen. Either thus. ℞. *Bole Armoniacke, Acacia*, aā. ℥.i. oile of Roses, Mirte, Camamell. aā. ℥.i.ß. Beane meale. ℈.i. duske of Mirtelles, and of Cipers nuttes. ℥.ß. with a little ware, all whiche muste be incorporated at the fire, and applied to the sore place. Furder, for the resoluyng, of an hotte apostumacion, of what cause so euer that it come of: ye shall applie this, which the learned haue greatly commended, & in very deede, I euer founde it, as thei haue said, thorder of it was thus. ℞. Hedes of white Lillies ℥.b. rootes of the Marriche Mallowes. ℞.i. Camamell, Millelotte. ana. ℳ.ß. and a handfull of Bran, sethe all these in water, till thei be throughly sodden, and then strain, and presse them, as the Coke doe cōmonly grated bread. when he maketh his potage, putting it into a clene pan, vnto the which, ye shal put oile of Roses, of Camamill. of Dil. & of lillies ana. ℥.ii. of the marie of Calues, or Cowes legges, and of Capōs grese ana. ℥.i. of white ware. ℥.ß. of the soke apies, rosted in hotte embers, if thei maie bee gotten. ℥.iii.ß. Let all these bee melted together, with that, whiche was fearsed at a soft fire, and bee boiled, by the space of halfe an hower, wrought alwaies, that it be diligently stirred all the while, and this will bee a Cerote, whereby ye shall gette profite, and commendacions. Now if the apostumacions, will not bee ruled, and giue place to a resolutiue: for so it fareth oftentimes with them, then prepare molificatiues, or softenyng medicenes, whiche maie be made

A more excellent waie to helpe an apostumacion.

twoo waies, with Embrocacions, or plasters.

Sorenes.

I praie you tell me, whiche is the beste waie or meanes, to make an Embrocacion?

Chyrurgj.

AN Embrocacion, is made after this maner. ℞. Of a decoccion of Mallowes, Violettes, Barlie, Quince seede, Lettice leaues. ℔. b. of Barlie meale. ℥. ii. oile of Violettes, and Roses. aā. ℥. i. ß. of Butter. ℥. i. and then seethe theim all together, till thei bee like a brothe, puttyng thereto, at the ende lower yolkes of Egges, and the maner of applyng, is with peeces of clothe, dipped in the forsaied decoccion, beyng actually hotte, whiche must be often chaunged, one after an other, by the space of one thirde part of an howre: This will alaie and abate the paine, and cause resolucion, drawing forthe the matter into the skin. Moche decoctions maie be also made, of a Wethers hed, or other fleshe, so that the brothe bee fatte, howbeit, this shall bee, accordyng to thine intente, whether you meane the rippyng, or the resoluyng of it, immediatly after the embrocacion, let this or the like plaster followe. ℞ Of leaues, of Mallowes, Violettes, and Lettise, aā. ℳ. i. and afterwarde thei shall be sodden, braied, and searsed, make an harde plaster thereof at the fire, with Barlie meale, puttyng thereto ℥. ii. ß. of oile of Violettes, and. ℥ ß. of Butter, this doen, take it of the fire, and then incorporate the yolkes of three Egges, and so applie it to the sore. Now, if he be lothe to take so moche paine, and thinke plasteryng sufficiente, appoincte the pacientes frendes to vse this. ℞. of crummes of breade. ℔. i. ß. let it bee steped in a decoction of Mallowes, Violettes, and Lettes, or in a brothe of Veale, or Mutton: it maie bee doen to with Ewes, or Goates milke, hotte from the dugges. Finally, let it be prested, and stamped, and drawen rounde in a morter, and then soften it with oile of Violetes, and Roses, aā. ℥. i. ß. and of Butter. ℥. i with a ℈. i. ß. of Saffron. After lette the whole be thicked, at the fire a little, and then put the yolkes of twoo Egges to it: or els take the leaues of Mallowes, and Violettes, or euery of theim, one handfull, and so boile and stampe theim togither, with Bores grease, and vse these hardely. For one of these I assure you, shall ripe a Chollerike apostumacion, whiche thyng ye shall perceiue, by the softnesse in kelyng, and by ealyng of the paine, as *Auicen* saieth *Cum videris lenitatem quandam & sedationem doloris, tunc scias quod sit in via ad maturationē.* when thou seest a certain softnes, and laiyng of pain, thē thou maiest know, it is in the waie of rippyng, now when the place is readie to bee launced, aboue all thynges, see the incision, and the openyng be made a longest, with the liyng of the heeres, and sinewes, for why, nothyng will be doen more better, to cause a Cicatrice.

Of an Embroche.

A Cicatrice.

Sorenes.

This is verie well saied: Now I praie you tell me, how you make an Infiscion?

Chyrurgj.

Infiscion how to make it.

AN Infiscion muste be made in the lowest parte, so that the matter maie the better auoide: in especially, if any humour doe vse to fall to that parte, from whens issues would moste naturally fall from. Ofte we conducte thē, by their conuenient regions, as saith deuine *Hyppocrates*, & thinfiscioū must be made, as it liketh the learned, after a hall or croked moon, except the place be sinewy. for if it be so, then must it be made a longest, with the course of them. For why, if I would opē it ouert whart, I might cutte some sinewe a sunder in worhyng: Immediatly vpon the inscission, the place muste bee couered with Linte, dipped and wette in the white of an Egge: Neuertheleſſe, before ye so doe, ye shall fill the hole of the apostumacion with a tente, made of the same moisted linte, to the intent the matter gushe not out, all at ones, whiche thing, if it were suffred, and the apostumacion greate, the vertue naturall, will bee moche assembled thereby. whereas wee ought moste warely to saue thesame, that it be sufficiente to feede the place, and worhe rightly. For as *Mesua*, followyng the minde of *Galen*, saieth, it is nature, who worketh healthy: the Phitician is but her seruaunte. This also muste bee well remembred, and had in consideracion, in a place apostumated, whether the apostumacion, fall in a fleshie or sinewie place. For when there doe rise a knot in a sinewie place, their lohe to be opened, before thei bee full ripen: leaſte any sinewe should rotte, by meanes of corrupcion, but in the other, by reason of the freshenesse thereof. we maie abide the perfite riping, sith we bee moued by no inconuenience, to open it before tyme: whiche thyng is not permitted in the other, without some good cause. Now when ye haue well filled, and couered the inscision, let it a lone, and meddle no more with it, for the space of. xviiii. howers, and when that tyme is expired, ye shall visite the apostumacion, with a digestiue, made of yolkes of Egges, and Terebinth, in continuing thesame, ii. or thre tymes, vntil you se more or lesse, according as necessitie in digestion shall shewe you. At the ende ye maie finishe the cure, with an abstersiue, mingled of Barlie meale, Terebinthen, and roſed Honie, But if it shalbe hollowe (as it is often seen) we giue you this abstersiue in that behalfe. ℞. Of Roſed Honie strained. ℥. i. ß. of clere Terebintine ℥. ii. of the iuice of Smallage. ℥. ß. lette theim boile, till the iuice bee wasted, after warde, whiles it is yet warme, put thereto. ii. ℥. ß. of Barlie flower, and mingle theim together, whiche ye maie kepe, till nede shall require, for the cure.

Consider to open a member, before the sinewe doe rotte.

A digestiue. An abstersiue

Sorenes.

What if proude flesshe, dedde or rotten putrified flesshe, chaunce to be in the sore, or apostumacion, what remedie then?

Chyrurgj.

Chyrurgj.

IN deede often times, there groweth dedde flesshe in soche places, I haue therefore here to sate, how the same must be displaced and remoued, certainly my self did euer vse in remouing of superfluous, and fistered flesshe, the mirt ointmentes, whiche was compounded of *Vnguentum apostolorum*, and *Egyptiacum* of like portions, and if the parte had been verie sensible, I vsed the pouder, whiche the olde auncient *Chyrurgians* did vse, to remoue suche flesshe ouer and vpon, that ye shall applie this ointement, whiche the olde ancient *Chyrurgians* had in vse. It is discribed after this maner. ℞. Oile of Roses, of Camamell, ana. ℥. iii. of latte weathers. ℥. iiii. of latte Calues. ℥. iii. of the mary of a Cowes huchell bone. ℥. ii. of Letherge of gold, and siluer, aff. ℥. i. ß. of Cerusse ℥. ß. of Vermilon. ℥. iii. of Terebentine. ℥. iiii. of new ware. ℥. ii. mingle all these togither accordyng to the arte. And let them boile first at a softe fire, encreasing and sortesiyng the same, after a season, and so boile, and sterre it with all, and so doe it, till it get a verie blache hugh and thus haue you an ointmente to spreade on the sore, like a Cerote. But I sawe one thing comyng to remembraunce, that maie not well be forgotten, by reason of the fearfulnes, of a certaine fainte harted manne, dwelling hereby, now this white liuered ladde, that I speake of, was excedynglie tormented with an impostumation, whiche needed openyng, howbeit, he could abide any thing, rather then the openyng thereof, with an instrument, when I perceiue the importunitie of the man, and the necessitie of the worke, I rotted the apostumation with a potentiall cauterie, whiche was made after this sorte. I tooke a cuppe full of the beste Sope lye, that first distilled furth trō the stepe fatte, men terme it the mother lye, and caste it into a brasen cauldron, with adragme of ramain betriole, whiche I caused to boile, till al the lye was cleane wasted, and then gathered I the some, and frothe, whiche remained therof for my purpose, and truely this is so effectually in writyng, that it semeth to worke sodenlie the acte, and seeyng the woorke began to receiue prolite, when as the colour of the place began to bee darke and blacke. This is to bee vsed in the tyme, when the pacient is very feble. But or euer it was aplied, I meane the Cauterie, the hole apostumacion was couerid with a peece of leather, lest that the Cauterie should pearse or hurte some other place, then that whiche I did intende to meddle with all. And furder, that a hole bee made in the middes of the same leather: and furder, to anoint the leather, with some ointment, and in the same hole, to applie the said cauterie. And then with an other pece of leather, to couer the hole, and so let it stande by the space of one howr and a halfe, close couered, and then remoue the Cauterie, and then apparell the place with a plaster as followeth. ℞. Leaues of Mallowes and Violettes. ana. one handfull, let them bee boiled and stamped, puttyng thereunto. ℥. ii. of Bar-

How to rebate flesshe superfluus.

Cauterie potencial.

rowes greaſe, of Butter. ʒ.ß. of Leauen. ʒ. iii. and. ℈. i. of Saffron, mingle all togither, and plaſter wiſe, laie it to the place, for this will remoue an harde cruſt, and delaie the pain. Now when the cruſt ſhalbe remoued, the vlcer muſt be cured, as it was afore declared. Hetherto haue we talked of apoſtumacions, chaunſing in clene bodies. Now be cauſe there goeth one by, by whō I maie quickly certifie my frende of my trauell. I praie you beare with me, for a whyle, and with all ſpede poſſible, when I haue doen, I will I retourne to you again. For I intende to finiſhe our communicacion, and ſpeake of the apoſtumaciōs, which hurteth bodies, that be replete of humours, foule & painfull. &c.

Sorenes.

SOmtyme an apoſtumacion, is placed in a groſſe foule bodie, full of humours: in ſoche a caſe, what is then to be doen, maiſter *Chyrurgian*, I praie you?

Chyrurgj.

Fower intencions, and ſix vnnaturall thinges to be obſerued.

THen aboue all thinges, my deare frende, you muſt doe your diligence, to labour and trauell: more then you did in my primatiue cauſe. And for the cure thereof, it is verie neceſſarie, that you ſet fower intencions, diligently before your eyen, and fixe thynges not naturall.

Sorenes.

whiche are thei, I praie you hartely tell me?

Chyrurgj.

Fiue notable good thynges to be obſerued in healyng.

FIrſte, that you order your pacientes like, accordingly: and to bryng the humour to iuſte equalitie.

Secondlie, to purge the euill humours: whiche doe maintaine the apoſtumacions hurte, or offence.

Thirdlie, to remoue the cauſe, coniuncte or knitte to the ſame thynges, accordyngly.

Fowerthlie, to correct & amende euill accidentes, if any be in place.

Fiuethlie, thinges not naturall, as aire, meate and drinke, ſleping and waking, reſte, euacuacion, repletion, and accidentes of the minde, as ire, care. &c. All theſe muſte bee ruled with diligence, accordyng to the ebbing and flowyng of the matter: whether the cure doe ſeme eaſie or harde, to that ende, that with ſpedie worke maie be made with wiſedome, and the cure quickly finiſhed. Alſo, that the bellie maie be relaxed, and loſed of that humour, whiche doe moſte abound. Furder, that the apoſtumacion bee wourkmanly launced. And here muſt you chiefly obſerue, that no local medicen be applied, before the whole bodie be clenſed, and well purged of that humour, whiche doe moſte offence to nature. For in ſo doyng, miſchief wil inſue to the pacient, and reproche to the *Chyrurgian*: whiche maie rather be coumpted a murderer, then a man helper in ſoche caſes, whereof I haue ſpoken in the repercuſſiue

No local medicen applied before the bodie be purged

cullíue. &c. So note, that I giue you warning, to obserue diligentlie to losyng of the bellie, in all these causes. And furder, kepe of the matter with repercullíues, as example.

℞. Oile of Roses, Bole Armoniacke, the three Sanders, with the white and the yolke of an Egge, or els with this. Take Mallowe leaues, Violet leaues, ana. ℈.i. Worme wood, redde Roses, ana. ℈.ß. Barlie meale. ʒ.i. Lintill meale. ʒ.i.ß. Oile of Chamamell, seethe soche thinges, as ought to be sodden, and let them bee strained, then mingle them together, making a soft plaster at the fire, accordyng to the art. This is a medicene of that greate learned man *Auicen*, his owne inuension, for resolucion, and comfortyng the member: as it maie verie easely bee perceiued, if you marke well the receiptes. Now if these bee founde sufficient, feare not to practise, discomfort not at all. But perhaps you shall finde some matter, verie slimie or tough, to stronge for this, in soche case. Doe thus. Take the leaues of Mallowes, and Violettes, ana. ℈.i. rootes of white Lillies. ʒ.ii. rootes of Marche Mallowes. ʒ.iii. boile all together, stampe and strain them with a stronge strainer, or Colander, into a Kettle, wherunto put Butter freshe. ʒ.ii. Swines grease ʒ.i.ß. seethe them, and make a plaster in a stone morter Or els doe thus. Take rootes of white Lillies. ʒ.iii. rootes of March Mallowes. ʒ.ii. and rootes of Garden Mallowes, and rootes of Violettes, ana. ℈.ß. seethe them soft, stampe them, and strain them, wherevnto put Capons grease. ʒ.i. freshe Butter. ʒ.ii. Barowe grease. ʒ.i.ß sower Leauen. ʒ.iii. Barlie meale, as moche as shall suffice. ℑ. i. of Saffron, and make thereof with the former decoction, a conueniente plaster, applie it to the sore place, accordingly.

A goodly repercussiue.

Auicens medicene.

An excellent plaster to asswage paine in a sore.

Sorenes.

What is then to be doen, after this bulinesse, I praie you maister *Chyrurgian*?

Chyrurgj.

When you be come to this poinct, doe your feate hardely, with lasice in hand, trimble not: discõfort not your self, neither your paciente, but open thapostumacion. Som what in the forme of a newe Moone croked, and when that is doen, vse the maner of digestion, and abstarcion in maner as I haue saied. But as concernyng the making sounde, and the skinnyng, vse the medicen, whiche is compounded of Vermilion. ʒ.i. oile of Roses and Mirtes, ana. ʒ.i.ß. This is of good effecte, in causyng of a seratrice, cutte or scarre, if the place be annointed with water of Planten, Rose water, Honie of Roses, and a little Allume, it shall bee verie comfortable, with a softe Sponge, to moiste the place: and thus haue the old auncíet men. euer vsed emong their miserable pacientes. Then there is an other intencion, whiche is verie good: whiche is to amende euill accidence, whiche comber, moleste, and vere apostumacions often tymes. For if the paciente bee

How to make incisiõ.

How to drie humors that doe abounde.

longe vered with soche euill accedence, the vertue naturall will then decaie, and be quickly ouerthrowen: wherof will followe incontinently greate daunger, and moche hinderaunce to the cure of the same, that in fine, it shalbe scant curable: whiche accidentes be these twoo, the one is called ectreme dolour or paine. The other is darcknesse and dedly blacke complexion, of the same place, these twoo bee nere hande desperate cures, and moste daungerous to be helped, in all apostumacions: but commonly these accidentes, are found onely, to be the cause of euill *Chyrurgians* necligences.

Dolour and darkenesse of complexion.

Sorenes.

What moueth the *Chyrurgian* thus to doe? I praie you tell me.

Chyrurgj.

When the matter in the apostumacion, was alreadie ripe, and fittyng, and after the same should quickly haue been expulsed, or auoided by inuisible transpiracion, whiche is one of the forces, or benefites of nature. Then the ignorant *Chyrurgian*, ministereth foorthe with repercussiues, which draue backwarde, and prested the water so faste in the place, that these accidentes did ensue of necessitie. Wherefore I shall exhorte thee, my dere frende, seyng thou arte minded, to enter into the worthie ministerie of this worke: whiche is not onely profitable to thy self, but also beneficiall to the common wealth. That you doe vse repercussiues, namely in the painfull places, that maie be the occasion of riping of the matter. for feare that you repente you, for when matter is ones placed, then neede wee not but to open the pores, whiche thyng euery manne maie doe verie easely, if he doe resorte to the repercussiues, afore described.

What harme insueth of an euill Chirurgian.

Sorenes.

Sir, if in case these accedentes, whereof you haue spoken, be in this daungerous perill, it should seme then, either to be in the falte of the *Chyrurgian*, or els in the malice of the humour, what is then to be dooen?

Chyrurgj.

You shall make a plaster, with these medicenes followyng, whiche the greate learned men theim selues, haue vsed vnto their pacientes. ℞. of hulled Beanes, or Beane that is without the bran. ℥. i. of Malowe leaues. ℔. ii. Sethe theim in lye, till thei bee well sodden, and afterward, let thē be stamped, and incorporated with meale of Linte, or Flare. ℥. iii. of Lupine meale. ℥. ii. and forme therof a plaster, with Goates grese, for this openeth the pores. auoide the matter by transperacion, and comforteth also the member, but if the place after a daie or two: when the application of the plaster, fall more and more to blacknes: it shall bee necessarie to goe further, euen to scarefiyng and incision of the place, accordyng as it maie suffer. Certainlie, these

A good emplaster.

these are soche accidence, that will not so easly be displaced, as I haue talked of, but require moste prudent and circumspect deligence, of the Phisicions. Therefore, who so will come vnto this arte, should dwell no small while, with a learned *Chyrurgio*, to this ende, that he maie both learne his saiynges and doynges, and obserue thesame, and haue the euer in mynde, that he maie euer bee able to trauise the aire, with his owne proper winges, whithout the helpe of others. And not bee as a blinde guide, neither apte to leade, nor tracte the waie hymselfe, accordyng to prolite, arte and knowlege. For in so doyng, he shalbe like vnto an vnconnyng Shipe maister, whiche bringeth his shippe to ruin, rockes, or wracke, so shall he finishe his course with shame, and his paciente with death. Therefore, when the place is scarified, lette it bee doune bothe quicke and sodenlie: then laie vpon thesame scarificacion baie Salte. After this be doen, then applie this folowyng, in good order.

What the Chyrurgian must doe.

Example.

℞. Of Bane meale, and of Orobus. ana. ℥. vi. of Lupine meale ℥.iiii. And boile them in Oxemell, vnto soche tyme as thei shalbe plaster thicke, and after applie them to the place. Or els or plaster it with Beanes, and Lupines, boiled in Barberie lye, and afterward strained and stamped in a Morter. Now perchaunce, ye see euill and corrupte flesche in the place, ye shall nede no further councell in that behalf. But incontinente anointe the place with *Vnguentū Egyptiacum*, whiche muste bee made after the minde of *Auicen.*

Unguentum Egiptiacum of Auicen.

℞. Vert degrece, Roche Alume, Honie, Viniger. aā. ℈. ß. that is, as moche as will suffice, sethe them vntill thei come in a red colour, and with this ointment you shall exasperate, and sharpe the place, by the space of twoo or three dates, notwithstanding, if you shall neede, you maie iterate, or often applie the same, vntill the same come to an eicharous crust or scabbe, and make separation, whiche must not be roted vp by any instrument, but rather maie bee renued, with one of the mollificatiues, specially young Hogges greace, as it is aforesaid, and when this is fallen of, thesame vlcer muste bee cured, as all other vlcers are, which I shall giue you further vnderstanding hereafter. Now you doe perceiue, how putrifaction owght and must be handeled, but in the meane while, foresee with wisedome, that this euill be preuented, and auoide thesame, for when a cure is not well handled, or is cast awaie, then it is to late, to call again yesterdaie. Prater or weping in this case, will scant preuaile in the *Chyrurgians* behalfe. Now consequently, after I haue spoken of the asswaging, or mitagating of the dolor, and paine of apostumacion, whiche oppresseth nature, as the prince of Philosophie, called *Aristotle*, affirmeth, saiyng: dolour and paine, be the euilles that dooe dissolue, and vtterly destroie, the humaine nature of mankind. Wherfore it semeth necessarie, that in due order some wholsome waie be taken, to helpe this daungerous matter, and to auoide the dolour.

To abate dedde flesha.

A Chirurgis muste haue prouidence to foresee his cure.

Sorenes.

what

What is beste to auoide the dolour?

Chyrurgj.

NOthing truelie, but artificiallie to altere, and chaunge an euill complexion, so that it come not by stopping of the matter, or by the breache of continuaunce, or corosion. For then soche greif would aske other succours. For whereas dolour is fallen, it doe plainly appere, a sodaine alteracion of complexion in that parte, as *Galen* affirmeth.

To alter complexion in a bye.

Therfore, if you will make any alteration in nature, inuent some apte proper medicene, for thesame purpose: as example. Take Oile of Roses. ℥. ii. the yolke and whites of. ii. Egges newe laied, beate them all to gether, and aplie them to the place, then the next daie folowing in the morning, aplie this in place or stede of the former. Take crummes of white bread, sodden in Goates, or Shepes milke, or els bread sodden in the brothe of a Chicken, or els you maie take a Wethers hed sodden frō the bones, whiche you must presse through a cotten clothe, from the same sodden flesshe, saue halfe a pinte of the decoction, vnto whiche decoction, then put to thesame Honie of Roses, and oile of Camamell, ana. ℥. i. ß. with yolkes of newe laied Egges. All these muste bee beaten together and recocted, or sodden againe vpon a softe fire vntill soche tyme as it bee somwhat stiffe, when this is dooen, aplie it warme to the dolours pained place, accordingly.

Sorenes.

Choise of medicen is good.

WHat if this medicens preuaile not, what shall I doe then good maister *Chyrurgian*, for I haue hard saie, that one medicen woorketh not healthy in euery complexion, but choise is good.

Chyrurgj.

WHen you shall vse this, whiche followeth. For often tymes extreme dolour, and paines of verie necessitie, shall require mollificacions, without daunger, wherein there maie bee put soche coolyng thinges, as will not hinder mollificaciō, thus Prince *Auicen* sheweth in his chapiter *de flegmone* therefore doe thus.

Take Mallowes, Violettes. ana. M. i. seethe them, and braie them, and put in them. ℥. ii. of Barlie meale, of oile of Roses. ℥. iiii. and efte sones sethe them againe vntill thei bee in the forme of plaster thicke. whiche in case serue not yet the purpose, note this other.

Take of Fenicreke, meale Line seedes, of flowers of Camamell, of Henne fatte, melted, of Roled oile. ana. ℥. iii. Lette all these, the oiles and fattes onely excepted: bee mingled and sodden together, with the decoction of Mallowes, and Violettes, vnto soche tyme, as thei bee thickned, to make a plaister. This doen, warme the oile and fatte, and and incorporate thesame, with a little oile of Camamill, and of Dill, and so make it to a plaster. This will open the pores, and harde pressed matter, whiche causeth the paine. Now if it be in the augmentyng of

a

a maladie, in this case, ye shall make it after this forme.

Take oile of Roses, and of Camomill, ana. ℥.i.ß, the yokes of twoo Egges. ℥.ß. of Barlie meale or more, whiche ye shall shake well together, and so laie it to the place. This suppose I sufficiente, for the appealyng of dolour: If not, you of your owne hedde, by these maie inuent new, and other confections, to the behofe of your pacientes, and your owne contencion. Sith I haue dispatched this, I will retourne to an hardeined apostumacion, whiche truely, might haue been omitted well inough, the matter beyng so manifeste and plaine.

Neuertheleſſe, I will relite here, what the learned haue vsed in this case, because I would not maime my communicatiō. Certainly this inuencion shall minister diuers ſetches and cauſes, wherin men maie emploie their wittes. Howbeit (according as *Meſue* writeth *De laſſitudine poſt purgationem*) wee will conuerte our intent, to the cauſe of hardneſſe, to the intent we maie cutte it of. For as he saieth, this is the right waie in cures, and the forefight in woorkyng. Wherefore, if it appere that the place tende to hardnes, or euer it come to that poinct, and be fixed it maie be redreſſed thus. Take ten ſatte Figges, of rootes of Mariſhe Mallowes, ſmally chopped. ℥.vi. Seethe theim well, and then braie theim with. ℥.ii. of Barrowe greece: puttyng thereto a little Saffron, where with couer the place, whiche ye would ſoften. And ye shall not faile of the purpoſe. But if it were ſo, that the praie eſcaped your wittes, or miſte your fingers, you maie be ſure to intrappe it with this.

A ſoftenyng emplaſter.

Take of Terebintin medled, and well incorporated with Butter, & this doubtles shall ſerue your purpoſe. But or euer it bee applied, the place muſt be prepared and often made moiſt, for riping of the matter, with blood warme water. Now when it cometh to rottyng, open the place with a potenciall Cauterie, or with ſome other ſetche or meane forſeyng alwaie, that it bee doen, according to the rules aboue mencioned. In fine, when it is opened, procede in the cure, as in other.

A potenciall Cauteris.

These be the thinges, whiche I had this daie to ſaie, which though thei be not ſo finelie uttered, ne liuelie declared, as happelie ye looked for: ye shall beare with my ſimplicitie, in that behalf, for I neuer beſtowed labour in Oratre (as I thinke ye perceiue right well) to attain vnto eloquence. And ſo, where I am ſimple and plain my ſelf, I haue handeled ſoche thinges, as I had to ſaie, with ſemblable ſimplicitie & plaines, whiche if it like you, alſo I ſhall right gladly recite vnto you after theſame order and maner: ſoche thynges, as we haue to vtter of woundes. Now, if I haue ſtombled or miſſed any where, I praie you correcte it, ſo if it be worthie of correction. And on the other ſide, if any thing praiſe worthie, be come to light, offer and aſcribe that to the liuyng God (as I ſaied in the beginnyng of our cōmunicacion.) That we maie in our ſelf, bereſie the ſaiyng of the Poet. *Ab Ioue principium, nam ſunt Iouis omnia plena.* Of God take thinges their beginnyng, for by hym is all repleniſhed, whoſe name bee bleſſed for euer. *Amen.*

Of God beginnyng and endyng of all thinges.

Sorenes.

I

YOu haue handeled your selfe, verie eloquentlie and freshelie inough to daie, also you haue giuen vs cuppes of knowlege, able to quenche the thyrste of better men then we are. And I assure you, no man maie greatly wonder at it, seyng we are enuironed on euery side, with soche gentle humanitie, and brotherly loue of eche others. Wherfore, we praie vnto God, that for this your gift, he will prospere you and your cures, and longe preserue you in healthe, to the behoue of your countrie, and frendes. For you haue quenched our thyrst, aboue expectacion, with worthie communicacion and medicins. But to giue you warnyng, I praie you haste hether to morowe, with as greate and quicke spede, as ye can passe, after ye haue visited your cures, to the intent ye maie paie vs your promise at full, not without many thankes. Now therfore, sith the of your parte time moueth you, to attende your cures, departe in good time, and remember vs. For we sore people, minde to repaire hether againe to morowe, to heare you although the weather be verie cold.

Chyrurgj.

GO ye on in the name of God, & doubt not, but that I am yours, and all theirs, whiche bee either sicke, or sore, to helpe them, to my power.

Sorenes.

Mannes secrete prouidence.

IT befalleth often times, if any good or euill hang ouer mennes heddes: the deuine minde of man, hath an inglyng, and a smattering thereof, or euer it come to effect, whiche thing is verefied in our selfe this daie. For where we feared losse of tyme, we haue vainly spent all the daie, in lokyng hether and thether for you maister *Chyrurgion*. And al this together, is doen for you, wherefore to saie truth, we charged you with the matter, and spake liberally of you. Now therefore, if ye recompence it not with diligence, wee will laie all the burthen, in your necke, because we haue taried so long for you this daie.

Chyrurgj.

DOe you herein, as you thinke good. For I am all together yours, and would that you al were helped: specially, because ye begin plainly, to shewe your grieues. And this will I dooe gladlie, omittyng the definicion, in as moche, it liketh you so well: notwithstanding, that all anciẽt authours in writing of matters, thought it best to begin at the definiciõ. But yet thei, as I thinke, were of that minde and opinion: where the matter was straunge and darke, and where it could not bee well perceiued, but the diffinicion gaue some light to it. And of a truth, so ought thei to doe, where cloudie darknesse and crabbishe knottes, requireth light and openyng by the diffinicion, whiche thing as I trust, shall not happen in my plain wordes. For I intende to speake of woundes, whiche to all men, be as plain as a packe staffe.

Of woundes

For it is giuen men of nature, warely to auoide all noiaunce, and as moche it feareth them also to be hurte, I saie that woundes be manifest

lest to all menne. And if it were otherwise with theim, I might well inough beginne my communicacion, at this diffinicion of woundes. For it were easely saied, that a wounde is a breache of continuaunce, newlie made, in an harde or soft parte of the bodie, being without putrifaction and corrupcion. Now therfore, sith there appereth no commoditie curatiue, to rise thereof, I thinke it beste to passe it with silēce notwithstandyng, if you be desirous of it, the saiyng, whiche is rehersed, maie serue the purpose. And now to begin the matter plainly, I suppose I maie laie the foundacion beste, in the deuision of woundes

The diffinicion of a wounde.

Sorenes.

YOu haue rightlie iudged. But sir, my desire is, that ye will begin, wheras I maie heare one long profitable tale, of the whole matter, and I will occupie myne eare, and kepe silence.

Chyrurgj.

I was mynded thesame my selfe also.

Sorenes.

WEll, go on then, and speake to the purpose, without interruptyng of your talke: vnlesse where necessitie shall cause you to pause, or breath your selfe, good maister *Chyrurgian*.

Chyrurgj.

I heard, my friendes and brethren saie, that there were twoo kinde of woundes, whiche doe no lesse differ in name, then in their cures. The one menne call a simple wounde, the other double or compounded. The simple is, where no substaunce is losse, and is ensounded and cured, with one intencion alone. And of this, wee shall make no further a doe, because of the facilitie thereof. For why? Coblers, Carters, and women bee able to cure soche woundes. Now that whiche is properly called a compounded wounde, is where some substaunce is losse: and necessarily requireth, diuers intēcions in the cure as thus. To vnite that, whiche was seperated, to restore that was losse, and to displace an apostumacion, if it be concurraunt with the same. But here note, that emonges woundes, some be vncurable, and some curable. Therfore we will shewe you, what woundes we holden for mortall, and vncurable. And it is not inconueniente, to begin at the harte, as the chief forte, and principall pece of the bodie.

Twoo kinds of woundes, the one simple, and the other double, or compouud.

Then we saie, that euery wounde, anoiyng and perishyng the substaunce of the hart, it is dedly and vncurable. For why? As *Auicen* saith the harte, during the naturall life, maie not suffre any breache of continuaunce. And therefore, to knit vp moche in one knot, soche woundes as giue let and impechemente to the vertue, whiche is necessarie to life, take mankinde awaie, without remeadie. As woundes in the substaunce of the brain: of the winde pipe: of the wesande: of the lunges: of the liuer: of the gaule, of the midriffe, of the mawe: of the splen:

what woūde be mortall.

Partes moſt daungerous to be hurte.

of the ſmall guttes, of the kidneis and bladder: and generally, al ſoche woundes, whiche perce through the bulke, and inward partes, be verie daungerous. Becauſe the inwarde partes bee altered, by mouyng of the aire, from out forthe, and the ſpirites bee offended within, and the vertue naturall, which mainteineth life, is deſtroied. And the reaſon why, is that, when theſe partes be wounded, thei be moſte hardly helped, by reaſon of their continuall mouyng and labouryng. And when this maie not be made whole, thei be not able, ne ſufficiente to doe their offices, requiſite to nature.

Woundes in the muſkles.

Now muſt we ſpeake ſomewhat of woundes, that happen in muſkelles, and lacertes. For thei maie bee thought as daungerous, as the forſaid. For as in the one, be manifeſt tokens of death: ſo in the other be prognoſticable ſignes, for men enflamed with high and deuine forſight. For a wounde in a muſkell, doeth moche like a woode Snake, whiche lieth a waite for menne out of their waie, lurkyng vnder their grene flowers, where he putteth theim that go by, in doubt or hallard of their life. Therefore my frendes, let vs reaſon ſomwhat of them alſo, that thei leade vs not forthe with vaine hope, and oppreſſe vs emõges other, as careleſſe and idle heddes. Wherefore wee ſuppoſe, that woundes chauncyng, three fingers aboue and beneath, the heddes of the muſkelles or lacertes, nigh vnto the iointes, be excedyng daungerous: and that prickyng of ſinewes, doe often cauſe conuulſions, by reaſon of the greate kealyng and felowſhippe, that thei haue with the braine. Wherein the ſaiyng of *Hyppocrates* appereth true, who ſaith, that a ſpaſme or conuulſion, chauncyng vpon a wound, is mortall for the moſte parte. Wherefore, the woundes in ſoche parte, muſt be handled warelie, and with aduiſed deliberaciõ. For why, thei will to notablie hinder the *Chyrurgian* his eſtimacion, if he prognoſticate warelie of the ſame, to them that ſtande by: whiche thing truelie had, befallen to my ſelf, when I promiſed a man his life, had not I been admoniſhed of by maiſter *Raſis*, who ſecretly and wittely, vnknowen to all the family, pluckte me by the elbowe, and warned me, with theſe, or like wordes in effecte. And then the pacientes ſtrengthe was agreable to healthe, and no appoſtumacion riſen: but he ſlepte as he ailed nothyng at all. Conſider with thy ſelf, ſaieth he, as thou doeſt lightlie alwaie, the ſignes, which induce conuulſion in woundes. Where as there appereth no ſwelling in the fore, in good faithe, I conceiue an euill opinion, in the pacientes life, whiche I haue gotten me, with long obſeruacion. For the matter, whiche ſhould come forthe, to the pained place, is ſupped vp of the ſinewes. Wherefore, I ſee a conuulſion euen at hande. For if the matter, though it were little (for in moche it fareth a like) had iſſued & gathered to the place, it would giue me occaſion to thinke well of him. For it ſhould ſignifie, that the matter did relinquiſhe the ſinewes, and drawe outward.

Example.

Of conuulſion mortall.

A goodly note to be obſerued when death is at hande.

Now in aſmoche as it remaineth, as a ſlepe within, ſurely I thinke euill of it: and truely, it was maruailouſlie ſaied of hym. For, or euer

the

the fiueth daie came, the man gaue vp the breath, by reaſō of a ſpalme or crāpe, whereat I was greatly abaſhed, reſeruyng the ſignes in memorie, & minde hereafter, as I alſo aduiſe you to doe. Yea, & if there be any other els, worthie of obſeruacion, marke the vain alſo diligentlie that it maie ſtande you for ſtede, when nede ſhall require. For this wil require a vigilant eye of the *Chyrurgian*. Wherefore, I appeale here to your ſecrete hartes, and bid you beware, that ye diſgrace not your ſelf thorowe raſhenes, but be ripe in prognoſticacions, and circūſpecte in obſeruing of the times, of your worckinges bothe for one helpe & others.

Now all other woundes, theſe onelie excepted, whiche I haue recited, no doubt be curable. And as for the helpe of theſe curables, there are twoo principall found, the one by the firſt intencion, the other by the ſecond. The latter is, where deuided partes are ioyned togetogether, through a porcion of an other kinde of matter. As for an enſample. Bones are ioyned together, with a certaine harde matter, moche like a bone, but not a bone, whiche is moche like to a Plaſarte. The other, when partes are ioyned together, with their like in kinde, as fleſhe with fleſhe. And theſe waies, we muſte nedes haue before our eyes, to the intente we miniſter not any thing in woundes, whiche we might afterwarde repent. Wherefore, to auoide theſe euils I iudge it beſte, to begin with ſoche thinges, as maie bee vſed generally, in all kinde of woundes to helpe mankinde.

Sorenes.

For Gods ſake ſhewe me the beſte maner of woundes.

Chyrurgj.



What the Chirurgian muſt obſerue.

Yen ye haue determined, to take any ſoche wounde in hand incontinent remember to obſerue theſe thinges, that is to ſaie, an order of the life, locall medicenes, and amendement of euill accidentes. The firſte, ye ſhall obtain by due adminiſtracion of the fiue thynges, called not naturall. If the *Chyrurgian* bee ignorante therein, the Phiſicians maie rule the matter. For it belongeth to them, to giue an order of liuyng, to byng humours to a qualitie, to trie out inwarde cauſes, of variable ebbyng and flowyng. And finally, to giue iuſte redreſſe of theſame, whiche thyng for the moſte parte, *Chyrurgians* laboure not to attain to, becauſe the matter is ſo ſecretlie hid, as it wer emonges ſtones, but onely by meanes of couetouſnes, and gredie deſire of *Chyrurgians*. For when thei haue gotten onely a little taſte, without all exercetle, vnder their maiſter, whiche thyng is mother to Arte, as *Ariſtotle* ſaieth. Thei take money hungerlie, thei ſeke in hande, & rent their ſkin with their teeth, makyng no conſcience at the matter at all. Now as touchyng the ſeconde, in applyng of locall medicenes: ye ſhall not plate, make or marre, ne go at all aduenture, as ye fought blindfeled. But perſwade your ſelf earneſtlie, that you made Argus, to bee your companion in the matter. For in cale ye miſſe but a little, or negligen

tlie omit any necessarie thyng in the cure, ye shall first bryng your self in a pecke of troubles, and after will ensue many inconueniences, as saieth *Aristotle*, graunte one absurditie, and many inconueniences will folowe. Wherefore, least this doe chaunce, it is good that ye looke narrowlie on the matter, with aduised circumspection. Now therefore, when ye stande before the wounded, firste ponder with your self, how the wound was giuen, of what sort it is, and how large a gashe? For be the wounde small, and in a fleshie parte, without losing of substaunce, it maie be cured onely with couenable bindyng. But if it bee greate and depe, first staunche the blood, if any be, with some medicen cõuenięt, as I shall declare hereafter, in the place of bledyng & vlcers, whereunto I referre at this presente. For there I entende to giue medicens, and meanes for that purpose. When the bloode is stanched, ye shall sewe the wound, with a fine threde, well twisted and waxed, betwene your fingers. But or I speake of sewyng, I will recite certain causes, where sewing is daungerous, & therefore forbidden as vnprofitable. And then will I to my purpose again in order for your sake.

who so doe graunt to one absurditie, many one'wil eftsones follo'we,

A small wounde.

Sarenes.

I praie you shewe me that order?

Chyrurgi.

YOu shall first remember, that woundes made, with any long and round weapē, as an arrowe or dart: must not for a sewe daies, be cured by the first intencion, notwithstandyng thei be cured, partly by the first. Some doe saie thei be not cured, by the first, for why? We kepe thē open, least the matter be imprisoned here. For if it were so, woundes might incurre extreme dolour, by reason of alliance, with coordes & sinewes. And therfore we saie plainly, thei ought not to be shut vp in the first daies. For my self sawe this in a valiaut capitain, at Barwicke, who had a wound in the necke. And a certain Phisicion tooke the man in hand, & willing to haste the helpyng of the wounde, whiche ought to haue been kept open, but he closed it vp with a seame: wherevpon, the pacient fell into extreme pain and as it wer, into a continuall conuulsion, insomoche, that if a cunning *Chyrurgian*, called Date Hardie, a Shot, had not put to his hand the soner, he had borne his owne message to the ded. But to our purpose, wher I said, notwithstanding, thei be cured by the first intenciō: this is vnderstanded, that ther is no lost substaunce, newly produced in thē For if there were, the cured should be after the seconde entencion. And where any substaunce is loste, & ought newly be produced, sewing shal be right straunge & vntoward. For why, it can not otherwise be well cured, but by the second. For nature seketh euer restitucion of the lost parte, with no lesse carefulnesse, then the mother her onely lost sonne. Wherfore, if we minde to restore that, we maie not sowe vp the wond, or it be recouered. If the wounde be deepe, and greatlie altered, by the

Example.

Date Hardie the Scotte, a good Chirurgian.

Of the firste and seconde intencion.

receipt

receipte of the aire, thinke of no sewyng. For matter is now secretlie causeb, by reason of the aire, whiche crieth out for digestion, and abstercion. And if the imperiche, whom ye knowe of, had thus handeled the matter, the honeste man ye wote of, had been yet a liue. For when he had taken a large gasche in his legge, and long had left it opē to the aire, thinkyng to be notablie well cured: caused an *Chyrurgian* to be sente for, whiche immediatlie in all the haste (a Gods name) sewed vp the wounde. What will ye more? Immediatlie after the sewyng, importable dolours did arise, and on the thirde daie, the legge was so feastred that in the. vii. the man would nedes take his *vltimum vale*, and saie farewell to the liuyng. Now if the imperike had first vsed digestion with abstercion, and then sewyng of the wounde, perchaunce the matter had not growen, to that extremitie of death. And in case the wounde, bee by meanes of a bruse, then attempte not to sewe it. For without doubt, ye shall shortly perceiue, that ye laboured in vaine.

Matter dae cluet digestiō

His name was Iue, of Swafa in Cambrige shire.

A wounde of a bruse.

Whereof *Galen* giueth vs a warning worde, saiyng: that it foloweth of necessitie, that a bruse should putrifie, and tourne to corrupcion. I adde, and vnderstande it, if it be an extreme bruse. for in a meane, it taketh no place. Therefore, if it be sewed, the seame will sone be corrupted. As we sawe our self, a lustie young man, who came to see a Bull baityng, in Parisse Garden, and fallen before the same, I wote not how, the Bulle gaue hym in the thigh a rente, with the hornes. Now when a *Chyrurgian* had taken hym in hande, incontinente he sewed the wounde, whiche putrified right sone. And certainlie, but if maister Bachter had helped it, I thinke assuredly, the man had died of it. Furder we saie, that sewing is not good in a wounde, caused by bityng of some beast. For a bitten place, is hollowe & abated, or otherwise, somwhat sauoureth of the nature of a bruse. Howbeit, we leaue this case to the good *Chyrurgians* iudgemente. For partes seuered by bityng, maie well be ioyned with a threde, in some cases. Sewing is to no purpose, where a wounde vncouereth a bone broken, or whole, for it will not haue adoe with ensoundyng through sewyng: excepte the discouered be first cladde, and the seconde vnited togither again naturally.

It is perilous to sewe a wound, cōmyng of the biting, or rendyng of some beaste.

Also a wound in a muscolous place, specially ouerthwart the muskell, vtterlie refuseth sewyng, as *Auicen* saieth, in the chapiter of bindyng of woundes in Lacertes and Muskelles. Or be it a Lacert, whiche is rente in latitude, it is not drawen togither, but rather some thing is put betwene, least the shinne growe together. &c. Wherfore he would the wounde wente at large, whiles the cure is after the seconde intencion. The same doe sinewie places desire also, for if thei be sewed, the lippes will growe to one, and the sinewes vnder couerte, wil cause rumetike matter, and shortly cause apostumacion, so that ye shalbe driuen, whether ye wil or no, to louse the seame, or make a new insicion. Therfore to auoide this inconuenience, we shall suffre soche woundes, to run at large for a season: and so ye shall haue them more tractable in handlyng. How bee it, here is a tedious disputacion mo-

Of woundes of the musties

A question, moued in Chirurgi.

ued, whether a cutte sinewe should be sewed, or not. For there bee sondrie opinions, and aucthorities of the learned, of the one side, and of the other. And verelie, if I should dispute the matter, I would maintaine bothe the opinions, although at this present, I assente with maister Jhon de Vigo, not for that I have sworne, to saie as he saith, but because his wordes, seme moste consonaunt to reason.

Of sinewes.

And to *Auicen*, where he saieth, if the sinewes be broken in latitude, then it is necessarie to sewe the wounde: and if it bee not sewed, the wound will not growe together. Howbeit, I will omit the prosecucio of this question: sith it is not necessarie vnto this treatise. But yet by the waie, marke well the saiyng of *Auicen*, where he cõmaundeth to sew the wounde of necessitie. Certes, I, after *Marianus* would let it go open. But he meaneth of a large wounde, whiche would cause greate deformitie, if it be vnsewed. And likewise, if it bee sewed, beyng a greate distaunce betwene stitche and stitche. And on the otherside, where I said, I would suffre it to be louse, I meaned of a small wound, whiche experience shall teache you to be true. Moreouer, many dolorous and apostumated woundes, will none of sewyng, whiche, what for the facilitie, and manifeste apparance, needeth no further declaracion. For the cause is open to theim, that will diligentlie consider the matter. These be the causes, where we vse not to sewe woundes, and bee worthie put vp in memorie. Now will I returne, frõ whence I digressed.

How to sewe a wound, and how not.

Now these cases excepted, sewe the wound, with a well twisted thred, drawen through waxe, as we said before, alwaies remembred that ye leaue some place open, in the lowest part, where matter maie haue issue forth, whẽ ye haue so doen, ye must applie this medicen, whiche is mingled of the white of an Egge, and a little Oile of Roses. This is doen, because the paciente should not greatlie bee troubled, at the remouyng. For oftime is cause so greate paine, namelie in hearie places, that the pacient semeth to be crampet, or racht with conuulcion. And let this remain. xxiiii. houers in the wounde, if ye feare any bledyng. And when this tyme is expired, visite your pacient again, with a gladsome countenaunce, and whiles ye be merely talkyng with him take of all the couerynges, and then embaulme it, with a digestiue of yolkes of Egges, and cleare Terebintine, laied in a clothe. But if the wounde be in the hedde, or any place of moche felyng, take oile of Roses, in stede of Terebintine, wherewith procede in the cure, til mattre be caused in the place. And when that is doen, set the digestiue a part. For if ye procede further, it were but to put putrifaction, to putrifaction. Neuertheles, the brinkes of the wounde, must be oiled with Rosed omphacine, that is Oile of water Lillies. After ye haue so visited the wounde, ye shall spred this defensiue, one hande breade from it.

The Chirurgian muste looke pleasauntly vpon his patient.

A defensiue.

Take of Rosed oile. ℥. ii. ß. of all the Sanders ana. ʒ. ii. of Bole Armoniache. ʒ. ii. ß. the white of an Egge, and a little vineger, if the wounde bee distaunte from a sinewie place, if not, wine of Pomegranettes, in stede of vineger. All whiche, cause to be drawen in a morter

that

that it be at hande, when nede shall require. When ye haue thus proceded fower or fiue daies, then muste you giue ouer the digestiue, and vse a mundificacion, whiche is thus mingled. Take of Rosed Honie, ʒ.ii. of Terebintine, ʒ.iii. let thē seeth a little, puttyng thereto. i. ß. of Barlie meale, with. ℈.i. of Saffron. All whiche must be incorporated at the fire, & vsed the space of viii. daies, or there about, as is expedient. And as for the founding, vse the ointment, that I described in apostumacions, where with I enfounde or make whole, almoste all kinde of breaches, as our frende can witnesse, whiche (because he would haue the certaintie) would nede be present, when we cured a sore manne of apostumacion vnder tharme hole, whiche *Albumzar Rasis* reconed for incurable. If any fattishe flesche grewe, at the inclosyng thereof, ye shall remoue it with *Vnguentum Mixtum*, mingled of *Vnguentum Egiptiacum*, and *Unguentum Apostolorum*, of eche like quantitie, or els take this pouder, whiche my self did moche vse. Take of *Citrine Mirabolanes*. ʒ. ß. of *Terra Sigillata*. ʒ. of burnt roch Alume. ʒ.ii. let them bee stamped small, and the pouder for a corosiue, wherewith ye shall get the victorie and triumphe, ouer the maladie.

Sorenes.

Thus haue ye spoken, of a simple deepe fleshie wounde: now I praie your, procede to the double wounde, and the cure therof.

Chyrurgj.

REstitucion is made, with a matter of an other kinde, as in bones and sinewes. How bee it, some aucthours affirme, that broken and displaced bones in young children, bee vnited againe, with matter of the same kinde. For why, members, whiche Phisicians call sparmaticall, beyng ones loosed, will not be ioyned again, with. *Poros sarcoides*, whiche is of an other kinde. Now therefore, here haue wee to declare, how this meanes maie bee obtained, in a double wounde, of the elbowe or hande. For of all woundes, thei bee moste harde and daungerous, and specially of the hande: for the multitude of sinewes and cordes, and otherwise, scarcitie of nutratiue humours. Therefore let vs take in hande, euen as it were now newly come to our cure.

Now then my friende, when ye bee called to any soche chaunce: remember ye looke seriously, that no shiuer nor gobet of bone be lefte in the wounde, whiche might sharpen and anger, the vertue naturall, through some dolour and prichyng. As it hath chaunced in a famous worthy gentleman and souldiour, called Capitain Rede, whose arme was broken at Lith, in warre, *Anno.* 1559. and many bones remained, to his hurte for a tyme. For if these accidentes arise, thei shewe an apostumacion at hand: the effect and coming wherof, we ought by al meanes, waies, and policies to imbarre, lest it crepe to the wounded place. And ye shal obtain this, if ye obserue this order, which I wil giue you First clense the woundes of al sheuers of bones, and then if any bones be fully cut of, place thē in their rowmes, as orderlie as ye can. When

Capitain. W. Rede of the holie Ilande

To clense the wounde, and drawe for the broken bones

ye haue so doen, haue a table at hande, well couched and couered with soft lint, that the hande or member maie be placed to rest theron. And forthwith sewe vp the wounde, in case it be large. For a small wound as we said before, must be left open, to the intente rumetiche matters maie haue free libertie and issue, to come forthe. But take heede in sewyng, that ye priche no sinewe, and that passage be left in the lowest parte, for sanious matter, whiche shall growe, or be caused there. whē the wound is sewed, and the hand laied on the table, then must you apparell the same with fine linte, dipped in the whites of Egges: and so leaue it gentlie enrolled, for the space of xxiiii. howers, giuing the pacient a conuenient regiment of life in diate according to his nature.

Sorenes.

what shall we doe then, when this is doen, as you haue commaunded, in this moste goodlie wholsome order.

Chyrurgj.

As sone as that tyme shalbe expired, retourne againe to the pacient, taking a Barbour with you, to make a conuenient blood lettyng, on the other contrary parte: and this is doen, that the matter readie to cause apostumaciō, fall not to the place, which is impouerished, by meanes of the wound. And the vain must be opened for bledyng the second daie, for sauyng of good blood. For if the vain were opened the first daie, then good blood might be drawen, as well as euill. Now when ye haue dooen, with the bloud lettyng, open the wounde, and applie these medicenes, for the cure thereof, as followe in order.

when to lette blood on the contrary side of the bodie.

℞. of moste cleare Terebintine ℥.ii. of oile Hipericon ℥.iii. mingle thē at the fire, powre them warme into the wounde. For if it bee applied colde, inconuenience might ensue thereof, as *Hyppocrates* saieth: cold is an enemie to the sinewes, teeth, bones, braine, and nuke of the necke, but heate is profitable and frendly. Therefore it is right conuenient, that in all your woorkes, aboute double woundes, ye eschewe medicenes, whiche shalbe actually colde, and see ye kepe the member warme, as a woman deliuered of her burthen. Moreouer, in the brinkes & circuite of the wound, ye shal apply peces of cloth, throughly weated in Rosed oile, wherin Anglet witches, or yearth Wormes haue been sodden. For this will comfort the part, and also cause euaporacions of humours, if any should approche. Again, anoint this defensiue about the cubite or elbowe, to defende the wounde from fletyng matters. For this doe thus. ℞. oile of Roses, and of Mirtille oile, ana. ℥.i.ß. of *Bole Armoniacke, Terra sigillata*, Dragons blood, ana. ʒ.i.ß. of all the Saunders, ana. ʒ.i.ß. of white Ware. q.ß. and let it be made to a softe defensiue, in maner of a liniment. And when ye haue thus proceded in the cure, 6. or 7. daies. or more, as vnto the tyme the sinewes caste some rumatiche matter, & then it shall be tyme to goe to abstersiue, or dryng. The firste, whereof is thus made. Take of Terebintine. ℥.i.ß. and of Siruppe of Roses

Cold is an euill enemie to the sinewes.

Abstersiue to clense & drie.

ses. ʒ.i. seeth theim a little, and whiles thei bee seethyng, put thereto ℈.ß. of Barlie meale, and of Barcocoll, and Frankincence, ana. ʒ.ß. of Saffron. ℈.ß. and stire theim well, till thei bee incorporated, and mingled together. This is a gentle abstersiue, without bityng or nipping whiche is necessarie in soche woundes. A good abstersiue. ℈.ß. is as moche to saie, as will suffice

Sorenes.

All this shall I gladly doo to my self and others, but a Gods name, what shall I then take in hande, to procede any further?

Chyrurgj.

YE shall minister this ointmente, as the learned *Chyrurgians* did order it, whiche is. ℞. Of Calues ℈ Cowes fat l.ß. of oile of Roses of Rosel aā. ʒ.ß. of letharge of siluer ʒ.iii.ß of fresh odorat wine ℈.i. of Anglet wiches or perth wormes ʒ.ii. of Honie. ℈. Iyō wort, Madder. and flowers of rose Marie, an. ℔.ß. Let all these be boiled together, the Terebintine and Letharge onely excepted: vntill soche tyme, as the wine be wasted, and then straine the forsaied coction, and boile it in a newe together with the Litarge, till it haue gotten a verie blache colour, and lastlie put the saied Terebintine to it, with. ℈.ß. of white ware. And so this will be a sole ointment, moste conuenient for woldyng of sinewes. And this kinde of ministracion, must bee continued, vnto the tyme of sealing and ensounding: for whiche purpose. ye maie vse this decoction folowyng, or that, whiche was discriued before, in apostumacions. But ye shall finde this decoction folowyng better, because it doeth ensounde and comforte the member withall: and therefore ye maie boldlie vse it in this place. A good ointmente for wounds.

Take of Roses, Mirtelles, Worme wood, flowers of Pomegranetes ana. ℔.i. ten Cipres Nuttes, and boile theim in redde wine, vnto the wasting of the thirde parte, whiche vse, and applie with a Spunge well prested, for the repaire of the member. And this was myne order. my frende, whiche in good faith, gat me bothe honestie & profite. This I suppose sufficient, as far as it appertaineth to the helpe of a double wounde. Now is it tyme, to come to the accidens, wherof we mencioned a little before: whiche thynge, yet neuerthelesse, I would haue omitted, had I not perceiued, that ye were so desirous of it, and doubtlesse, not without good cause. For why, the greatest parte and feate of curyng of woundes or vlcers (whereof by Gods helpe, we shall reason to morowe) standeth in the remouyng of the euill accidentes. And therefore, least I should be seen to defraude you, of your desire, I will ones venter my self for your sakes, vnder this burthen, heuie though it bee. Verelie I can not but moche maruell, how it should bee, that our nature is subiecte to so many chaunces, and so greate ieopardies: when I consider the accidentes, in sewyng woundes, whiche when thei be fallen, thei bryng not onelie the slender witted and learned, To ende a double woūd and begin accidents. Nature subiect to many calamities.

ned, but trouble wittie and farre castyng men also. what thinke you the common sorte of *Chyrurgians* will doe: when thei see learned to seke, to be vncertain, and to run fro medicene, to medicene, thinke ye not, but thei will make light of the matter: if thei see a manne, to bee tormented of paine, burste with apostumacion, vered with euill complexions, to burne in feuers, to be rackte with crãpes, to haue Apoplexes, yea, & to be distracte of their wittes to? Therefore least we be rechened of their nomber, and charged with the crime of vnmercifulnes. Lette vs endeuour our selues, to the vttermoste of our possibilitie, that wee maister euery of thẽ with many medicens, when thei bekal. For if thei be not well handeled. Thei will robbe vs of our honest name, healthe and profite, and all the paciente of their liues, whiche is their chiefe iewell. Wherefore, we muste bestere vs in the matter diligentlie, when nature is extremelie vexte with dolour: & waie with our selues, whether it come of the breache of continuaunce, or dryng of the wounde, or els by reason of gatheryng of some humerall matter. And if it come by breache of continuaunce, or dryng of the wounde, then shall a molificatiue be beste, for the openyng thereof. But if it come by heaping of humerall matter, then dryng medicenes shall be beste againste the pain, without any respect of tyme, whiche be mingled of oiles, meale and other dryng simples. These thynges well considered, firste if the wound be pained through lache of digestiõ, it maie be eased with this.

whẽ the Chirurgiã is put to shame.

Take of softe bread sodden, ℞. Goates milke, ℥. vi. of oile of Roses, and Camamell, ana. ℥. ii. and yolkes of three Egges, all whiche dooe mingle together in a potte, the yolkes reserued, and boile it, till the oiles be well dronken vp of the bread, and then take it from the fire, and mingle the yolkes withall. Thus shall you haue, if ye boile it accordyngly, an harde plaster, to be applied warme to the place.

Sorenes.

But what if this your medicen, serueth not to the purpose, haue ye no more plentie of medicenes then in store?

Chyrurgi.

YEs forsothe, that I haue a medicen of greate vertue following. Take a quarter of a pinte, of the decoction of Mallowes, and Violets, or Mutton brothe of the weather, or els of any beast, that menne vse to eate, and lette bread be well steped there with, and afterward boile it, as it was saied before. But remember to putte a little Safron in this, as it maie in the former also, if it please the *Chyrurgian*. But if it come of heaping of matter, vse these medicens that followe.

Take of small grounde braune, ℞. iii. of Barlie and Beane meale ana. ℥. ii. of Camamell, Melilote, and Worme wood, kinelie shorne, aã ℞. ß. of odorant wine, three cupfulles, boilyng theim at the fire, with sufficiente Sape, and in the end put thereto oile of Camamell, and of Roses, ana. ℥. ii. ß. oile of Dill. ℥. ß. with a little Safron. And make

hereof

hereof a soft plaster, after the maner of a Cerote. I warrant you, with these ye shall allwage the dolour, whiche for the moste parte draweth matter to the place, as a cuppyng glasse, namelie if it bee colde. And if it come of heate, then altre the hotte receiptes, accordyng to the necessitie. And when the dolour is ones appeased, ye shall easelie win the Bulwarke, as touchyng the reste of the cure. Now ye shall repelle apostumacion, if ye applie the defensiue aboue described, when ye haue let the paciente bleede, with a diuersiue blood lettyng, a clister goyng before. But if there appere swarte rednesse aboute the wounde, the cause is in an euill complexion, for correctyng whereof, ye maie vse these receiptes. Take oile of Roses. ℥. iii. & mingle the same with the yolkes and whites of twoo Egges, whiche applie, beyng well shaken together in linnen. Or thus. Take. ℥. ii. of *Vnguentum Rosatum*, oile of Roses ℥. i. and put them in a Leaden morter: castyng thereto of iuice of Lettise. ℥. i. ß. of Letharge. ℥. ß. of *Terra Sigillata*. ℥. i. and drawe this, till it bee as a fine lenitment, wherby ye shall fully remoue, and correct the euill complexion. But if the pacient shall be vexed with any feuer, conuulcion, palsie, alienacion of minde, swonyng, or soche like, by reason of mouyng of the humours: take a Phisicion to you, and he will amend these accidentes. For if I should now order Syrups, and Pocions (albeit that I entend also at more leisure, to speake more of them in that place, but now) I might seme to put my sickle, in an other mānes corn for why, here we talke not of Phisicke, but of *Chyrurgi*, whiche is somewhat contented with Ointmentes, Fomentacions, Plasters, and Leniamentes. This is the money, whiche I had to coigne this daie, to the intente I might bee able to paie you, without farder suite in the Lawe. For ye bound me so straightlie, with an obligacion of an othe. Albeit in this case, euery honeste man will willynglie kepe touche, to discharge his credence to his power.

To correcte a swart wound.

Sorenes.

O, how rightlie iudge you? But now gentle *Chyrurgi*, in as moche as you haue yelded vs the vse of this daie, let vs depart for the tyme. Howbeit, let vs repaire hether again, I praie you to morowe, to the intent the reste, if any be, maie be paied: and so we receiue the whole some in assuraunce, wherof ye haue giuē vs fore people this earnest penie. And in the meane time, we Sore and Lame, giue thankes to the liuyng God, for his deare benefites, which of his mercie, he haue plentifullie bestowed vpon vs, to releue vs with his giftes, and by his meanes, that wee haue learned, to helpe and heale our selues, when we are lame and sore, whereby we maie be profitable to our comon wealth. I therefore desire you, when you be at leasure, to treate somewhat of vlcers.

God giueth healthe.

Chyrurgj.

Now

What an vlcer is.

NOud an vlcer is, a breach of continuaunce, with putrifaction and rottennesse, caused in processe of tyme. And their breedyng or ingendering, commonlie (as *Auicen* taketh) is of vlcerated breakynges foorthe of pusshes, and of woundes euill handled. Wherefore woundes (as our chiefetaine and graunde maister, affirmeth in the firste treatise of vlcers) as sone as their due tyme of digestion, and abstercio is expired. And yet neuertheless, remaine foule and full of corrupcion must be called vlcers properlie, and not woundes: wherof it is a consequent, that euery breache of continuaunce, whiche voideth matter, or virulencie, shall vndoubtedly be called an vlcer. Whereof some bee fathered of an hotte, and some of a colde humour. The vlcers, whiche be founde with rednesse, and itchyng in the edges, come of the hotte: the other, whiche bee without greate rednesse and itche, and haue also wide rootes, are fedde and nourished of colde. Againe, emong vlcers, some bee of small importaunce, and some bee right daungerous. All bee daungerous, whiche breede no *Sanies* matter, when the tyme is to breede: or when some apostumacion is concurrant, whiche shalbe hidden secretlie, without euident cause. For if the apostumacion banishe, by reason of some medicen, hauyng power to worke that effect, it wer no matter, but if it banishe without cause, and lye secretly a lurkyng: Certes, it importeth no good, but euill, as spasmes, destractions and alienacion of minde. Howbeeit there bee also vlcers, as *Auicen* saieth, whiche properly, and as it were of their nature, produce their effectes now and then, as vlcers of the backe, of sinewes, of the knees, of the hanche, and all soche as haue great aliaunce with the Mulie, wherof some bee tractable, & some repine vterly against *Chirurgi*, in their cure.

All soresvoiding virulent matter are called vlcers.

Vlcers bee harde to cure that followe a sickenesse.

All kinde of vlcers be moste harde of cure, whiche succede any sickenesse, and ende thesame, by the waie of euacuacion: For nature vseth to vnburden her self, at that place, from thensforthe, of her euill and vnprofitable superfluities. Likewise bodies, whiche bee accidentall, moistie, or drie, will not easly be cured of their vlcers: as women with childe, and soche sicke of the dropsie: whiche is the caused in the one, through abundaunce of accidentall moisture. In the other, by reason of retained superfluities. Again, drie and ethicall members, maie not easely be ensounded, for wante of good blood: we see the like effecte in olde eelie bodies (whiche, what for lache of digestion of their meates, their naturall heate beyng almoste extinguished, and what for lache of good blood) bee continually eaten vp of vlcers. Ofte tyme an euill complexion, is cause why, an vlcer is not healed and ensounded. wher fore in especiall, haue the complexion in consideracion, and neuer rest till ye haue corrected thesame. For why, other wise the nourishement, which crepeth thether, will be turned into an euil matter, when it is not ruled and maistred of nature. For what is an euill matter els, but corrupted nutriment, whiche nature could not order, ne was able to conuert into the seconde humidities. And to thintent ye maie achiue this

this well, ye shall bestowe a little labour, to knowe the natures of simples, and signes of complexions, whiche ye maie learne of *Galen*, in his booke, *de arte medendi*. And spende not your tyme, in trifles and woordes, that passe with the winde, neither in croked and distorted argumentes. For what good shall you dooe to your pacientes, when thei crie for your helpe, when ye haue made a greate sorte of subtill argumentes. whether there maie be a newtralitie, or meane betwene sickenes and healthy, in any bodie. Again, sith we se that thei, whiche haue made mention in their bookes, bee all at square, and none whole of other. whie dooe we embrace soche losyng of time, therefore I will aduise you, to followe with all diligence, Maister Jhon *Tagaltius*, whiche groundedlie and pithelie in his doynges, seketh out fruitfull matters, omittyng trifles. Galen. Chirurgians doe not agree

On the otherside, the vlcers, whiche maie bee easelie cured, are tho that chaunce in bodies of good complexions, and bee nourished with good blood, without affluence of many superfluities. Emongest whiche some abide in their newlie caused continuaunce, and some fall to discontinuaunce again. The vlcers whiche fall again to discontinuaunce, bee (as *Aulem* teacheth) where flesshe is caused and generated or euer the mundificacion to bee complete. For in as moche as vncleane superfluites, bee there secretlie hidden, it followeth of necessitie, that the continuaunce be loosed and broken vp again. And for this cause, soche breaches of continuaunce and sores, bee reckened for fistulaies, with the learned Phisicians. Vlcers in good complexions, are sone cured.

Further note here, that there bee fiue kindes of vlcers in generall, an vlcer virulent, filthie, caue, rotten and corrosiue. But me thinketh it is meete firste, or euer we meddle with the cure of these generalles, that we recite the accidentes of vlcers, whiche cumber and hinder vs, in the cure: And when we haue so doen, then shal we recite, and treate of their cures. For in case we correcte not the accidentes, whiche make moste for the knowlege *quod quid est rei*, as *Aristotle* saieth in his bookes *De Anima*, we shall neuer winne the victorie of the vlcers, though we striue right stoutly in the cause, because the accidentes holde of the sore, and be of parte against the cure. Fiue kindes of vlcers.

Now the accidentes, whiche happen in vlcers, be these, bledyng, superfluous flesshe, euill in fauour, lippes, dolour, apostumacion, hardenes, corrupted bones, swellyng vaines, and roundnesse, and euery of these require properlie a cure, by them self, whiche if it be denaied the, when thei call for it, or we shalbe conuented before a Judge, to giue euery manne his owne, or the debt not paied: there maie be no confederacion in amitie with men. Therefore least we be troubled in the law or charged of tirannie, let vs see how we can discharge our handes, of these accidentes, and firste of bledyng. Accidentes in vlceres, their names.

Euery fluxe of blood, deare brother Sorenes, commonly proceade from a primitiue. For the antecedente, wee will omitte at this present, least happelie, whiles we passe ouer our owne, and rushe rashely The fluxe of blood proceadyng of a primitiue.

into other mennes doores, might anon be thruste forthe by the hedde, for theues. Therefore, to auoide this dishonestie, we will onely speake of bleding, comming of a cause priminet. Now therefore amorrosage or bleding, cometh of a late diuision of the continuaunce: or by reason of putrifaction of the same. In woundes wee finde sweteyng of blood, from a vaine, and somtime wellyng and fletyng of blood, by little and little. A vaine sweateth blood, when he is bereste of his proper couering. Wherefore in this case, we iudge it necessarie, that the Phisicion haste to repaire with gentle medicene, that, whiche was wasted with cruell weapon. This is doen by conenable sewyng of the wounde, but in case the vesselles be broken, and the blood run at libertie: it is to bee considered, whether the blood run gentlie, or els spring and amounte fiercelie in his streme. If it flete mildlie, then it is plain, that it cometh of vaines, and is somwhat grosse, and dimmishe redde: but if it mount on heighte, be redd, komyng and clere, it is an arterie. But as touching the cure: these thinges muste firste bee considered, whether the whole vaine be cutte, obserue the order, whiche shall be declared anon. Nexte consider, whether the wounde be depe, or superficiall. If it be superficiall, applie incarnatiues to it, whiche shall be soche as followe.

Distillyng of blood from the vaines.

Of woundes depe, and not depe.

Take Sarcocoll, Myrrhe, Aloes Epatike, Dragons blood, Mastike ana. as ye shall thinke conueniente. For to of euery of theim, maie bee ordered by your selfe, accordyng to the pacientes complexion. And with this ye shall withstande this kinde of bledyng, whiche is wonte to comber men verie moche. Afterwarde, when this medicene is caste into the wounde, ye shall rolle small quisettes of linte, and weate the same in the whites of Egges, well shaken and beaten with duste of Bole Armoniacke, and laie theim orderlie in the wounde. These also must be couered with a linnen clothe, well weate in the same white of Egges, and afterwardes bee bounde, obseruyng alwaie, that the bindyng be handsomely doen, that it cause no dolour. But if the wounde be depe, ye shall consider with diligent heede, whether the gappe maie be sufficientlie stopped, if it bee deepely stitched, and if reason allowe, that ye shall not in any wise omitte the sewyng: that doen, immediatly lette followe a linnen clothe, infused in the same whites of Egges, and duste aloresaied. If ye see that sewyng will not serue, followe the order, whiche I my selfe followed, and had euer good successe, as my pacientes can tell and witnesse them selues.

Repercussiues

And firste ye shall washe the wounde, with red or binding wine, and that for twoo causes. The one is to comforte the place: the other to washe of the blood, that none maie hinder the sight, to see where the medicene ought to be applied. Againe, that no blood be lefte, to cause corrupcion. For ye shall shortlie after, sele with your instrumẽt, what watrishe and filthie sauour it will cause, if ye let any remaine. Now, whẽ ye are at poinct with these matters, a newe labour and care will handfaste you, that ye shall not bee idle. Then ye shall lute the gappe, or mouthe of the vaines, whiche spout out blood with this medicen.

To stoppe a bleding vain.

℞. The dust or pouder of Galles, Beane meale, and Mill dust. aā. ℥. ii. Iyon uigos pouder called *Precipitatū*. ℈. i. and mingle them with sufficient white of an Egge, and applie it to the gappe of the vain, as I said. Now if it shall come of putrefaction, laie all incarnatiues apart, and set your minde to the seperacion thereof: whiche ye shall doe with *Vnguentum Egiptiacum*, if the putrifaction be but small, and betwene two partes of the flesshe. And *Egiptiacum* muste bee made, after the descripcion of *Auicen*, eūe at home, Uertgrece, Roche Alome, in quantitie partes a like if it be deper then so, then applie the Trochiskes, which I will describe in the ende of the boke: whiche will remoue the rotten flesshe, from the good, without greate pain. But this can no manne rightly minister, except he haue seen it ministered before: therfore if ye set your mindes to attain to this, chose some expert *Chyrurgian* for the purpose, whiche cā distinct these thinges in practise. And in good faith, if trouble did not withdraw me frō practising, I would shewe you this poinct my self.

when to incarnate, and when to seperate a sore.

On the other side, when the vaine is but partlie opened, incontinent ye muste remember these twoo poinctes, to wete, that the vaine must fullie be cutte of, or bee bounden and knitte. The one poincte we call incision of a vaine, thother bindyng of a vaine. Incision is made and bled, where the thinges before mencioned, did not serue, as some where thei doe not in deede. And this is practised for this purpose, because the endes of the vain beyng cutte of, should runne backe, and be hid within the flesshe, and so bee couered, whereof will insue stoppyng of the vaine; Howbeit, this maie not bee practised indifferentlie in all vaines, but onelie when thei appere small. For when thei bee greate and grosse, then shall you vse one other fetche, not moche vnlike the former. Marke then, before ye make the incision, whether it a smalle drawyng of the flesshe bee made, it were possible to knitte the vaine in the vpper part, whiche thing were moche tolorable in this worke. If that maie not be, cutte of the vaine with an hot Iron, or instrument, made fit to that, or to ꝑ like purpose. But take heede, that ye make not thincision to depe, lest ye cut the arterie, which accompanieth the vain: for there bee fewe vaines, whiche haue not arteries associated with thē. Now one cunning man when he was called to one, who had bled twoo dates, and many right skilfull in the matter, had been in a peell of troubles, aboute staunchyng of the bloode, Perceiuyng by questionyng with theim, that were present, that thei had omitted nothyng, that men commonly vse in soche cases, least he should seme a Worre, emongest labouring Bees. And again, least he should haue failed them who had failed moche vpon his hed, vsed this feate, wherwith he procured hym self profite, and his practikes fauetie, though men despaired of his life. For some of them that were present, remembred the saiyng of *Auicen*, who saieth, that euill accidentes, are wont to folowe bleding as conuulsions, through emptines, shyng procedyng of dryng of the villes of the stomache, and alienacion of minde, with other sinthoms whiche in this case, are argumentes and signes of colde death. For these bee the accidentes that followe bleedyng, and when thei appere,

Deepe incision hurteth the artere.

Euill accidentes followe bleedyng.

Signes of death.

thei signifie death to be at hande, but to my purpose. Ye perced the lip of the wounde, in the vpper part, euen vnto the cutte vaine, and lefte thesame vntouched of the nedle, on the one parte: then conueighed he his nedle vnderneth the vaine, to the other parte, and perced againe the lippe, from the lower to the vpper part, in soche wise that he altered the vain, knittyng the endes of the threde together, and fastyng it to the lippes of the wounde, and thus deliuered he the paciente, euen from deathes dooze, and present daunger. But I saie my frendes, one thyng moze, remember that aboute all your wozkes, of staunchyng of bloud (when ye haue filled the wounde with quisettes) laie some pece of clothe vpon thesame, well weate in water, and Rosed vineger, so that the pece maie compasse the whole member, where the bleding is.

A good practise.

To staunche bloud.

Now with soche feates and ingines, shall you triumphe ouer all vnbridled bloodflowynges, with moche praise, and erecte vp wozthy monumentes of your actes. We haue now, as it maie be thought, spoken inough and inough of bleding: wherfoze least the tyme faile vs, beyng so swiftlie measured, by the first moueable. Let vs now take the cures of vlcers in hand, where we shall bridle the rest of the accidentes, belonging to vlcers. Foz if we would treat properly, of euery of the, it should be a long matter, and displeasaunt. Foz why? thesame thinges should nedes be iterated, and repeated again, and yet again in diuerse cures.

Sorenes.

But yet my brother, me thinketh it were not superfluous, in our cõmunication, if you did shortly declare, oz euer you entred this matter, whereof vlceres take their name in especiall, sithen we haue founde in writyng, that thei are here and there named, of their causes, as of a matter that went befoze, oz els of their accidentes, by reason of their causes.

Chyrurgi.

Sanguine, Cholorike, Apostumacions.

Thei be named sanguine, cholorike, flegmatike, & melancholike, accozdyng as any of these humours, shall excelliuely abounde in them. Oz their accidentes, thei call theim harde, caule, fistulous, rotten, cancrous, corrosiue, dolorous, apostumated, euill lipped, and so forthe, as any accident shall comber the vlcere. Howbeit the true cause, whereof vlcers take their names, essense and beyng, be but twoo euen, the antecedent, and coniunct: the antecedent, is, where is corrupcion with an excelliue qualitie of euill humours, procedyng of an inozdinate regimente of life: hauyng power to frete, viciate, and corrupte the partes of the bodies. The cause coniuncte, is nothyng els but a malicious complexion, caused of woundes breakyng forthe, and opened pusches, namely when thei bee euill handeled of *Chyrurgians* and Phisicians, as wee see daiely in our time, can also deuide vlceres otherwise. Foz some be plaine, some depe, and of thesame some harde, some softe: Again some standyng, some runnyng oz crepyng. And like wise, some of them be corrosiue, some putrified: but because soche definicions, make better foz the dullyng of the witte, then quickenyng.

Antecedent, & Coniuncte.

I purpose not to make any speciall mencion of theim in the cures. Ye maie note, that oft tyme, thei be tourned after some properties or qualitie of the matter, or sanies, whiche shalbe in them. For our Doctors and chief Phisicians saie, there bee fower kindes of matter, or *Sanies*, whiche the Latines thus terme, and cannot well bee Englished *Sanies, Pus, Virus, Sordities*, whereof thei surname them, with like diriued termes. And accordyng to these nomber and termes, I minde to speake of vlcers here consequently in their order. But first of a sanius vlcer.

Sanies is matter comyng of corrupted blood, or els putrifaction, and somtyme it is taken for poison.

And thus shall we doe, if God so will, when we haue said somwhat of sanies. For in as moche, as we entende to speake of a sanious vlcer, it is reason that we knowe first, what sanies is, whereof it springeth and who be his causes. And by the reason of this, we shal easely know the correction of vlcers, which thing (as we take it) consisteth in knowlege of the causes: rectificacion of complexions, and comfortyng of membres. Now sanies is nothyng els, but corrupted foode or nourisheminte which natur was not able to digest, neither tourne into the seconde humours, whiche thei call, glewe, dewe, and the humour vnnamed, sanies is caused and generated, when nutritiue matter, comyng or all redie come to a member, maie not be conuerted, into the nature of the member, by reason of the weakenesse of the same, or superfluities of other members approchyng together. For, as *Galen* writeth, the strong members doe oppresse the weake, and put of their superfluities to them, whiche be tourned into sanies, or virulencie. Wherefore, whē we purpose to cure any weake member, wee muste endeuour our self, with all possibilitie, to strengthen it with some medicene cōfortatiue, that it maie put of straunge superfluities. And verely bindyng medicenes, beyng of soche heate, as shall not exceade the naturall heate of the weake part, shall comfort greatly, as *Galen* saieth in the third *De arte medendi*. The same effecte haue defensiues: also if thei be likewise qualified. And after what sort this must be doen, the nature of Simples it self, will informe you. Therefore, bestowe some labour, in the searche of simples, to the intent ye maie fetche theim redily, as it were from a store house, and not seeke at all aduenture, by chaunce medly, as thei grope for a pinne in the darke. The like mischiefe is committed in administracions of ointmentes, whiche be hotte, or moiste of complexion, and bothe the qualities dooe, promote a sore to putrefaction. For heate and moisture, if heate rewle not the same, then thei are causes at first dashe, to cause putrefaction. As *Aristotle* Prince of Philosophers affirmeth: therefore, who so euer purposeth, to exercise *Chyrurgi*, must labour with all industrie, to knowe the nature of ointementes, at his fingers ende. I speake not of the names of ointementes, as the imperiches, and some of our men doe, whiche profesle *Chyrurgi*, as sone as thei can name & recite *Vngumtum Basilicum, Nigrum, Aureum, Apostolorum, Egiptiacum, Rosarum, Album Camphoratum, Lythargirum, Rosarum, Ceratinum &c.* whereof thei bragge, and spreade a Pecoches taile againste the simple. But I meane the qualities of ointmentes, whiche must be diuers, in diuers maladies, accor-

Strong mēbers doe oppresse the weake.

Chirurgians muste knowe Simples.

dyng to our entencion curatiue, in the maladie. For sometyme we cō-
forte, somtyme we moiste, somewhere we dzie, as also oftentimes we
coole, or heate. Therefore, it is not to be marueiled, that soche venter-
lynges and younglinges, stomble so ofte at a Straw. For why, these
men be vtterly lofte in their bookes, and will not from them one fin-
ger bzeadth, whereof spzingeth many errours, specially when thei
vnderstande not, whiche one learned man recozdes, considerynge, spa-
red not to trie out in the matter, in his Aphozismes, saiyng, so wozhe
after bokes, without perfite knowlege, and fine witte, is a right com-
berous thing. Wherefore I exhozte you, moste dere bzethzen, that you
order your medicenes, accozdyng to the complexion of the member,
and your intencion in the cure. And if it be possible, make your medi-
cenes your self, and trust not so moche the Apothecaries, least ye be de-
ceiued with the blessed termes, I will not saie cursed, intituled *quid pro
quo*, because he is dedde, who made it. For as menne haue diuers physio-
gnomies, diuers qualities and quantities, with soundzie complexiōs
giuen them partly by influences, and partly by tractes, and diuers re-
gions, so haue the simples: also as greate variaunce, emongest theim
self, in as moche as thei bee of sondzie shapes, places, and countrees,
from whens thei acquire pzoper natures, qualities and powers in
wozkyng. Wherefore *Auicen* crieth out in the Chanon of vlcers, saiyng:
Medicamen quidem vnum, secundum quedam corpora facit nasil carnem secundum quedam est corrosiuum:
whiche is thus moche to saie: One medicen in diuers bodies, hath di-
uers effectes and operacions. In one, by reason of the pzopertie of the
bodie, it causeth flesshe to growe: the same in some other is waistyng,
and right abstersiue, specially, if the bodie be soft and fine. Wherefore
this is inferred, that ointementes should bee made, accozdyng as the
complexion of the member shall require. And this sentence toucheth
the fine speached *Cornelius Celsus*, our dearlyng, saiyng: *Ignorari non oportet quod
non omnibus egris eadem auxilia conferunt*: Wherefore, be you wise and circumspecte
in your confections, leaste it bee your chaunce, to fall into the Nod-
dies had I wiste. Now as touchyng the Judgemente of *Sanies*, that
Sanies shall be called good, as *Auicen* saieth, whiche is white, smothe, and
like in euery part: whiche sentence he bozowed of *Hyppocrates*, the diuine
Physicion, in his boke of Pzognosticacions, where he saith, *Ea putredo laus
datur. &c.* White *Sanies* is pzaised, whiche is like ouer all, egall in the vtter
face, and not ill fauoured, the contrary is moste euill. Now if ye will
knowe why *Sanies* should haue these pzoperties, rede *Auicen* in the capiter.
concernyng the iudgemente of *Sanies*, where ye finde euen your fill, of
causes shewed of the saied pzopertie, whiche ye maie seeke at his han-
des, and not now at myne, for it would dzawe vs farder from our pur-
pose. Ye maie also haue respect to *Galen*, vpon the first of the Pzognosti-
cacions: where ye shall rede certaine diuine thinges, for the perfite at-
tainmēt of this matter. Ye haue now sufficient what *Sanies* is, wherof
it cometh and of what sozt it is. Now we wil ioyne hereunto, the cure
of a Sanious vlcer.

Fooles with bookes, bee wozse then vnlearned pzacticioners

Clarietie of Simples.

Auicen.

C. Celsus.

Sanious matter.

Sorenes.

Sorenes.

Speake now of vlcers, I praie you, that I and my fore bre-thren, maie perceiue them plainly.

Chyrurgj.

Wherefore, for your better vnderstandyng, ye shall note, that there bee twoo sortes of vlcers: whereof some bee simple, and some be compounde. I meane not, that thei bee simple absolutely, but simple, after some maner of simplicitie. For why, their beyng is of an euill complexion, breache of continuaunce, and someyme of composicion, also with a concourse of euill qualities. But I saie, thei be simple, so farfoorthe as thei bee opposite to vlcers, where accidentes bee founde, lettyng the true enfoundyng of vlcers. For here we call them compounde, whiche haue foche accidentes: wherfore, when I name a fanious vlcer, as we reckon the matter, ye shall vnderstande it, of that whiche is fully voide and clere of the saied accidentes, notwithstandyng it be tangled, with some doublenes and composicion. Therefore we will speake first of a simple vlcere, which is in the plain: and then of a simple depreste, or hollowed, whiche dooen, we shall in like maner and order treate of the compounded, from whiche kind, the almightie and mercifull God, preserue vs all.

Two sondrie sortes of Vlcers.

And firste we note, that all vlcers in that and as farfoorthe as thei be vlcers, require dryyng in their cure: whereof there be twoo kindes, the one hotte, and the other colde. Againe, some be with mordicacion and biteyng, and some without. All be biteyng, whiche in a certain degree of heate, be drie of complexion, whiche is because heate is yoked, and felowshipped with drought, as *Aristole* moste learnedly first taught as ye maie reade in his bookes of Generacion, and Corrupcion. And he saieth thus, concernyng the mixture of elementes: If the coldnesse of the yearth, were chaunged to heate, it might no longer bee named yearth, but fire. He saieth farder, if the drought of thesame, wer chaunged to moisture, it should lose the name of yearth, and be called water whereof it followeth, that thinges so dried, in case thei be found with like qualities: thei will not onely waste and gnawe, but also burne, when thei be applied. And this doe the qualities of the fire, and Mercurie Sublimated apartlie shewe. Neuertheleffe, the one shall bee so moche the lesse of mordicacion or fretyng, as his qualities shall more be oppressed in it, then in the other. And therefore, bee you somewhat the wiser, in chusyng of your simples, least ye take one for an other. Now to the intent ye maie the rather, eschue this foule errour, I will giue you the difference of exiccatiues, or dryyng Simples, whiche wee vse in vlcers. For by the knowlege of theim, ye shall sone come to the cure of vlcers. These exiccatiues bee colde: The three kindes of Saunders, Mirabolanes, *Terra Sigillata*, Dragons bloode, Bole Armoniacke, Tutia, Camphire, Cerufe, Letharge, Vermilion, Sinaper, redde Corall, Gum Arabicke: these be hotte, and without biteyng or gnawing,

Alcers hotte colde, and biteyng.

Aristotle a good note of Elementes.

Of exiccatiues.

Aloes epatike, Mirrhe, Sarcocol, vnholed Galles. &c. Hotte with bityng and mordication, Uertgreece. Alome. &c. Of these ye maie make medicenes to the purpose, for all kinde of vlcers, so ye knowe perfitely the propertie and worknyng of them: ye shall knowe, whether the vlcer be hot or no, by his edges. For if he be reddish in the edges, it declareth heate: as also, if the flesshe be remisse redde, and hotte in selyng, whiche maie be rectified with *Vnguentum Album*, made after this maner.

To knowe whether vlcers be hotte or colde.

℞. Oile of Roses. ℥. vi. Weathers fatte. ℥. iiii. Marow of the huclebones of Kine. ℥. ii. white waxe. ℥. i. ß. Cerusse. ℥. iii. ß. Camphorie. ℥. iii. makyng it to an ointmente, accordyng to the arte, whiche ye shall applie vpon the vlcers, when ye haue firste caste in this pouder, in the fore. ℞. Of all the Mirabolanes, of *Terra sigillata*, of redde Corall. ana. ℥. i of Cerusse. ℥. ii. of roche Alome brent, ℥. i. of Creuisshe shelles. ℥. i. stape all these together, as small as sande, whiche couer, as I saied with the ointment aboue described. But if the flesshe bee so moche ouergrowen, that the lippes doe appere vpon it, ye shall vse *Vnguentum Apostolorum* for the correction thereof, obseruyng alwaie warely, that the vlcer be not inflamed again. For some complexions be so tender and soft that thei will be altered, almoste at the name thereof, as I sawe my self in a citezein of London: whose name I omit, because he hath been vnkind to our Arte. when I persetued any soche cõplexion as he was, I ordered my rectificatiue, with soche cautele, that it should bothe comforte and rectifie. After this forte. ℞. Of oile Roted. ℥. iiii. of oile Mirtine ℥. i. ß. of Beane flower. ℥. iii. of pouder of Roses, Mirtils, and Cipresse Nuttes, ana. ℥. ii. of *Acatia*, ℥. ii. of Bole Armoniache, of *Terra Sigillata*, ana. ℥. i. of newe waxe. ℔. ß. and so make thereof a delensiue, betwene hard and softe. And this at twoo applicacions, with *Vnguentum Apostolorum* will rectifie the member, and make the vlcer redie to a Cicatrice. Thus cured Jhon Bachter, the learned *Clyrurgian*, soche vlceres in a monethe, where other, whom ye knowe, had theim in hande a yere and more. Now when the flesshe is suppressed, and ye purpose to skinne the vlcer, it is moste expediente, ye vse this Lotion. ℞. Of good clere wine, one cuppe full, of redde Roses. ℥. ß. of Roted Honie strained. ℥. ß. of roche Alome, ℥. iii. and as moche Saffron, as shalbe able to colour the wine and sethe all these together, till the Alome be melted, and then moiste the vlcere with this liquere, beyng luke warme: And maintain it, as sone as it maie be, drie the vlcere again, with a fine linnen cloth, that none of the liquer remain there. For it will cause matter and corruption, as it befell vnder his handes, who is myne swore enemie. For whiles he laboured to skinne the sore, as I did, euen with the same medicene, he caused holownes in an vlcere. Now when ye haue so moisted the vlcere, as is saied, laie yet a little cotten in the vlcere, that the moisture, in case any remain, be fully dried vp. Applyng vpon the same this ointment, whiche is verie effectuall in worknyng of a *Cicatrice*.

Vnguentum Album.

To make the skin whole.

Howe to make a Cicatrice.

℞. Of oile of Roses and Mirte, ana. ℥. i. ß. of Uermilonde. ℥. ii. and sethe them together, till thei gette a verie blacke hugh, and so shall ye

finiche

finiche the cure. Lo, here haue you the cure of a ſanious plain vlcere: Now will wee to the hollowe, whereof ye ſhall receiue, large giftes and rewardes, if ye handle your ſelf well, in the reformacion of humours, that fall to the place. Ye knowe that ſharpe humours, will properly frete, and conſume the fleſhe newly growen, and let the growyng of theſame, wherewith the holownes of the vlcere, ſhould bee filled and reſtored. For the reformacion hereof, ſhall followe three intencions. The firſt muſt be to order the life, with couenable regiment. The ſeconde to keepe of matter, whiche approcheth thether. And the third, to cauſe newe fleſhe to growe, with the ſkinnyng of it. The firſt is had by orderyng of the ſore thynges, called not naturall, and chiefly with diete, whiche muſt be wholly bente, to the contrary of the humours and qualities, whiche feede the ſore. The repulſe of humours maie be wrought twoo waies: or with competent purgacion, or with ſome vnctious and cataplaſmes, whiche comforte, and put of, as will the defenſiue aboue ordered. Fleſhe is cauſed to growe twoo waies, by leetyng of the contraries, and by applyng of bulles and ointmentes, beyng of like qualities. The bulle muſt bee made, by minglyng of the exiccatiues, aboue reherſed, whiche ye muſt indolate, accordyng to your nede. But if ye delite more in ointmentes, ye maie make that, after this maner.

Thre ſondrie intencions. Of regiment. Of matter. Of growing.

℞. Of the cleereſt Terebintine. ʒ. ii. of Hony roſed and ſtrained. ʒ. i. ſ of Plantain water. ʒ. iii. let them ſethe, till the water bee waſted, and put thereto of Barlie and Beane meale, ana. ʒ. ii. of Frankencenſe. ʒ. i with a little Saffron. And ſo this will be an incarnatiue, with ſome ſturring, whiche ye muſt couer with *Pugumtum Album*, aboue deſcribed. Beſides this, the defenſiue there ordered, muſt bee nointed aboute in the circuite, that it bee not inflamed to heate againe. Now if the fleſhe growe to faſte, it will be ſuppreſſed with *Pugumtum Apoſtolorum*, applied once or twiſe, or more if nede require. And when that is come to equalitie with the edges, then finiſh your cure, as it was ſaid aboue, in a plain vlcere. There be other feates and engines, whiche can not be written but are left to *Chyrurgians* eſtimacions. For ſomewhile one qualitie, ſomwhiles an other, frouneth or flattereth, and muſte bee ruled now hether, now thether, as a Shepe emongeſt wolues. Of whiche poincte complaineth *Auicen*, in the entraunce of his worke, ſaiyng: The tradicion of Phiſicke, containeth leſſe, then is neceſſarie for the Phiſicion. For the ouerplus, whiche is lefte to their iudgement and eſtimacion, maie not be expreſſed, and put in writyng. wherefore, to the intent ye maie gette this iudgement in thynges, left to eſtimacion, ye muſt not lothe, nor be high in the inſteppe, to ſee other experte mennes worke. For there by, with diligent aduertence, ye ſhal aſſuredly gather iudgemente, and bee aſcertained in your inuencions. Now for almoche, as we haue giuen you the taſte, in a hotte ſanious vlcer, wee will ventre (I hope luckelie) the cure of the colde, obſeruyng the ſame maner and order, whiche we vſed tofore in the hotte vlcere.

An incarnatiue.

To abate proude fleſhe.

Auicen.

Now

Cold vlcer.

Now, when a fanious colde vlcere, cometh to our handes (whiche thyng maie eafely be perceiued by the iye: for the fleſhe will be remiſe white, or wanne, notwithſtandyng, that ſometyme dimme paleneſſe cometh to an vlcere, through blood, runnyng with cholere. It is alſo perceiued with feelyng of the hande) now then when ſoche vlcers, I ſaie, come to your handes, ye ſhall not departe in any poinct from the order, whiche before was diſcribed. Neuertheleſſe, we ſaie for certain, that their remedies as farre differ one from the other, as the vlcers in heate and colde. And here wee will begin with the defenſiue, whiche offereth it ſelf, firſte in the cure, where our compoſicion was thus.

A defenſiue.

℞. Of oile of Camomell, and Mirte, ana. ℥. ii. pouder of Camomel and Melilot, ana. ℥. ii. pouder of redde Roſes, Mirtelles, and Cipreſſe nuttes, ana. ℥. i. ß. of Barlie and Beane meale. ℥. ii. of newe waxe. q. ß. and ſo make the defenſiue, betwene hard and ſoft, wherwith an ointe the circute of the vlcere. This dooen, begin the cure with this pouder, caſtyng it into the vlcere. ℞. Of Aloes, Mirrhe, Sarcocol, ana. ℥. ß. of Frankenſence. ℥. ii. of Dragons blood, and flowers of Pomegranetes, ana. ℥. iii. of Saffron. ℑ. i. and make a pouder of all theſe, coueryng it afterward with this ointment followyng.

A fanatiue.

℞. Of oile of Roſes. ℥. ii. of oile of Camomel, and Mirte, ana. ℥. iii. of Weathers ſatte. ℥. iiii. of Henne greace. ℥. i. of marowe of the Cowe and Harte, ana. ℥. i. ß. of Letharge. ℥. ii. of Ceruſe. i. ſeethe theim, till thei bee blacke, and then putte thereto of cleare Terebintine. ℥. i. ß. of Shippe Pitche. ℥. i. of newe waxe. ℥. ii. and let theim ſeeth a little againe: and when ye haue taken theim of the fire, ſtire theim ſtill, vnto ſoche tyme, as it be congeled and frame, otherwiſe, the minerals will fall to the bottome in a reſidence. This ointmente is *Pegmentum Baſilicum*, after our deſcripcion and entent. Now in caſe the fleſhe appere ſoggie and fattiſhe, then *Pegmentum Apoſtolorum*, ſhalbe neceſſarie to drie it. For that without queſtion, will bryng it to equalitie of enfoundyng. And then ye maie finiſhe your cure, and ſhinne theſame with the lotion aboue ordered.

A good foundacion.

Now in as moche, as we bee at poincte with the ſimples: or right and congruente, we muſte laie a fundacion for the compounde, ſo that we maie like worke men, builde in the humaine bodie, or repaire ruinous and decaied places, and proppe vp ſoche as are like to fall. Wherfore, ones againe remember the accidentes, before mencioned, to the intent we maie bee able to redreſſe, and amende theim one by one. For where this maie not be obtained, we ſhall to our reproche, be kept frō the true enfoundyng of the vlcere. And therefore we purpoſe, to proſecute the emendement of them, in their order accordyngly. Now when a compounded vlcere is offered vs, lette vs looke what accidentes bee concurraunt, hinderyng the enfounding. For if many maladies or accidentes, were founde in it, we muſt begin at that, whiche doeth moſte comber the vlcere, as *Auicen* ſaieth, if wee will cure a maladie, where diuers accidentes be concurrant: we muſte begin at that, whiche hath

In healing a compounde vlcer, marke the accidents concurrant.

one

one of these three properties *Vna earum est q alia sanari non potest antequam ipsa sanetur vt apostema. &c.* The one is, where the accidente is soche, that if it bee not first cured, the vlcere maie not be cured, as apostumacion ioined with and vlcere. For in this case saieth he, we sollowe the cure of the apostumacion, vnto soche time as the malice of the complexion be displaced, and then we sollowe the cure of the principall. Wherefore, to sollowe and obserue the Canons, accordingly: we shall order principally our intencions, so that wee firste take in hande the accidente, whiche shall chiefly comber and moleste the pacient and vs in the cure. And the first of these intencions shalbe, to order the pacientes life conuenientlie. Nexte to purge the faultie humour, accordyng to the exigence thereof. Thirdlie, to amende the malicioulnesse of the qualitie, in the vlcere. This last shalbe deuided yet again, accordyng to the disposicio of the vlcere, requiryng diuers intencions. Now as touchyng the order of life, you maie by your owne iudgement consider, what is to bee doen therein: partlie by his regimente before tyme, and partly in his sickenesse tyme, tournyng his diete to the contrarie qualitie. As thus. If he vsed a colde regiment before, vse hym to hotte, so if drie, moiste. but doue it moderatlie, and by little and little. For nature can not awaie with sodaine chaunges: Howbeit this is not seen lightly in humours, without long vse of contraries in foodes. we shall knowe to purge the humours, by the shewyng of the sicke water, in twoo pointes, that is, by the colour and substaunce: whereunto is added the residence, with his qualities, moche or little. And by the signification of these well considered, wee maie trie out all the sickes complexion.

First handle thaccidence in a cure, and note three thynges.

Regiment of life.

Of vrine considered, in euery sicke or sore man.

For if the vrine shall be thicke in substaunce, and redde in colour: it meaneth, that bloud ruleth the manne. If it be thinne of substaunce, and red of colour: doubt not, but cholere hath the preheminence. But if it be thicke in substaunce, and white of colour, then fleume hath the maistrie: as if the substaunce be thinne, and colour white, melancholie. Now of, and by the residence, ye shall perceiue the tyme to giue pocions, and purgacions: for when that beginneth to appere, it sheweth digestion of the humours to be purged. But there be also refractions of colours, and eleuacions, and depressions of residences, whiche signifie, or the denominacio and seruice, of the naturall heate, and waistyng of the radicall moisture: whiche thynges, now are not to be prosecuted, because this matter partaine to a Phisicion, whereof if God giue me life, I purpose to treate at conuenient laisure: now let this be sufficie for the cure of an vlcer. If ye will knowe how an humour shalbe purged, reade *Leonard Fuschius* whiche teacheth to purge, accordyng to the faulte of the humour. Other haue at hand, maister Bulleins booke of *Chirurgi*, where ye shall finde, euen to the full, how to purge an humour. For if I would distemper pocions, make mixtelles, and mingle pilles, I should be troublesome vnto you, or ye might hit me in the teeth with the prouerbe: ye sette the Carte before the horse. For my communicacion should bee vnsauerie, as it fareth with a geste, whiche re-

Of radicall moisture.

garde

gard not delicate tuncates, being filled before. And therefore, leauing these thinges to you as knowen, I will to the emendyng, of the malicioulnelle of an vlcere, when we applie coole to the hotte, and hotte to the colde. Likewise, if the vlcere be moiſtie, appliyng drie: if drie, appliyng moiſtie medicenes. we ſhall reſtraine his malice by digeſtion, mundificacion, corrolion, inficion, and alſo burnyng and molliſiyng, as it ſhall pleaſe the wourheman. But when. and how, theſe meanes ſhalbe put in vre, that ſhall we ſhewe, when we goe aboute to diſplace the accidentes of vlcers. All whiche thynges we doe orderly, omitting the former matters, for a tyme, becauſe trouble hath preuented me.

Applie contraries.

We haue entreated before, ſufficiently of bleding, coming of a cauſe primatiue, from whens ye muſt fetche hether, ſoche thynges as there were ſpoken. For it were ſuperfluous, to ſpeake more of the matter in this place. Wherfore, being at poinct with that accident, I will make forth to the reſt, and ſpeake no more of this. The lime would I do with ſuperfluous fleſhe, if I had reherſed the cauſe of it, when we ſpeake of a ſanious vlcere. The cauſe of ſuperfluous fleſhe, is to moche moiſture and vncleane mundificacion, as *Auicen* thinketh, in the Chapiter of vlceres, ſaiyng: In ſome vlcers groweth ſuperfluous fleſhe, and in ſome it groweth not. And the vlceres where it groweth, be thei in the whiche, how moche haſte is made, in the repaire of fleſhe, before complete mundificacion. Wherefore take you hede, that ye procede not to farre, in moiſting of the fleſhe. And as for remedies, the matter is plain. for ỹ we knowe the cauſe: but remẽber that ye quicken or delate, in drought and corrolion, the medicen, according as the matter ſhall require, and as the fleſhe ſhall be more or leſſe, ſwelled vp with foggie fat. we haue ſeen that this kinde of maladies, hath not felte, nor forſed of other remedies, and hath required an actually cauterie. If this happen vnder your handes, if eaſie remedies profite not (of whiche ſorte bee *Vnguentum Apoſtolorum, Egiptiacum*, take a corroſiue pouder, and brent Alome) feare not to drie it with an hotte iron alſo. And if ye ſhall ſo doe, and a bliſterous cruſt be riſen: ye mate diſplace it, as we ſhewed before in our treatiſe of apoſtumacions, and then retourne to the cure again.

The cauſe of ſuperfluous fleſhe.

If harde and diſcouered lippes, bee founde in an vlcere, letteyng the enfoundyng, ſet all your cure, vpon the diſplafyng of that euill: omitteyng no tyme or hower. For if we doe the contrary, we ſhall in the haſt labour in vaine, and afterwarde bee compelled, to giue ouer the purpoſe, and take that in hande at latter caſt. Therefore to ſpend no time in vaine, begin with the ſheryng or cuttyng of, of the lippes. Ye ſhall cut them of by litle and little, without caulyng of greate dolour, if ye applie this pouder, here beneath ordered. For *Auicen* ſaieth, we ſhould neuer cauſe dolour in an vlcere, vnleſſe we bee conſtrained to it of neceſſitie, whiche is, where gentle medicenes ſerue not, he did not this without forſight. For he was well ware, as a forecaſtyng man, that there would come after hym, whiche would be more likely, to ſubuert manhinde, then to preſerue: whiche would boaſt them ſelues of that,

Auicens prouidence.

that

that thei would no rules of Phisiche in their worhes: but will folowe rather the frantike and pestilent saiyng, of a certain counterfaites of our tyme, whiche haue this in their mouthes, and haue brough it to a common prouerbe to, saiyng: that a wounde will brede wormes, vnder a gentill Phisicions hande. As though ignorannte, and bocherlie crueltie of the Phisicion, should bee cause of healthe. I speake of the crueltie, whiche blinde boosardes doe vse, with all counterfeite boldnesse, and coloured diligence, in euery little felon, to the intente, thei maie thereby winne the name of learned, and expert *Chyrurgians*: and not a whit of necessary sharpnesse, whereunto we be induced, bothe by the rules, and autentticall counsaill, of learned Phisicions, and swete yet swasions of Poetes. For this saieth the fine witted, and eloquent Naso, *Immedicabile vulnus, est rescindendum. &c.* where the wounde is vncurable, saith he, it must be shorne of, that the holle be not infected withall. Againe, Iuuenall with his satiricall tricke, one Grape braweth an other, only by reason of their aspecte, as one Measelled Hogge, measelleth the whole herde. Virgill also is with vs at our elbowe, saiyng: *Culpam ferro compellite. &c.* Appease, saieth he, the fault out of hande, with the sworde, or euer the cursed infeccion, go farther emong the people. Wherefore, whē ye shall chaunce in soche cures, do that, whiche shal appertain to the preseruacion of the pacient, without all white liuered womānlike feblenes. And if ye so bolde your self, and worke accordingly, the matter well considered, ye shall not be called vnmilde and cruell, but prouident and mecifull: notwithstandyng the blustering blames of your aduersaries, because ye haue saued, and not destroied your paciente. For doubtelesse, many sores will not be mended, without the knife, as Cankers, and others, as *Cornelius Celsus* sheweth in his bookes, of hande woorkyng. We haue now runne out of our race, occasioned by blinde *Chyrurgians*, howbeeit, wee haue lounde nothyng to mocke: their desertes well considered. For who could bee so pacient to heare theim, and would not waxe hote in the cause, namely, beyng exasperated daie by daie, of soche men. For thei can not se the good, liue in quiete by them but thei lye in awaite for them, with all indeuoured mischiefe. Well, I relinquishe this, leaste I should seme, to bee delited in reprehension of men, where my minde is farre distaunte, from that pathe of writyng. Wherefore, let thē go plaie them: we will repaire to our pouder, which ye shal put on the euil fauoured lippes of woundes or sores, which is this. ℞. Of Citrine, Mirabolaines. ʒ. ß. of red Corall. ʒ. ß. of vnholed Galles. ʒ. i. of Dragons blood, of *Terra sigillata*, and Ceruse, ana. ʒ. ii. wert degreee. ʒ. ii. of Roche Alonte brente. ʒ. i. Marcocoll, Mirrhe, Frankencense, Mastike, ana. ʒ. i. ß. mingle them all, and pouder them finely as Alcocoll, vpon the whiche, ye shall applie *Vnguentum Basilicum*, after the description in the cure of a colde vlcere. And thus must you procede, vntill the accident be removed, whiche doen, prosecute the cure, as is aboue prescribed. And in case the pouder, by reason of his weakenes, spede not well the matter, ye maie go to stronger medicenes, whereof

Hoft Chirurgians make foule sores, yet Butcherly mangiers, marreth all together.

Ouid: a good note.

Example.

Good counsaill.

How bolde the Chirurgian should be in cure. C. Celsus.

A good pouder.

this is the firſt. ℞. Of oile of Roſes. ʒ. iii. Weathers ſatte. ʒ. ii. marrowe of the huccle bone of a Cowe. ʒ. i. water wherin ſublimatū hath been melted. ʒ. i. ſeeth theim ſoftly together, vnto the tyme the water be waſted: and then put therto. ʒ. i. of Ceruſſe, and ſeeth them againe a little, when it is taken from the fire, ye muſt ſtirre it, till it be thicke. This muſte bee ſpreade on a pece of a clothe, and laied on the ſore: and peraduenture, ye ſhall diſpatch the matter with this: If not, take this in hande: and without doubt, ye ſhall winne the caſtell. But yet be ye hereof warned before hand, that it be not applied in any ſinuie place, leaſte while ye ſeke freedome, ye fall into bondage. As it befell in my friend, when he would bicker with the like vlcere, in a womans foote where he could neuer winne the matter, though he lefte no ſtone vntourned. Neuertheleſſe, if ye bee conſtrained thereto, by any neceſſitie, or euer ye applie this, ye ſhall firſt vſe an vniuerſall purgacion, of the whole bodie, and alſo a comfortatiue to the Mube, that in caſe there ariſe any peſtilente fumes, ready to cauſe a conuulſion, or Spaſme: And when ye haue ſo doone, procede forthe to the locall medicenes, whiche maie be thus. whiche is moſte excellent good.

℞. Ceruſſe, Vermilion, Sublimatum, ana. ʒ. iii. mingle them, and and pouder theim finely: wherof ye ſhall ſprinckle, ſo moche in the vlcere, as is able (if I maie ſo ſpeake) fait the parte, whiche ſhalbe remoued: and incontinent, couer it with this plaſter, whiche ſhall make for the appeaſyng of dolour, and remouing of the eſcharous cruſt. ℞. leaues of Mallowes, Violettes, and Lettiſe. ana. m. i. ſeeth theim together in Mutton brothe of the weather, and after wardes ſtampe thē puttyng thereto. ℞. ß. of Barlie meale, of oile of Roſes complete. ʒ. ii. of Butter. ʒ. iii. and the yolkes of three Egges: with whiche plaſter ye muſt procede till the cruſt be taken of, and then ye maie proſecute the cure with digeſtiues, abſterſiues, and incarnatiues, as ye were informed afore. If ye worke after this ſorte, and with theſe remedies, according as thei haue been declared: ye ſhall winne your Spurres, in ſoche cures, and great frendſhip. Now in aſmoche, as we be well trained in this, let vs come nerer the accident of dolorous pain. to ſe how we can ridde our handes of that alſo. For why, this is now and then ſo extreme, cruell and ſharpe, that it doeth not onelie exclude the cure of vlcers, but vtterly interdite and ſuſpende almoſte, all the vertues, as well naturall as animall, and ſpirituall. wherefore of verie right we muſt put our helpyng hande to this alſo.

To remoue an eſcharus frab or cruſte.

Example.

For as moche then, as dolour is as it were a cuppyng glaſſe, in drawyng matter vnto the place, the writers haue vſed moche diligence, in appeaſyng of it, conſideryng the accidentes, whiche maie inſue therevpon, as ouerthrowe of the vertue naturall, failyng of ſpirites, and contractions of ſinewes. All whiche accidentes are perilous, & to be doubted in all maladies. wherefore, to the intent men maie eſchue this by a rule: thei learne men knowlege, in their publicated workes.

that

that it proceadeth of twoo cauſes, that is: of the breache of continuaunce, and alteracion of qualities. As *Galen* ſaieth, dolours where as thei be, declare breache of continuaunce, or ſodain alteracion of qualities: the continuaunce maie be broken lower wates, by inciſion, corroſion, breakyng and ſtretchyng, as in apoſtumacion. Alteracion is by heate and cold, moiſture, drought, and other. Note, what diligence thei tooke, to finde the cauſes of dolour. Now if dolour ariſe, by meanes of inficion, as in woundes: the firſt waie to appeaſe it, is to ſe we it, and next to anoint hote olle Omphacine, in the edges and circuite of the wounde. And this muſt be doen, not ones or twiſe, but continually, till it be appeaſed in a greate part. If it come to corroſion, which accident, properly pertaineth to an vlcere: it muſt be remoued alſo, if we entende to cure the vlcere. But here note, that there bee twoo cauſes of the matter, a proper, and a dependyng: the proper cauſe is, a certaine malignitie, or ſhrewdneſſe in the fleſhe, whiche our men call, *proprietas humida*, the ſecrete propertie. The cauſe dependyng is nought els, but euill humours, whiche frete and eate out the fleſhe, when thei come to the coniuncte, as doeth cholere, mixte with ſalte flegme. And certainly, this latter ſhall neede of euacuacion with *Caſſia, Manna, Diacathol-icon*, and other like purgatiues. But as for the former, it ſhall be ruled after an other order, euen by comfortyng of the edges of the vlcere, with defenſiues, able to cheriſhe and fede, the complexion of the fleſhe and with the ſtrong pouder. *Precipitatum*, caſte in the vlcere, whoſe deſcripcion ye ſhall finde, at the ende of the treatiſes. If it come by breaking it is eaſed by ſettyng of the bones, and competent bindyng, and ſituacion of the member. For albeit, the breache bee neuer ſo well reſtored, and ſet in place: there will be yet diſcontinuaunce, if it be vntowardly ſet to reſte. And as for the ſettyng of bones, ye ſhall learne at other menne handes: for their bookes are repleniſhed, with preceptes and rules for the purpoſe, ſpecially *Galen &c.*

Breache of continuaunce or hurtyng of the whole member.

Alteracion, what it is.

Of dolour.

Two cauſes of matter.

But if alteracion come of extenſion, or ſtretchyng, as it is in apoſtumacions, molificatiue medicenes ſhall be beſt, to prepare the matter to come forthe: And *Auicen* ſendeth vs to ſoche appeacementes, ſatyng, the vehemencie alſo of dolour, cauſeth vs of neceſſitie, to vſe molificatiues, or ſoftenyng medicenes. But of trouthe my friende, if it grewe through alteracion of the ſubſtaunce, the matter muſte bee redreſſed by the contrary qualities. For enſample. If an vlcere be diſtempered with heate (whiche is perceiued by rednelle in the circuite) it is redreſſed by a cold ointment. And if the ſubſtaunce be fallen to cold, *Vigauntum Raſion*, or ſome like will qualifie the matter ſone. If it be engendered with drought, moiſture then will pacifie all the griefe. Again, if it be diſquieted with to moche moiſture, drought of an ointment, plaſter or duſt, will diſpatche it. To be ſhort, if we worke after this maner, we ſhall diſcõſite al maner of dolours, cauſed through exceſſe of one qualitie, aboue an other. Thus ſhall we with proper medicens, ſuccor the humain life of manhind, ſpecially when we attain to the cauſe of the

Alteracion of extenſion.

When to vſe contraries in healyng.

maladie, neither shall begge remedies, as doe these Dogleches, which would bee called practicians, a Gods name, and wote not what practise is. For thei dooe as the children dooe in their plaies, whiche when thei liste to haue some sporte, appoincte some marke, and standyng a little of blindlilde, wherle them selfe about ones or twise on their foot and then gelle to the marke, at all aduenture, in whiche gropyng, thei are founde at laste, when thei thinke theim selfe sure of it, terther of, then thei were, where thei stoode at firste. Euen so fareth it with these gropyng practicians: for why, thei be not able to distincte, neither tymes of sickenelle, neither knowe the causes of theim, or properties of ointmentes, as he who bare men in hande, with grauitie of woordes, that he was a practician: and when one demaunded, what qualitie *Vnguentum Rosarum* had, he aunswered with greate deliberacion, a Gods name, hotte, ye Marie sir ℞ the other, a worthie aunswere for suche a practician. Wherefore I exhorte you, to cast awaie all sluggardie, and negligence, that ye maie attain to the knowlege, as well of Simples as of cõpoundes, and stomble not at matters, as thei doe. Ye haue the causes and cure of dolour: now we will goe to an apostumacion, as the order requireth.

Example.

Apostumacis concurrante with an vlcer

Now, as touchyng apostumacion, concurrant with vlceres, what should I saie, sithen wee haue largely saied in the matter, when wee spake of apostumacions. But yet to helpe theim, that bee intangled herein: we will talke a little more of it, and put somewhat to the enlargyng of our medicenes, declared before. Then when an vlcere is thus entangled: ye muste vse the remedies, appoincted properly for apostumacions. But in case thei shall not suffice, vse this, wherein ye shall finde suche profite, that for certain, ye shall maruaill not a little at it. But firste consider, whether the vlcere be vered, with an hotte or colde apostumacion. For at that diuersitie, will followe diuersitie of makyng of the medicen. If it be hotte, applie this. ℞ Leaues of Mallowes and Violettes, ana. ℥. i. of hulled Beanes. ℞. ii. seeth theim all together, vntill the Beanes be sokt, whiche doen, stampe theim: and if it be requisite, to put any oile to the same, put a little Roled Omphacine, and afterwarde spred it on a clothe, and laie it to the apostumacion, for this will apease and resolue. But if the apostumacion be cold ye shall take the same plaster again, howbeit ye shall search, and make it otherwise. ℞. Of Mallowe leaues. ℥. ii. hulled Beanes. ℞. ii. of Barbors lye. q. ß. and seeth them well, after stampe them, and applie it to the place. Certainly, this will woorke moste aptly, for our purpose. But note here, I praie you, that this plaster maie be rectified in our worhyng, accordyng as the lye shall be milde or sharpe. Thus haue ye inough, for the displasyng of this accident, if ye remember these thinges, with the other aboue. Wherefore we will now talke, of hardnesse of vlceres.

Hotte and cold apostumacions.

Hardnes of an vlcere.

Euery good Phisition, my friende, willyng to cure his pacient rightly, will appoincte himselfe, twoo principall intentions, that is.

is, to preserue and to cure. The firste searcheth for the causes, the other imagineth waies to displace theffect thereof. Therfore to the intent we maye be able to remoue this cause, and withstande the effect, let vs se how many causes hardnes hath. When I was giuen to rede *Chyrurgi*, and delited in the antique bookes, I fell by chaunce vpon *Galens* firste booke, *De simplici medicamentorū*, where I noted him, to put thre causes of hardenes. For it chaunceth, saieth he, of to moche drought of congeling of matter, or els of fulnesse and replexion. If it come of drought, moisture will ease it. And this must be done with ointmētes, plasters, and imbrocations, after the mynde of *Aulem*, Imbrocations bee made with hote water, and Mutton brothe of the weather. Plaistres maie be of all thinges, as ye hard before. Now the ointmentes be of *Mustilages* and sometyme of *Triphermacon* as *Myrepsi* thinketh. Howbeit, I suppose *Myrepsi* bled it in hardenes, caused of frisyng, and not in drought. For I neuer sawe *Triphermacon* cause moisture, but in hardenes of congelacios or frisyng, it serueth well, if it be made with vinerger, whiche notably cutteth clammy and viscous humours. If it come of fulnesse (as it is seen in apostumations) euacuations helpeth the matter: as *Hippocrates* saieth, sickenes whiche come of replexion or fulnesse, bee cured by euacuation. Now if ye minde to resolue it, let it firste be softened with some mollificatiue, and it will the better vanishe and transpire, the pores being opened with the mollificatiue. And if it fall to hardenes againe, ripe it againe with the same medicine as *Aulem* writeth in the cure of apostumations, and then let it be resolued. As for the making of these softening medicens, ye must retourne to the treatis of apostumations, wher ye shal finde a special plaster made of Melilote, sapa or newe wine and lye, and an other of the decoction of Beanes Mallowe leaues, &c. But as for the thirde kinde of hardenesse, partaineth nothing to an vlcere, and for an ende, if the hardenes will not be amēded by these meanes, frete it with some corrosiue, according to the maner as it was prescribed in the correction, of hard lippes in an vlcere.

To searche the cause and displace the effecte.

Thre causes of hardnesse.

Imbrocatiō.

Now as concernyng corrosie, or gnawing in an vlcere, wee would treate to the full thereof, if we had not medled with the matter, whē we wer about the appesing of dolour, namely, for that that accident is muche more combrous then any of the other. But yet in as muche as we haue there giuen no remedies, we will here haue the matter a litele while inconsideration againe. Wee suppose then that corrosion is termed of that, that it with his sharpenesse, biting, and fretyng, resolueth, wasteth, and drieth vp the moistnes of the member, after which resolution, the substance of the flesshe is minished, and so falleth to diceration. Wherefore, according to our determination, there bee twoo causes of this, the proper, and depending. And as for the proper cause, it is, as wee saied before, a certaine malignitie, or filthinesse in the flesshe, whiche Phisicians call the secrete propertie. And for the displacyng of this, ye muste consider the propertie of the member, and then temper and correct it, with defensiues, linimentes, and ointmentes,

Corosion or biting.

made, accordyng your intention, as is that, which I made, respecting bothe complection, and purpose in the maladie, or euill.

A good liniments. ℞. Oile of Roses. Mirte, and violet. ana. ʒ. i. ß. Bole Armoniacke, *Terra sigillata*, and Dragons blood ana. ʒ. ii. *Acasia*. ʒ. iii. pouder of Roses, Mirtilles, and Cipresse Nuttes ana. ʒ. i. ß. white ware. ʒ. ß. make here of a liniments, accordyng to the arte, and an ointe the vlcere and his circuite with the same. In case the hinderaunce come of euill flesh, sprinkle this pouder on it, and ye shall dispatch the malignitie. ℞. Of Citrine, Mirobolanes, of *Terra Sigillata*, of Cerusse, ana. ʒ. iii. of prepared Tutia. ʒ. i. ß. of Dragons blood. ʒ. ii. of brent Alome. ʒ. ii. mingle them and let it be a fine pouder, to be caste in the vlcere, whiche ye shall couer with the same liniment, spread in a clothe: or couer it with *Vnguentum album*, or *Vnguentum de Minio*. The cause dependyng, we take it to bee the antecedent, euen a Cholerike humour, mixt with salt flegme, whiche gnaweth the flesh, when it commeth to the coniuncte, or place. Now for the cure of this, we order twoo intentions, the one to kepe of humours yet fletyng, the other to disconfite thē, whiche be alredie flowyng. The firste maie be doen with *Cassia fistula*, *Diacatholicon*, *Manna*, or any like purgatiue. And administracion of the dulse and liniment, whiche we ordered now, will accomplishe the other. Howbeit, applie this ointment folowing vpon the pouder.

A consumer of dedde flesh.

Antecedent coniunct.

℞. Oile of Mirt, Roses, and violettes, aā. ʒ. ii. Weathers fat. ʒ. iii Goates grease. ʒ. i. ß. Iuise of Colewortes. ʒ. iii. seeth theim togethertill the iuise be dried, and then put therto. ʒ. iiii. of Vermilion. ʒ. iii. of Cerusse, and. ʒ. ii. of Letharge, and plaie them againe, till thei become very blacke, stirryng them still, that the Mineralles fall not to the botome, and burne. This doen, put yet thereto. ʒ. i. of Terebintine. ʒ. bi of newe ware, and make it to an ointment, betwene hard and soft, in likenes of a Cerote. And this will bring the sore to a cicatrice, and fill your hande full of money for your labour.

To make a Cicatrice.

Now rottennes and putrefaction followeth, whose description, I will rehearse, to the intent ye maie thereby be assured of the maladie. Putrefaction is when the newe breathing of the spirite, is inhibited and letted in a member, by whom the complection should be maintained and defended. And when this is corrupted, or els letted in his due passage, the moisture of that part is not ruled, and so doeth the parte putrifie and rotte, as *Aristotle* saieth. *iiij. Metheo.* Moisture and heate not ruling the same, is cause of corrupcion at the first meting. But to saie truthe, me thinketh it hath three causes in all. The firste corrupteth the vitall spirite, with holdyng his due breathyng and passage, as doe superfactiues or dedde thinges, as Opium, and to coole, repercussiues, thinges lettyng palle, bee grosse, thicke, and clammie humours, whiche by their multitude, thickenes and toughnes, stoppe the priuie spiracles and breathyng pores: but as touchyng thynges that inhibite, thei be causes primitiue. As brusyng, smityng and bindyng to straite. All these mortifie a member, inhibityng, his spirite and specially

Of putrifaction, or rottennesse. or *Gangrena*.

cially binding. whiche I saw we befall in a man of muche honestie, lying in the Hospitall of Saincte Bartholomewes. He was pained of a pushe betwene his tooes, and when one, whom ye knowe, had opened it, there gushed foorthe so moche blood, that the *Chyrurgian* thought it beste, to binde the member, with a right straite bonde, wherevpon the patiente died the nexte daie. wherefore it is expedient, that ye beware ye fall not into suche leude ouer sightes, whereby ye should get the name of Bocherlie manquellers, as he did, not without his desert. Marke here also that, that whiche corrupteth, maie twoo waies bee considered. Firste, as it appereth, the waie to putrefaction, nexte putrefaction alredie caused. If ye consider it, in the firste respect, make your recourse to the contrary causes: according to the saiyng of *Hypocrates*, sickenes caused of replection, be dispatched by euacuation, whiche doen, the effecte is at a poinct, as *Aristotle* saieth. Remoue the cause and the effecte is remoued. But if ye take on putrifaction the seconde waie, ye must putte on the twoo iyes, whiche *Galen* ascribeth to a good Phisicion. whereof the right shall beholde the cause, and lefte the effecte, whiche is the putrifaction. The right shall vse contraries to the least applied Ointmentes and plaisters, to repaire the putrefaction, whiche shall be these. ℞. Of uerdegreece, of roche Alome, and of Honie like partes, with a little uineger, and haue it to the fire, till the colour alter, from grene to redde, whiche vse, spreadyng this ouer it.

How a patiẽte died by euill cure.

Hyppocrates

Remoue the cause, and the effecte will cease.

Take of Beane meale, of Barlie and Lupine Meale, ana. ℥i. ß. of Barbours lye. q. ß. and seeth theim vnto suche tyme, as thei bee well mingled together like a paste, whiche must be spred on a pece of cloth. But note, if the rottennesse be so terre paste, that it will not be displaced, with *Vnguentum Egiptiacum*, of equall partes, ye maie vse this, which vndoubtedly dispatche it. Take of Honie ʒ. iii. of roche Alome and uerdegrece. ana. ʒ. ii. of sublimatum. ʒ. iii. incorporate them all together at the fire, till thei be sufficiently sodden, and laie it to the rotten place and then the plaster appointed before. And if there be causes an ethara, remoue it with digestiues, made of Terebintine, and yolkes of Egges, or with Butter. It maie also bee remoued with a plaster, whiche was giuen for apostumacion, opened with a potenciall cauterie: whē this is remoued, the vlcere shall be cured, as bee woundes. Now ye se what is to be doen in putrifaction, or lilthie sores.

Galen.

To helpe putrifaction, A good medicene.

Sorenes.

What saie you of corrupted bones?

Chyrurgj.

NOw to come to a corrupted bone, the signes of it muste be noted, that ye maie knowe, whether it bee so or not. For it hath proper signes, to be knowen by, as well inwardly, as outwardly. The outward signes bee dulle, and looſe flesche as *Auicen* saieth, in the Chapiter *De uitiositate ossium*. The signes inwardly maie not bee seen with

Of bones, whiche are corrupted. two thynges considered.

the iye, but be founde with the searcher. For if a man searche it well, he shall not onely finde it secretly frete, but also minished and abated in substaunce. Wherefore, if we finde this faulte, and minde to amende it, we shall aboue all thinges, obserue twoo poinctes, one pertaineth to the cure, the other to eschue reproche and infamie. We shall auoide infamie, if we refuse to meddle, with the heddes of greate bones and ioinctes. For if we would worke in soche places, we shall be endaungered of conuulsions, or some euill accidente, by reason of the the fellowship and colligance, whiche thei haue with greate sinewes heddes, of cordes and muscles: whereby we might be vtterly disgraced and shamed, as *Auicen* there declareth largely. And as for the cure (these causes eschewed) maie be obtained, specially if the fault be in the middes of the arme or legge, bones and reedes, with conuenient medicenes. There bee also certain kindes of instrumentes, whiche thei calle *Trapanes* and *Rasp ataries*, very mete for repairing, of alterated and corrupted bones. Againe, *Vnguentum Egiptiacum*, made after *Auicens* descripcion, shall bee good, howbeit, ye shall make better spede, if ye vse an actuall cauterie, that is, if ye burne it with an hotte iron. Verely my self, when I chaūsed in soche bones, did euer vse actuall cauteries: because thei comfort and rectifie the weake member. Whereof there be twoo kindes in especiall, the first hath this shape, A. and the parte is plaine, whiche is applied to the bone .C. the other is figured .B. Now in cauterizyng and burnyng, I vse this diligence, to eschue inconuenience. I prepared an other instrument, like a finger of a Gloue, with an hole in the middes, through whiche I put my cauterie, to saue the flesche from burnyng, this vsed I in plain bones. The seconde was poincted, whiche I vsed in holes, and hollowe places. There maie bee inuented yet, many other formes of instrumentes, for cauterisyng of bones, accordyng as the worke and place shall require.

I goodobseruacion.

Iuicen.

actuall cauterie towards the rabbi[illegible] bones.

These figures are in the ende.

Now as touchyng the causes of bones corrupted, thei bee the accident and primitiue: of whiche twoo, the antecedent is the worse. For why, the antecedent will fester the bone, or euer the flesche bee corrupted, for by reason of the cause primitiue, corrupt and fretyng humors will flete to the bone, and frete it, which *Auicen* termeth *Ventositas ossis*. Now how this maie bee knowen and cured, ye shall learne of hym, whiche writeth a speciall treatise of it. For wee minde not to meddle with it, because it would drawe vs farre from our purpose, by reason of the nomber of intencions. The primitiue cause is, what soeuer befalleth from outforthe, as bruysyng, incision, alteracion of the aire (I meane not of alteracion of the aire it self, but of alteracion cause in the bone by the aire) and the vse of some ointmentes. And therefore, consider you, whether it come of a wound, or apostumacio, and so by diligent calculacion, shal ye come to the cause of the corrupcio. If it procede of apostumacion, corrupt humours be the cause. If it come of a woūnde then applicacions of ointmentes, or occursaunce of thaire haue doen it. And if it come of a woūnde, then consider again, whether any hole bone

Alteracion of the aire.

bone were cutte of, or any bone minished, or els any part. Again, there is no difference, whether a bone were taken out violently, or expelled of nature. For *Auicen* saieth, a Fistula maie be feared, where nature expelleth it. Wherefore, if ye couite to knowe all these particular causes and obseruacions: perule *Auicen* in that Chapiter, where ye shall finde all thynges, to your full contentacion. This is saied, concernyng corrupted bones. Now in as moche, as our tyme is so shorte by appointment, let vs go forthe to the rest of our communicacion. Auicen.

Sorenes.

I praie you, what is the cause of Varices, and swellyng?

Chyrurgj.

Of swellynges the cause.

VArices bee swellyng vaines in the legges, filled with Melancholike blood. And this is breede diuersly: by stoppyng of the splene, wekenesse of the liuer, to muche feeding on meates, that increase Melancholie, long standing and waityng, before men, wertnes of foote gate, and finally bearing of greate burdens, as it is euidente in them that vse it. And this maladie is verie hard to be redressed, and requireth many intentions and obseruacions in the cure. The first is to order the life conueniently. The. ii. to purge the humour. The third is, to applie conuenable local medicens. Now the regement shalbe to abstain fro meates, whiche breede Melancholie. As Beefe of the ox Bugle, and Cowe. All salt meates, Pulse, Colewortes, water birdes, Salte Cheese and grosse wine, with other like. The matter is purged with blood lettyng digestiues and potions. Ye shall take the blood of *Basilca*, or liuer vaine, making a large gasshe and hole, that the grosse melancholike blood, maie passe and come foorthe. And it will be the better, and more auaileable a greate deale, if the patient bee exercised by goyng, or some other waie before, so that the humours bee well mingled together. After the bloudletting. these sirupes muste followe, sirupe of *Epithimi*, and of Fumiterre, and then a purgation of pilles *De fumo terre*, or Cappers. All which ye shall your selfe better indosate, according to the patientes state, then I here make farther mention therof. This is spoken in respecte of the accidente, whiche if ye minde to cure well, applie it to the principall intention in the cure. Now as touching the localles, and matter coniunct: when ye will cure swelling vaines, first vse an vniuersall purgation, of the whole body, and then come to the particulare intentions, whiche comprehende three considerations. The first putteth of fleting matter, the second remoueth that whiche is fleten. The thirde comforteth the vaines, straineth theim together and resolueth congeled blood. Ye shall kepe of fleting matter with defensiues, applied vnder the knee, whiche maye be soche. Melancholie meates.

First to the whole, then to the particulare.

℞. Bole Armoniache, and claie, ana. ʒ. iii. Dragons blood. ʒ. i. *Terra sigillata*, ʒ. iii. make them in fine pouder, and incorporate theim, with the white of twoo Egges: with. ʒ. of oile of Mirtine, and place it vnder A defensiue vnderthe knee

How to bind a member.

der the knee, bindyng it with a rolle indifferintly faste. I saie indifferently fast, because to straite bindyng, wil mortifie the member (whiche were worse then the former euill) neither to slache. For that is not able to presse the vaines together, neither inhibite the descente, of the Melancholike blood to the place. Therefore lette the bonde be indifferente, so that the blood bee repressed, and the member not mortified.

To open a vain, to purge grosse blood.

When ye haue so dooen, ye shall the daie following, smite the vaine, whiche appereth aboue the holones of the foote: making a large hole that grosse blood haue his passage and milke, or presse doune the blood with your handes, beginning beneath the defensiue, till a great part of the blood of the vaines be auoided. But note, that ye must bathe all the legge with hotte water, before ye presse doun the blood. When the blood is emptied out, stop the vain, & couer the whole legge with this plaister. ℞. Of Camomell, Melilote, and Worme woode, ana. ℔. vi. of Mirtilles and red Roses. aā. ℔. iii. of Cipresse nuttes. xx. of *Acatia*. ℥. iii. of Vranne. ℔. iiii. of Beane meale, and of Lupine meale aā. ℞. ß. braie that is to bee braied, and seeth theim in newe white wine, and Barbours lye, wherein these thynges were sodden before, Tamarike, Moline, Smallage, and rootes of Capers, and plaie all together, till it be like paste: after this, put a little vinegar to it, that it maie the better cut the humours, & so inroll the whole legge therewith. This plaister (if a man consider it well) hath power to drie, to cōfort, to resolue, and to cutte thynne clammie matter, whiche be necessarie pointes, in this troublesome accident. What will ye more? If ye doe thus, ye shall dispatche and rid your handes of it with honestie. But in case the defensiue so drie, and cause dolour, ye muste chaunge the plaister, and commaunde the paciente, to kepe his legge higher then his bodie, alwaie in his bedde, that blood descende not doune again. For this poincte is necessarie, if he will be cured of the maladie: according to the populer prouerbe, *Gamba al & lesto braso al petto*, whiche willeth the hande to bee kepte at bosome, and the legge in the bedde. And when the pacient is somewhat amended, purge hym againe: For otherwise, it were to be doubted, least he fell to an Idroplie, Pthilicke, Phrensie, and dottyng. For the matter, whiche was wont to descende, would be withholden: and in this case his propertie is to rise, and cause soche accidentes, as *Hypocrates* saieth, to cure olde and antique emeroides, if one bee not lette open, putteth the pacient in perill, of an Idroplie, Pthisike, and destruction of minde. And in an other place he saieth, of men that be destracted. A fansie is loosed, at the risyng of the swellyng vaines. Wherefore, if a fansie be dispatched, at the prouocation of them: it is consequent, that the stoppe of theim, will bee cause of thesame. Wherefore, *Aristotle* hath this generall rule, in his boke of places. If the presence of a thyng be good, the absence of thesame is euill. Therefore, to eschue this euill, we muste purge the paciente ones euery moneth, with some purgatiue, which will euacuate the Melancholike humour. There be yet other thynges obserued, as by bindyng, and cuttyng of of vaines, whiche

A plaister for the legge, to resolue.

Purge a sore man, after he is amended, for feare of dropsie. &c.

A conclusion

whiche, what for Bocherly crueltie, and otherwise daunger of the pacient, I passe them ouer, sith I neuer practized them, nor neuer intend to doe, the cures beyng so perillous, and full of daungers.

Sorenes.

What saie you of a rounde vlcere? Good sir *Chyrurgion.*

Chyrurgj.

Sir, as touchyng roundnes in an vlcere, we neede not to saie any thyng at all. For ye haue sufficiently laboured the demonstratiue sciences, and haue, as I vnderstande right well profited in them. For ye can erecte triangles cutte lines, diuide circles, yea, and square theim also, if it were nede: albeit to this daie, the true squaryng of a circle, hath not been inuented. But to the purpose. If ye will deuide the roundnes of an vlcere, by the Diameter, with an hotte Iron, or other instrumente, ye shall deuide the compassyng of vilies, and small heres well inough, whiche is one of the greatest lettes, in the ensoundyng of an vlcere. And so shall you withstande the circuicion, whiche dooen, ye maie prosecute the cure of the cutte, burnyng, or otherwise worching, to your pleasure. Now for that we haue ridde your handes, of these troublesome accidentes: wee will retourne to the cure, of the capitall vlceres, whereof we made mencion before. Whereof the virulent is firste.

Geometrical measures in Chirurgi.

Good Philicions haue euer vsed to trie out firste, the cause of maladies, and to cutte them of, whiche doen, the disease would easely bee displaced. And in good faithe, this semeth to bee the verie pathwaie, to artificiall curing. Wherfore we also, because we would not swarue from the right waie, of our aunciente maisters, will firste declare the cause of a virulente vlcere, and then order the intencion in the cure. The cause then of a virulente vlcere, is Cholerike humours, whiche become sharpe, by reason of salte flegme, mixte with Cholere, and after thei gette virulencie, by adustiõ and burning. For virulenci, is not otherwise bredde, as saieth *Aulcen*, but of the subtelnesse of hotte watrie humours, whiche originally procede of euill gouernaunce, and order of life. Therefore, we will first appoinct the intencions, whiche muste be obserued in their cure. Thei be fiue. The firste ordereth the life, the seconde purgeth the humour, the third kepeth the fluxe of humours. The sixte werth drieth them, that be alredie fletyng. The fiueth ensoundeth the vlcere, and comforteth the member. In the first, we must forbid all sharpe, pontike, salted, and hotte thinges, whiche shall be able to alter the blood to heate and adustion, as Ginger, Peper, Cinamon, and giue hym Cheken brothe, Lettise and Borage, as all other thynges, that moderateth the blood, whereof Cheken brothe is thought beste. For it reduceth humours to equalitie, conserueth complexions, and refresheth the bertue. All this is spoken for enlample, that ye take occasion by this, to chuse and refuse thinges conuenient, and disconuenient.

The cause of Sorenes, is first, not considered.

Vlcere virulent, how is growne.

Fiue good intensions.

uenięt. ye shall purge the matter, if ye giue purgaciõs, that is, thinges that drawe cholere, as *Electuarium de succo Rosarum*, *Electuarium solutiuum*, *Diaphinicon*, or some other like in operacion. The flure of humours is prohibited, if wee applie this defensiue, in the circuite of the vlcere, fower fingers lesse or more for the same. The defensiue is thus receipted.

A very good defensiue.

Take Bole Armoniacke, and Dragons blood, aff. ʒ. ß. Beane meale ʒ. i. pouder of Roses and Myrtilles, ana. ʒ. iii. oile of Mirt. ʒ. iiii. iuice of Houslehe. ʒ. i. Weathers fatte. ʒ. ß. with a little ware: seeth the oile and fatte, with the iuice, till the iuice bee wasted, and then putte to the remnaunt, making it to an ointment, after the arte, and order it, as it was now saied. And as for the dryng of humours, vse the dryng simples: howbeit, there must bee diuersitie in compoundyng of theim, according to the natures and complexions, whereof one maie be thus.

Take ashes of Hill, of burnte Leade, and of *Terra Sigillata*, ana. ʒ. i. Letharge of siluer, flowers of Pomegranettes, and vnholed Galles. ʒ. i. ß of Creuis shelles, or house Snailes burnt, of Cerule, ana. ʒ. ii. of roche Alome burnte. ℈. i. mingle theim all together, and pouder it finelie, whiche vse for dryng. And if this profite not, vse the redde pouder, called *Precipitat*, doubteles this will rectifie the vlcer, and digest it. And here note by the waie, that digestion is not caulyng of matter (as some vnlearnedlie holdeth opinion) but it is proportionating of humours, to the naturall heate, so that nature is animated, to expulse theim, define it thus. Digestion is an ingrossyng of thinne humours, and thinnyng of thicke thynges, with some preparance, to the expulsyng. And for this purpose, wee compounde hotte digestiues, in colde maladies, and colde in hotte. Finallie, we ensounde with *Vnguentum de Aszuro*, *Triapharmacon*, *Vnguentum Comforatum*, *et de Cerussa*: Or spredde the defensiue aforesaied, in the vlcere. This also that followeth is verie good.

Digestion causeth not matter, but it is the proportionatyng of the humours.

Take oile of Mirte. ʒ. ii. of Roted Omphacine. ʒ. i. of weathers fat ʒ. ii. of Vermilion. ʒ. ß. of Cerule. ʒ. i. seeth them till thei be blache, puttyng thereto at the ende. ʒ. ß. of newe ware. And after it is taken of the fire, incorporate it with. ʒ. iii. of Camphere, and. ʒ. ii. of prepared Tutie, and so will it be an ointment, like a Cerote. And this will comfort the member, amende the complexion, and dryng the vlcer to shinning. Now for shinning of it, washe it with Alome water, which was prescribed before, in shinnyng of vlceres: But one thyng I warne you of, if ye see that the vlcere be enlarged, with these dryng medicens, ye must laie them apart, and vse easier medicens. The signe of to moche dryng, or abstersion by ointmentes will be this. The sore will be like an apostumated sore, and the paciente shall feele paine, nippyng, and bityng, as *Auicen* saieth. Wherefore I will ye forget in no wise, this token and signe, because it will be moche for your aduauntage.

A signe of ouermoche dryng a sore member.

Sorenes.

I praie you saie some thyng, of filthie vlceres.

Chirurgi.

IT is euident to see, what glottonous & rauenyng kinde of liuyng we vse, by the alteracion of our blood: whiche is not onely altered to heate, and adustion, but also to foule rottennes. In good faith, reason would we should forsee, that wee fell not to soche excessiue eatyng and drinkyng, whereof might insue, sharpe, filthie, and corrupt humours: whiche cause vlceracion, when thei come thei come to ths continucte, and afterward feede the vlcere. Well, let them bee their owen workemen, and drinke as thei brewe: we wil to our purpose. And first let vs note, what surdities, filthie and corrupt rottennes is. Thei define it, to be a certain white thicke matter, congeled, propense blacknesse, and like lies. This kinde of matter properly, requireth abstercion, and showing, as virulencie doeth dryng. More ouer, there bee twoo kindes, a plain and holowe filthie vlcere, whiche require lower intencions: the firste ordereth the like: the seconde pourgeth the humours: the thirde wipeth and scowreth of the filthe: the lowerth pertaineth to ensoundyng: ye shall order the like, as in a virulent vlcere, because these twoo differ not, but by the waie of more, or lesse. And therefore, the diet shall respect, specially the qualitie, whiche we there respected in the order. Likewise must the purgatiue be, as there was saied. And the filthe shalbe showed awaie, with these medicenes following. ℞. Of rosed Honie strained. ℥.ii. of clere Terebintine. ℥.iii. plaie them together, till thei bee well mingled, and then put a. ℈.ß. of Barlie flower, and a little Saffron to it. And it will bee a good mundificatiue, for the purpose. But if this shall not serue, let this followe.

Glotonie is no small enemie to nature

Of filthie matter, what it is.

Lower intencions, in twoo kindes of vlceres.

A good perfite mundification.

Take of clere Terebintine. ℥.iii. of rosed Honie strained. ℥.ii. of the iuice of Smallage. ℥.ß. seeth theim to the wasting of the iuice, then putte. ℈.ß. of Barlie meale to it. ℥.ß. of Frankensence ℥.i. of Sarcocol, and a little Saffron, and let it be a soft abstersiue, that maie bee laied in the vlcere, with tentes: And if ye bee sette besides the stoole in this then, make this. ℞. of cleare Terebitine, of Rosed Honie strained ana. ℥.iii. Juice of Planten. ℥.ii. iuice of Wogges toungue. ℥.i.ß. of Sarcocoll, Frankensence, Mirrhe and Aloes Epatike, ana. ℥.i. plaie all together, till halfe the iuice bee wasted, but stirre it continually, leaste it burne. After this, let it bee strained, and applied in the vlcere, whether it be plaine or hollowe. But if the praie shall yet escape your nettes, make this, where with doubtlesse ye haue your purpose.

Take of Barbours lye. ℥.iiii. of redde pouder *Precipitatus*. ℥.i.ß. of Rosed Honie strained. ℥.ii. mingle theim well together, and doubtles ye shall scower and drie the vlcere, with this abstersiue. For where as there be but twoo moistures, bred in an vlcere, as *Galen* writeth: whereof the one requireth abstersion, the other dryng. Bothe are respected and considered in this medicene, as it maie easely appere, if a manne consider the simples well. Now ye shall incarnate the sore with ointmentes, that contrary the straunge qualitie of the vlcere: as with hot if the vlcere be colde, and with cold, if it be hotte. For what is ensoun-

To showet and drie all vlcers, plaine or hollowe.

Contraries when to vse them.

dyng of discontinued partes, but to rectifie the qualitie, whiche shorteth and hindereth the vertue nutritiue, and to qualifie the complection of the member. For if ye doo thus, nature beyng fortified, will of her self cause flesshe to growe, as it appereth not onely in man, but also in brute beastes. And therefore, I compounde no other ointmentes in this case, then wer ordered before, in the cures of hote and cold vlcers, whither ye maie resort, when ye shall nede. Thus moche haue I said, of the plain filthie vlcere. Now wil we to the holowe and caue vlcer.

Nature nurisheth her self.

Why should men maruaile, if men of olde tyme, came to the knowlege of Natures sickenesse and causes: for asmoche as thei wer taught, euen by the leding of nature, which thei of that tyme, more diligently obserued then we doe: And therefore, thei came to meruailous greate knowlege, whiche we in these daies, attaine not vnto, because we obserue not in like case. I sate this, in cõsideracion of a Moulde warpes moinyng vnder grounde: whiche gaue me occasion to obseruacions, in a caue vlcere. For because I was presente, where a Gardener stopped the mouthe of the yearth, or hole, where after wardes (because the cause was not remoued) seuen Mold warpes came out by sondrie tymes. Truely I noted it, thinkyng it worthie of consideracion in the cure, wherefore, when we be minded, to handle this cure, in his right kinde, we muste trie out the cause, whiche wee seke by humours, accidentes, and qualities of the matter. And therefore, when ye minde the cure of any soche vlcere, consider aduisedly, whether any of the forsaied accidentes by the cause, why the sore refuseth ensoundyng. And if any soche be founde there, and ye thinke that the accidentes, bee the verie lette: retourne then to the correccion of that accidente, whiche hindereth your purpose, and when ye haue amended that, ye shal haue your desire. Now, if the cause be founde in none of theim, then marke the matter, whether it be sanious, virulent, or filthie, and then, accordyng as ye finde it, so resorte to the cure, of the capitalle vlcers, and worke as is there appointed, for in so doyng, you shall be assured, to quite your self of it. On thother side, if humours be the cause, whiche is lightly perceiued, by the colours of the flesshe ye muste purge theim: For if it bee ruddie and itchyng, it declareth Cholere. On the other parte, if it bee white, it is a token of flegme, and so of Melancholie, if the colour be dimme and broune. wherefore, if ye shall alwaie behaue your self thus, in your worthyng, ye shall not faile, but haue your eye still to the marke, whereat you intende to shoote.

An example of Talpus or Molewarpe.

I amende an euill accidẽte and then the cure will prospere.

Here should we speake of a festered vlcere, vnlesse wee had talked of the matter, when we treated of the accidentes of vlcers, where ye shal finde the causes of it, and the cure. Therefore, ye muste make your repaire thither, when nede requireth, and not looke, that I should double it again. Now haue I, my friende, paied my debte, and discharged my bonde, according to my promise: it shall bee your parte, to beare with my trauell, and to take my diligẽce in good worthe. And though my stampes bee not so fine, to coigne soche riche money paraduenture as

as ye looked for: yet haue I laboured diligentlie, to giue you currante money, whiche I truste to content you. Wherefore thus remaine, that ye be diligent labourers in this, and then within small tyme, ye shall swimme without Corke, and trauerse greate streames, by the aide of these thynges. But if hereafter ye shall looke, to bee holden vp by the chinne (whiche I thinke not) ye muste procure, and retaine some other. For I maie not attende vpon you, for businesse that I haue, my deare friende Sorenes.

Sorenes.

I Do saie for my self, and my fellowes (whiche I maie, because I knowe their mindes) wee thanke you, as farre as we bee able to saie or thinke, for your faithfull paiemente, brotherly loue, and gentle curtesie. Ye haue so finely coigned all, so orderly laied it foorthe euery some by it self, and so gentelly deliuered it, that wee cannot chose, but allowe it, and highly commende it. But one thing greueth me (I thinke it doeth my fellowes also) that ye leaue vs in the streame to swimme without helpe. Ye knowe right well, gentell *Chyrurgj*, what a nomber of gulphes, bee in the streame of *Chyrurgj*, whiche ye haue not medled withall, it requires the helpe of an experte woorheman. Wherefore, we shall desire you, to graunt vs some aide. Certainly we will repaire to you againe, for other thynges, whiche we will shewe you, at your laisure.

Chyrurgj.

WEll, your desires maie booe moche with me, howbeeit, I maie not promise at this presente, all your desires or requestes: but of the hedde, I will saie some thyng.

Sorenes.

MArie we praie you, shewe vs the cures of the hedde, when it is wounded, and in perill. For the hed is the prince of members, whose cures are moste harde, and so bid you farewell.

Chyrurgj.

O man, deare Sorenes, that coueiteth to gratifie other, vseth to make light of his frendes requestes, but rather embraceth theim, with all dearenesse of mynde, specially if the thyng truely asked, shall bee righteous and honeste, or bring the partie, who is required to no hinderaunce. For if those poinctes should appere in any requeste: their peticios would seme dishoneste, and worthie of repulse. For why, honestie and righteousnesse, should not please the desired, more then the desirer. Verely, menne should bee farre of, from the waie, if thei thought, that Iustice and honestie, might be acquired, by other mennes losse, and discommoditie. Wherefore, seyng wee consider, that the matter, whiche we coueite to gette all our estimacion (for we desire to

Dishonest requeste and friendship.

here you talke of the maladies, that come of a cause primatiue in the hedde, with their cures) shall be no lesse to you profitable, then to our selues, quiet of conscience.

Sorenes.

Why should we not boldly require this: namely, sith both of vs, you to declare, and we to hear, be moste at leisure at this presente tyme. We haue also good cause our selfe in that our conscience dooeth stirre, and encourage vs forth, besides the charitable loue, whiche ye owe emõg our selues, miserably afflicted, in soche causes. Again, if wee did demaunde any thing rashelie, perchaunce euen that, whiche should be pleasaunt to other men, might worthilie be denaied vs. For why, rashnes semeth to import twoo thinges: vnrighteousnes in the demaunder, or elis vanitie in the thing demaunded. Yet for as moche as our sute is right iuste and honeste, and you pleasaunte Maister *Chyrurgj*. gentle and free harted to your friendes: let it bee your will and pleasure, to reason with vs, concernyng the matter, to the intente we through your apte and wise communicacion, maie declare so many daungers in the hedde (whereunto these common practisians, rushe out on with all haste, as dooeth Tom a Bedlem, in his naked prograce) but redresse the same, if any soch chaunce vnder our simple plain handes. For you are the man, as we doe thinke, who is skilfull to cure hurtes in the hedde, and auoide daungers in the same. And this did we perceiue right well, not onelie at other tymes, but specially in the places, where wounded men are kepte, where ye helped greuous and perilous chaunses in the hedde. Goe to then gentle maister, and folowe your friendes desire, whiche be in greate loue with you. And thus doyng, ye shall doe vs presently greate pleasure, and vnto our posteritie. And albeit, ye can not receiue worthie rewarde, at our handes, for so greate a benefite: yet the almightie God, who doe see no good tourne vnrewarded, nor vice vnpunished, will recompence your paine, and prosper you in your actes and dedes, who euer be praised, for himself and his woorkes. *Amen.*

Chyrurgj.

The beginnyng of your matter, albeeit, I did well perceiue it, yet by meanes the tale was somewhat long, it was almoste fallen out of my remembraunce, whiche I beyng febled, and fallen into decaie, with moche labour of minde, & anguishe that I take for my poore friendes. For accordyng to the debte of our corrupte nature, thei are deceased, and hath giuẽ vp their soules, to whõ the mercifull God, not in respecte of their good deedes, but at the contemplacion of his own bountifull clemencie, graunt endlesse rest and saluaciõ with his sainctes and elected. But yet as farre as I can remember, I noted in some, what we are bound to doe, for our frendes and acquaintaunce,

in

in consideracion of our familier conuersacion. Of truthe wee are not ignorannt, dere frendes, how hard a thing it is for vs, at this present, to satisfie your desire, specially, for as moche as my minde doeth not onely take care, but melteth awaie in floodes of sorowe: for the great affliccion I daily feele. Is it possible, that I should cõtent your desires with like woordes as I vsed, when I talked of woundes, apostumacions, & vlceres? Verely, I would I might gratifie you, so that ye should coueite no farther in the matter. But alas, I am racht and tourmented within my self, when I feele and consider, mine insufficiencie and vntowardnes. But yet, least I should be seen, to tourne my backe, and giue my dearest friendes a repulse or an *vltimum vale* (who bee as myne owne iyes) yet I will take the matter, for your sakes vpõ me. Neuertheless, this would I desire, and obtain at your handes, that none should interrupt me in my tale: but in soche places, where I ende my whole matter. For the time is very short for our matter, whiche we minde to finische. And certainly, if I thought otherwise, nothyng wer better to me, thã to be questioned with, in euery doubt, which you shal not nede.

Sorenes.

Gentle sir, ye haue moste happely preuented vs. For the matter, whiche wee were appointed, to gette at your handes, or euer we came hether, by praier or fauour, that haue you offered of your self. Therefore, seyng we are agreed of the matter, set on a Gods name, and luckely make the onsette. For there maie not be greater pleasure to vs, then to heare your woordes, and maner of talke, so that the precious fruite and profite, whiche we looke for in especiall, be preferred, for that is the matter.

Chyrurgj.

I Noted, deare Sorenes, and your frendes, that R. R. in his famous worke, vnder whose banner I serued moste and gat all that I haue, at his handes, or not, without his especiall fauour: did fatherlie admonische his scholers and hearers, that thei should to their possibilitie, trie and searche out, the causes of diseases. Other wise, thei should attempte, to cure one thing for an other, and giue Chalke for Cheese. And if thei did so, thei should greatly erre in the cure: or rather prouide a beare, to helpe their pacientes to their graue. Wherefore, I haue determined with my self, sith your will is so, that I shall daunger my self in the matter, to recite vnto you the sicknesses, which happen in the hedde, with their causes. And this doe I, to the intente we fall not vnaduisedlie in that, had I wiste, whereof we mencioned before. Thei bee fiue in nomber, that is to saie, apostumacion, vlcere, wounde, bruse, and breakyng. But as touchyng apostumacions, and vlceres without, wee will here make no further a doue, because wee haue sufficientlie spoken of it before, in our former treatise of woundes: wherevnto ye maie repaire at your pleasure. But as for bru-

Chalke for Cheese.

Fiue causes that doe hurt the hedde.

ſes, woundes and breakynges, we will laie our foundaciō, as farre as our witte ſhall extende. Ye haue the maladies, wherefore, wee maie procede to the cauſes and cures.

The cauſe of bruſes, what they are.

And firſte, we will begin at a bruſe or cruſhyng, whoſe cauſes bee falles and ſtrokes, whereof followeth the member, of the continuance broken. And here wee vſe this terme, of the continuaunce, broken, or bruſe: after a large maner, for euery riuyng or cruſhyng of mannes fleſhe, whiche maie bee twoo waies, that is to ſaie, by meanes of a wounde, and without a wounde. As a bruſe, whiche ſhall be without wounde, maie eaſely be cured, except the bone, whiche is vnder it, bee riuen, the ſkin remainyng whole and ſounde. whiche hurte, the ſicke hymſelf, will ſhewe to the *Chyrurgian*, by certaine ſignes, as by often ſcratchyng, or touchyng of the place with the nailes, or by ſome other meanes. But if it be ſo, that ye can not be perſwaded, by the pacientes ſhewyng: or if ye be driuen to and fro, and reaſonyng the matter with your ſelf, as in ſoche caſes, mennes mindes bee pluckte, now hether, now thether. Ye muſt conſider the ſmiter, of what ſtrength and force, he might be of, and where with the ſtroke was inflicted: as in like maner the place alſo, whether any thing fell on the hed, from an height. For the higher that the place is, and the mightier the ſmiter, ſo moche the greater and worſe muſt the bruſe be deamed. For heauie thynges, fallyng towardes their naturall place, are found of greater force and violence, at the ende of their diſcent and fall, then at the beginnyng, when they were firſt loſed of their ſtaies. Theſe thinges conſidered, ye ſhall make inciſion vnto the ſcalpe, rulyng the ſame after ſoche ſorte, as ſhall bee declared afterwarde, when wee ſpeake of riuynges of the ſcalpe, with depreſſion of the bone. On the other ſide, ye geſſe by the ſaied ſignes, that the bone remain ſounde and vnbroken, then ſet all your intente, to the cure of the bruſe: whiche ſhall ſtande in a reſolutiue medicene, beyng ſomewhat bindyng withall, if ye feare of putrefaccion. For what ſoeuer is bruſed or cruſhed, muſt nedes putrefie, as *Galen* writeth. But I ſuppoſe, ye are minded to aſke me a queſtiō. How it is, that reſolutiues ſhould bee applied in bruſes, wherein is greate concurſe, and ſhewyng of matter, for aſmoche repercuſſiues ſhould be vſed, as was ſaied, at the beginnyng of ſoche matters. Ye haue well and trimlie doubted at the matter: for this ſhall make moche for the cure of a bruſe, in greate perill, wherof ye ſhall diligently marke, that effuſion of blood, doeth immediatlie folowe vpon a bruſe, becauſe the vaines bee violently cutte of, and the mouthes opened. And the blood whiche ſhall ſo ones be iſſhewed forthe, can neuer returne backe, into the vaines again, wherefore, ſeyng it is without the veſſelles, it muſt nedes putrefie, and ſo conſequently, corrupt and rotte the fleſhe. For this purpoſe gentle reſolutiues, beyng bindyng thynges withall, muſt bee applied at the beginnyng: where the one reſolueth the blood, and the other being contrary in working, cloſeth the vain, that no more commeth forthe. And hereof appereth the ignorauncie, and ouerſight of

How to finde out a ſtripe, by what tokens.

Of inſicion in the hedde.

Of blood runnyng the chief cauſe and the hurte that do followe the ſame.

theſe

these imperikes, and vagabonde *Chyrurgians*. for thei minister repercussiues, at the beginnyng of euery bruse, without resolutiues: whereof followeth infliction of necessitie, if thei will auoide putrefaccion. And therefore I will giue you the medicen, whiche euer is vsed in soche cases, that ye faule not in the like reprehension and shame.

Take Camomell, Melilotte, bzanne, ana. ℈.i. of Beanes, Lupines and Barlie meale, ana. ʒ.ii. of Mirtilles, ℈.ii. of Cipresse nuttes. rv. braie soche thynges as ought to be braied finelie, and then seeth all in newe wine and Barbours lye, vnto the tyme it bee like a Cerote. And at the ende, ye shall put these oiles to the same, that is, of Mille, of Camomell, and of Mirte, ana. ʒ.i: But note, here the oiles must bee vsed, where no putrefaccion is. for in case of putrefaccion, I would vtterly forbid them. Then plaie them again, till the oiles bee well incorporated: and afterward applie it warme. Marke well this medicen. for it were a long matter, and to moche for one daie, to recite to you, howe many haue been cured, by the helpe of this medicen alone. But if the bruse be concurraunt with a wounde, or euer ye worke in the matter: ye must diligently consider with your self, whether the rimme or pannicule, whiche from out foorthe, coureth the scalpe, bee cutte or not. And if it be not cutte, the wounde muste be cured, as we shewed in the treatise of woundes, sauyng that the digestiue muste bee made, with Rosed Omphacine, and yolkes of Egges, ouer whiche, ye muste euer applie this medicene, whiche we aboue recited. for it will kepe of putrefaccion, and harde corrupted blood. And after this maner, procede foorthe in the cure, till sanious matter be generated, that doen, laie aparte the digestiue, and applie an abstersiue, in his place. which maie bee thus. ℞. Of clere Terebintine. ʒ.ii. of Sirupe of Roses. ʒ.i. ℈. of Plantane water. ʒ. ℈. plaie theim together, till the water bee wasted, and then put therto. ℨ. ℈. of Barly meale, and a little Saffron as maie be able, to colour the mundificatiue. But take it of the fire, or euer ye put to the meale, and see it bee well stirred, whiles it be well incorporated together. Now, when ye haue thus doen, ye maie vse it, and applie euer the same *Vnguentum Basilicum*, after this descripcion.

Many men haue been cured by this medicene.

A good abstersiue for the heade.

Take oile of Roses and Camomell, ana. ʒ.iii. oile of Mirtin. ʒ.i. ℈. plaie theim together, till thei acquire theim a blache hugh, and then put these drugges to them, of cleare Terebintine. ʒ.ii. of Ship pitche ʒ.i. of newe ware. ʒ.ii. ℈. And plaie them again a little, and so take it of the fire, and stirre it cõtinually, till it be thicke. And for asmoche as these woundes, by reason of moche sensibilitie of the parte, bee often tyme vexed, with an *Erisipele*: this place asketh to shewe, howe we withstande that troublesome maladie. And to the entente ye maie so doe, note this, concernyng an *Erisipele*, or Cholorike apostumacion. and put it depely in minde. It is this. An Erisipela maie happē, by reason of boilyng of the humour, or for that that corrupted matter, is retained within. whiche thyng we saw our self come to passe, by reason of matter, abidyng within, in one worthie capitain. Now this thyng is

Vnguentum Basilicum.

Erisipele, is a hotte redde, rounde inflammacion sore, or cholorike boile, with a feuer in the bodie.

Diseases coming of fulnes, are helped by emptines.

cured by purgyng of the cause: As *Hyppocrates* saieth *Quecunq; egreditudines ex plenitudine fiunt, enacuatio sanat.* If it bee sharpened and chafed, through heate and boilyng of the Cholerike humour: anointe it with *Vnguentum Rosatum* and lute the wound with the same, as the best learned *Chyrurgiã* did vse. For if mordication or heate bee caused, by meanes of ointementes: it will be pacified through coldnesse, whiche is in the medicene. After ye are at poinct with this, couer the holle wounde with this.

℞. Of Roled Omphacine, and oile Mirtine, ana. ℥. ii. of *Vnguentum Rosatum*. ℥. i. of Popilion. ℥. ß. of white waxe. ℥. iii. and melte all at the fire: this doen and prepared, infuse a linnen clothe in the same ointement, and see it be all to weated in it, and then take it forthe, and caste it in colde water, that it maie be thicke again. This clothe also muste be applied to the hed, for feare of a noiyng of the place: and be applied where the heare was shauen of. Moreouer, ye shall forme and shape one other clothe, after the same maner, with the saied ointmente, so that ye maie make permutacion, at euen and morning, of the clothes But if the panicule or rimme be cutte, and the bone discouered, ye shal neede more diligence and circumspeccion, whiles ye searche, whether the bone be clouen, or riuen in peces. And if neither of these faultes be founde, then is nothing els to bee dooen, otherwise then in woundes, sauyng that this pouder shall bee sprinckled, where the bone was discouered and opened. ℞. Aloes epatike, Sarcocoll, Mirrhe, ana. ℥. iii. Frankensence. ℥. i. ß. Flowerdeluce. ℥. ß. & lette it be in fine pouder, for the saied vse. And as for farther prosecucion of the matter, ye shall do as in the cure of woundes. But in case the bone bee riuen, an other maner of cure will handfast you: whiche will bee farre disaunte, and vnlike the former. And to the intent ye maie be able, to ascertain your self, in soche clifftes and reuynges, ye shall here note the signes and tokens, that follow clifftes and riuynges of a bone.

Clothes applied to a wounded hed

A pouder for the hedde.

Signes of broken bones in the hedde.

These thynges bee signes of a broken bone, vomityng, daasyng of yes, vertige or swimyng, blindnes and sallyng. All whiche muste bee vnderstande, to happen at that presente, when the stroke was giuen. And sometyme an apoplex, a dumpishe priuacion of sense, and a feuer with a vehement horrour and colde doe ensue. Now were the pacient taken of a feuer, without colde, there were no greate daunger in the matter, for that accidente cometh oft tyme, of a priuate cause, whiche moueth the accident. And where it is not possible, but the body should bee replete, or vacante of superfluous humours, so it can not bee, but there should insue greate differce, at that diuersitie. For if this kind of breakyng, occupie a vacant bodie, the pacient will bee without feuer: but if it fall to a replete bodie, ladē with euill humours, the Phisicians maie thinke the stroke to bee daungerous, and harde of cure. For wee haue this lesson of *Auicen*, saiyng: all woundes and vlcers bee daungerous, whiche chaunce vpon superfluities, of a waiwarde and froward bodie. And albeit, it be daungerous, if the pacient bee taken of a feuer, at the beginnyng, yet is the matter more suspecte, if he bee

Dangerous woundes, how to know them.

inflamed

inflamed with Feuers, three or fower daies, after the stroke was giuē: because this should spryng of putrefied bloode, retained within the scalpe vpon the rimmes, whiche thing is knowen by the increasyng of the accidentes. Notwithstandyng, this maie be also, when sanious matter is a generatyng. For why, *Hyppocrates* affirmeth in his Aphorismous, that dolours and Feuers will happen, more at generatyng of matter, then when it is generated. But this maie easely bee discouered: For here the accidentes fall and bee a laied, but there thei bee augmented and increased. Therefore, when soche accidentes shall insue vpon a stroke, euen thesame daie, ye maie well iudge, that the breache or breakyng is complete. Whiche if ye minde to cure rightly, ye shall foorth with prouide these thynges before your yes. Firste, when the matter is come to that poincte, that ye must make incision, feare not to cutte the wound, after the maner of a triangle, or one right angle, or els of a crosse, and remoue the flesche from the bones. When ye haue so doen, fill vp the wounde with small quisettes, well weate before in the whites of Egges. Howbeeit, note and obserue this alwaies, that the quisettes, whiche shall touche the bone, muste bee weate in hotte wine, for feare of alteryng and spotting of the bone: if thei wer weate in whites of Egges, by reason of the coldnes. For why, *Hyppocrates* saith. *Frigidum inimicum nervis, ossibus, celebri & spinali medullæ, calidum vtile & amicum.* Colde is an enemie to the sinewes, bones, teeth, braine, and the Nuke, or marowe of the backe. But heate is profitable and frendly, and therefore colde must be kepte from the shulle, least we stomble at that blocke by errour. Now this operacion finished, ye shall giue the pacient in commaundement, to reste hymselfe: after that maner vntill the nexte morning, prescribyng hym an order, how he shall rule himselfe, & his diete. His diete shalbe to eate wheate bread, or tried and boiled Barlie with Almond milke, and drinke boiled Borage water, for the space of fower daies: and after the fowerth daie is paste, giue hym Weaton, for Barlie breade, dipped in Cheken brothe, or brothe of Mutton of the weather, leaste the sicke bee ouermoche weakened, with the slender diatte. Now the nexte daie, retourne to your paciente, and open his wounde gentelly, whiche doen, searche the bone well and warely, with a searcher of siluer, whiche must neither be to blunt, to ouer runne the rimmes, or clistes, neither so small or fine, that it should enter into them. Ye shall searche it thus. Drawe the searcher to and fro, pretelie vpon the bone: and if it slide plainly without staie, it is a signe the scalpe is saufe and sound. But if it staie, and finde some let, ye maie then thinke well, that the bone is clouen and cutte. But now, in as moche as we speake of rimmes, and because thei be diuers, this place requireth, to distincte them properly, or euer we medle further in the cure.

Hyppocra. Aphorism.

How to cutte to the ende to heale.

How cold & hurteth.

A diatte.

How to serch a wounde.

Fillures or chinkes, bee cauled in the the hedde twoo waies, with a thyng, whiche giueth a blunte stripe, or els with a thyng, whiche cutteth. If it be with a thyng, that giueth a blunte stripe, the thing properly, is called a clifte or a riuyng. And if it bee with a cutte, it is called

Fillures or chappes.

called a chinke or a clifte. And all these varrie in lengthe shortnesse, largenesse, and smalnes. thei varrie also otherwise. For euery of them I saie, the chinke and clifte, maie bee with depression of the bone, or without depression. For an instrumente, whiche cutteth, maie cause depression, namely, if it bee thicke or blunte. And albeit, thei agree in the former poinctes, yet thei differ in this, that is to saie, the clifte, which is caused by a bruse, is euer thought to be with penetracion, or through goyng and percyng of the bone, where it is not a like alwaie in a cutte or incision. I saie this of mennes scalpes, and not of childrē. For in childzen, whiche be within seuen yere of age: we maie be deceiued, as we see by experience. For why, soche sculles will bee infolded, because thei bee not yet hardened ne strengthed: and moisture also aboundeth in them, whiche propertie is not founde in mennes scalpes that are come to ripe age. For mennes scalpes will riue, and bee cutte through, rather then be infolded, by reason of the hardnes, & drought of the bone. wherefore, men that are come to hardnesse, are depriued of this, whiche is founde in tender age. And after what sorte, euery of these maie bee cured, we shall declare orderly, when we haue firste premised the intencions, whiche must needes bee obserued, if we intende warelie, to eschue daungers in soche cases. And as sone as we shall be at poinct with this, we shall accōplische our promise, bothe of a riuyng or clifte, with the depression of the bone.

A clift in the hedde.

A note, betweene a mannes skull and a boies.

Presupposing then the regement of like, these be the chief and principall intencions aboute this cure: that is to wete, to conserue the cōpleccion of the member, in his proper state, to prohibite apostumacions, and to applie localle medicenes fitte for the purpose. Certes we maie conserue the compleccion, and rectifie it, if it bee decaied, with emplasters, as *Auicen* writeth in the chapiter, of the woundyng of the skinne of the hedde. *Et principium quidem consistit in plastris & erit rectificatio, &c.* The beginnyng standeth in plasters, and so will the rectificacion bee sone had. We shall preuent or put of apostumacions, if we shall worke the thynges, whiche the pacientes strength shallbe able to abide & suffer, as we haue commaundement in the same place. And doubtles, the disposicion of the bodie, shall awaie with it well inough, if we procede no farther, then till the cause of apostumacion, be intercepted and cut of. These be the causes of an hotte apostumacion, *Siphac*, a gobbette of a bone, prickyng the vtter rimme, whiche is called *Dura* matter, annoysaunce of tentes, cold approchyng to the rimmes or pannicules, plentie of meate and drinke, and the secrete euill (as thei call it) whiche I vnderstande, to be a certaine malignitie of complexion, and superfluities of frowarde bodies: whiche we shall preuent and cutte of, by purgation and blood lettyng. The pacient shall bee purged, accordyng to the signification of his vrine. For why, that will shewe the humour, whiche is excelliue in the bodie, as we saied in the cure of vlcers. And as touchyng blood lettyng, it hath, as he saieth, twoo intencions: the one to make euacuacion, and the other to prohibite, or withdraw.

Auicen.

What thyng doe anoie the brain moste.

Purge the pacient, accordyng to the vrine.

But

But where we treate of blood lettyng, I praie you of good felowshyp, note this well: for it shall greatlie make for the preseruacio, and sauegard of your pacient, which is sore, and for your self also.

A goodlie note for the Chirurgion in his cure.

Note, derelie beloued, that it maie chaunce, that the sicke come vnder your handes, the same daie he was wounded, or els after the fowerth. From the first daie vnto the fowerth exquisitely, you maie vse diuerse blood lettyng, because this is the tyme, when matter caulyng apostumacion, vseth to flowe, and turne againe to the place. And this blood letting must be made in the common vaine, called *Mediana*, of the oppolite arme. Here ye shall diligentlie marke, and take heede, that ye erre not, in the signification of this worde *oppositu*, as some haue, which were not seen in this woorde at all. For this woorde *oppositu*, signifieth contrarietie, as when a thing is placed, ouer againste the contrarie part. Wherefore, the partes of the right side, maie not properly be *oppositu* one to an other, within them self, but partes of the right side, to the partes of the lefte. This will appere in the shape of mannes bodie, whiche is erected and figured, after the maner of a quadrant, albeeit, it bee not fully square and shaped, with equalitie of corners, as is a true quadrant or square. Now it is euident, that this quadrangle, in maner is measured, with twoo Diameters, whiche also properlie bee *oppositu*. Who hauyng respecte to this quadrangle, it shall be an easie matter to see, on whether parte the vaine shal bee opened. And this blood lettyng, as we saied before, is made for twoo purposes, accordyng as the cause requireth, that is to weete, to make euacuacion, or els to diuerte or tourne awaie the blood, to the *oppositu* parte. If your entent bee to tourne aside the blood, it muste bee doen in the *oppositu* parte. For example: When the wounde is in the lefte side, a vaine of the right side shall be opened, and contrarilie. When the wounde in the right side, a vaine of the lefte, whiche must bee the common. On the other parte, if your purpose be onely to make euacuacion, ye shall worke the feate in the vaine, whiche is moste proper to the parte wounded. As bee the vaines in both handes, called *Cephalice*, that is the hedde vaines: whiche will voide matter and blood from the hedde. Wherefore, thei doe amisse and euilly, yea, malicioullie, to whiche indifferentlie taketh blood, of the one, or other hande at the beginnyng, where the intent should bee to diuerte, and tourne awaie the blood by fleubotomie. For thei make euacuacion, and tourne not awaie the blood, to the contrarie parte, and so consequentlie cause thei the feabled member, to be more feable and decaied in soche wise, that other mẽbers send thither their superfluities, as he saieth. *Quicquid delirant reges plectuntur achiui.* What fault soeuer be committed, emongest the high counsailes, the poor people suffreth for it. For it is certain, that the mẽber is febled, as sone as it is wounded. Wherfore in so doing, thei open the waie to apostumacion whiles thei thinke to preuent and stoppe it, and become occasion of the pacientes death. And thus craftelie worke the Imperiall and Heathen vagaboundes, coueityng not onelie to flea, and suppe the Christian blood,

To let blood on the contrary part, why it must be by reason.

Why is made Geometrically in order.

Example of blood letting.

Poore menne are corrected, for great mẽnes faultes.

but

but vtterrlie to extinguiche the Chriſtian name, if it were poſſible. Yet a Gods name, we can abide to call theim vnto vs, and intertaine theim with all gentleneſſe, where we ſhould not onely forbidde them the arte, but alſo treade theim vnder our feete, and make theim bonde ſlaues, as the Turkes doe vs Chriſtian menne, when thei take vs, and vſe vs worſe then dogges.

When to let blood, twoo tymes in one place, & why.

Now, in caſe the bodie bee full, and repleniſhed with humours, ye ſhall let your pacient blede againe, in the ſame place, where ye let him blood before. But if the appoſtumacion were in the cleanſyng places, as vnder the arme holes, flankes, and eares, I would in no wiſe lette my pacient blede, for that maladie: becauſe I finde not, why I ſhould ſo doe. For an apoſtumacion maie not a riſe, in the emunctorie places, but by euilnes or malignitie, of ſome principall member, or by reaſon of the ſuperfluities, of ſome member adiacen. If the place bee apoſtumated through matter, expelled from a principall member: Fleubotomie were not to the purpoſe, becauſe the matter might bee reuoked inward, whiche nature had put forthe. Neither ſhould it bee well to the purpoſe alſo, if the ſwellyng came of ſuperfluities, of the nerte partes therevnto. For we ſhould putte the matter from the vnnoble and petite member, and burdein againe the principall with it, whereof would enſue greate inconuenienſes and daungers. We be alſo forboden to vſe repercuſſiues, for feare of the like daungers, in the faied emunctorie or runnyng places. (But if I had occaſion, in as moche as we liue, and haue a doe with nice, fooliſhe, and wilfull people, whiche call for thinges to their fauſtie, in ſoche wiſe, that we muſt woorke againſt our rules, to ſatiſfie their luſtes: I would open in that caſe, the *Baſilica* or liuer vaine. And it ſhall make no matter, whether ye open the vaine in the right ſide, or lefte, ſo the apoſtumacion bee in the vpper parte of the bodie: but in caſe the apoſtumacion, be in the lower part, blood maie be taken frō the liuer vaines, in the foote of the *oppoſite* part, accordyng as ye ſhall thinke it moſte conueniente. Howbeit, it will be ſurer, and farther from perille, to take blood of the Liuer, in the ſame parte of the foote. For if it were ieopardie, leaſte ſome humiditie, retained in the glandeous fleſhe, might by ſtirryng and angeryng of the matter, cauſe apoſtumacions. Well, I haue ſaied inough, as touchyng blood letting, now wee will to the locall medicenes, whiche ſhall bee declared in the cure. wherefore, lette vs come to the cure of a breche in the ſcalpe, namely of a cliffe, or a riuyng: and firſte here marke this figure for blood lettyng, here after this place..

If an apoſtumacion bee in the nift of the vpper part of the bodie, shall to bleede either lefte arme, or elſe right as well.

But

Under the tōg are. iii. vaines, whiche ar good to be opened against Apoplexia, Anginæ, & stoppyng of the spirites of aspiracion, and respiracio, and all the euils of the mouthe, toung, and throate.

R.

The vaine called Sciatica, & cometh from beneth the knee, downward, and are. ii. in nomber, & are good to be opened in warme water, to help the swellyng of the feerete membres and also ye paine called Sciatica

Q.

Saphena, cometh from the holownes vnder the knee, as Sciatica doeth It is in the inside of the ancle and is opened for the Splene Matrix. &c.

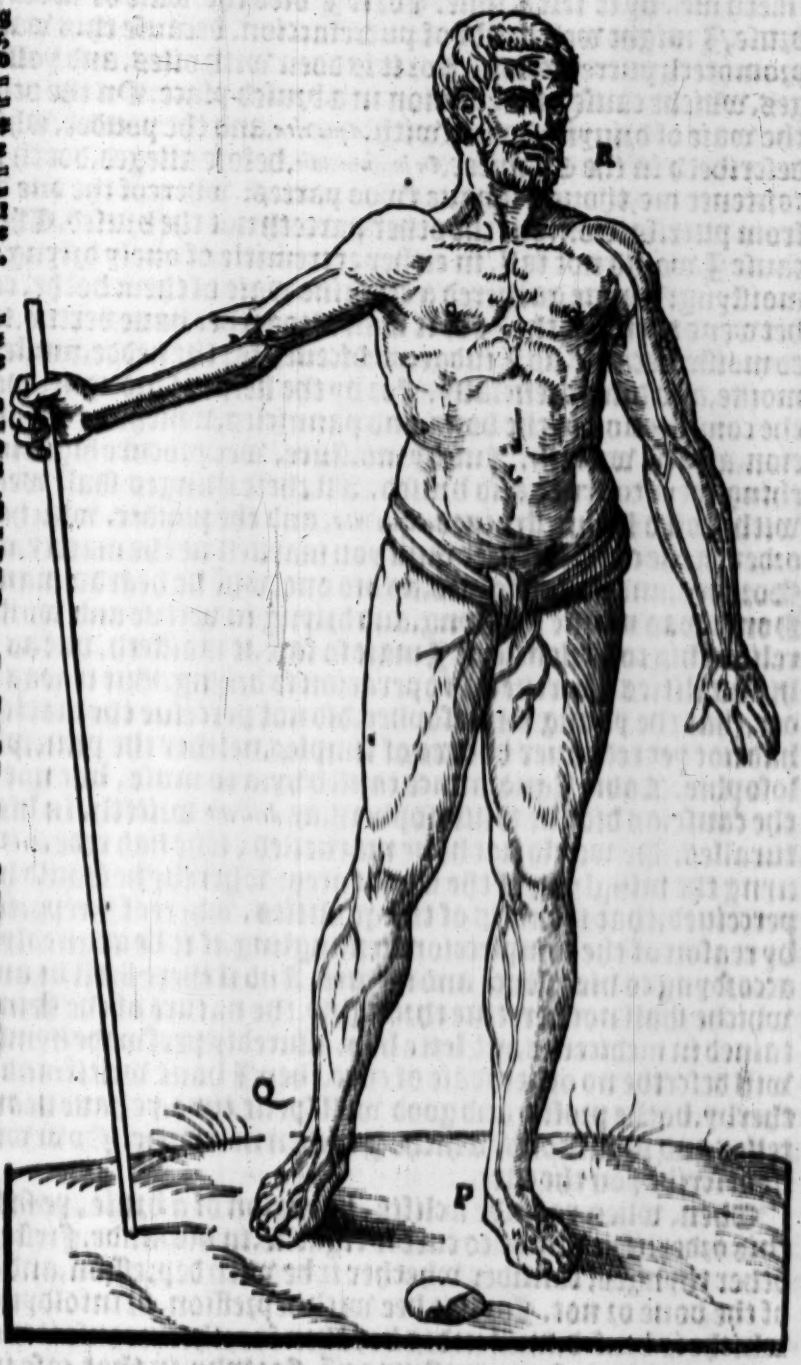
P.

The vaine of the forhed, to be opened against frantic, megre ache in the hed, forgetfulnesse, and sorenesse in the yes. &c. and this vaine lyeng from the outward throate vaine.

Q.

Vena externa

or Cephalica in the arme, is opened with a large cutte, not depe, to let forth grosse matter, clense the hed,



from all greues, as fallig sickenes, dimnes of hed. &c

A.

Mediana, whiche is in the middeste, it is the chief orgaine or spryng of the blood, it must bee opened to help the sides Mydrife, stomache, hotte feuers. &c.

D.

Vena interna, or Basilica, comyng from the harte and liuer, by this vaine is a sinewe like to it, in which is contained the spirites of life, and vnder the same ar migh tie sinewes, therefore it is perilous to open that vain but by greate knowledge, but it help to bee opened against pleurisie, pestilence. &c.

B.

A braunch of Cephalica in the hande.

H.

Sumus brachij

O.

Salvatella

E.

These three last ar of smal force to open because little blood do cum from thē, but yet to open these smal vaines in warm water, doos helpe Apoplexia.

But yet or euer we take the cure in hand, I thinke it moche apparteining to our duetie, to shewe what waie we minde, to folowe in the cures. For I haue found twoo, after *Auicen*, whereof the one doeth onely moiste, and the other onely drie. But to saie trouthe, neither of thē

liketh me, by it self alone. For if I vsed the waie of moistyng, in a bruse, I might well doubt of putrefaccion, because this waie greatly promoteth putrefaccion. For it is doen with oiles, and yolkes of Egges, whiche cause putrefaccion in a bruised place. On the other parte, the waie of dryyng dooen, with *Aqua vitæ*, and the pouder, whiche *Aulem* describeth in the Chapiter, *De incisione cutis*, before alleged, doeth not fullie contente me, though it haue twoo partes: whereof the one defendeth from putrifaccion, but the other parteth not the bruised. Therefore, because I would not fall, in either extremitie of onely dryyng, or onelie moistyng: I haue gathered a certaine waie of them bothe, consistyng betwene theim bothe. For it shall altogether haue vertue, to drie and to moiste, because, as I iudge, medicenes for the hedde, muste actuallie moiste, and drie potencially. For by the helpe of drought, we preserue the compleccion of the bone, and pannicles, whiche be dry of complecction, as *Galen* writeth. And by moisture, wee procure digestion, if any thing were tourned and bruised. All theise thinges shall wee obtaine, with Roseb Honie strained, *Aqua vitæ*, and the pouder, whiche wee shall order in the cure. Neither must you maruell at the matter, my friende Sozenes, and your felowes, as did one, whē he heard a man saie, that Honie was moiste in kelyng, and dryyng in vertue and worksyng. Wherefie of his corpulencie, if I maie so saie, it moisteth, but as touchyng his qualities & vertue, his operacion is dryyng. But it was no wounder, that the young Philosopher, did not perceiue the matter: Alas he had not yet rede ouer bookes of simples, neither the principles of Philosophie. Ladie Ignorannce caused hym to muse, but not to searche the cause, as did the Philosophers, as *Aristotle* writeth, in his supernaturalles. He would not haue maruelled, if he had rede *Aristotle* concernyng the mingleyng of the Elementes: whereby he should haue easely perceiued, that Honie is of the qualities, whereof I reported it to be: by reason of the compleccion in mingling, if it be aduisedly cōsidered, accordyng to his essence and nature. And if there shall be any manne, whiche shall not perceiue throughly, the nature of the simples, contained in medicenes, yet lette hym assuredly perswade hymself, that I will describe no other waie of cure, then I haue writtē: and haue gote therby, bothe profite and good well spent time, ye haue heard the cautelles and prouisions, whiche I reckon necessarie. Now will I orderlie describe you the cure.

When to drie and when to moist a wound in the hedde.

Then, when ye finde a clifte, by reason of a bruse, ye shall obserue this order: if ye minde to cure it rightlie, in his kinde. Firste, before all other thynges, consider whether it be with depression, and infoldyng of the bone or not. For if it bee with depression, or infoldyng, all that, whiche is bruised, must nedes be taken foorthe: because it would otherwise prouoke, to some apostumacīō. For why, in that case it could not be otherwise, but some gobet of bone, would be vnder the scalpe, pricknyng the vtter rimme, or dura matter. And in this case beare thē not, whiche shall counsaill and perswade, to remoue parte of the bruised,

Remoue of sharpe prickyng bones in the hed, for hurtyng of the braine.

and

and to leaue parte. For these men can not remoue the whole cause, in as moche as in euery litle parte of the bruised bone, maie be some matter, whiche by prickyng will come to apostumacion. Therefore to auoide, and eschue the saied cause, let vs take for the all the bruised. But if the cliste be founde, without depressyng of the bone, ye maie not cut out altogether, but onely make an holle in that part, where the matter shall moste easely come foorthe: And to the performaunce of this woorke, ye haue three proper instrumentes, the Sawe, the Chesell, and wimble, emongest which, we haue moste nede of the wimble, because I finde in it moste commoditie, then in other instrumentes.

Sawe, Chesill, and Wimble for the hed

Firste, it will lightlie make the hole, yea, and that without moche molestyng of the pacient: whiche thyng can not bee doen, without raspatorie. Againe, it will make an hole and euentacion, meete for the passage of matter. Howbeit, there is one great discommoditie, in this instrumente, whiche is, it will lightlie pearce the braine, if it bee not handeled of a right experte woorke manne, in that behalfe. But this chaunceth vnder his handes, who alwaies tourneth the wimble aboute, after one maner of fashion, where he should vse a trimmelyng kinde of mouyng the wimble. For if the wimble passe through, by the rounde mouyng, and so touche the dura matter, it will cutte and rent the same, whiche dooeth lightly happen in a tremblyng mouyng. For if it touched the dura matter, it might well pricke her, but not pearce her through. Wherefore, it would leaue her whole and founde. And therfore, who so would exercise, this feate, ought to haue a light hande, and wittie hedde together, with a sadde iudgement, and not to be taken from emong them, that haue vsed to handle grosse matters, and occupacions: as diggyng or plowyng, heauyng of timber, and curryng of horses. For their handes be hardened with labours, and maie not lightlie feele, when it is through the bone, if thei laie lode on their woorke. And therefore, this woorke muste bee dooen, with moste exquisite diligent, and circumspeccion, leaste we slea men, whiles we labour to preserue them. For this cause, you must giue some attendaunce to theim, whiche handle this woorke manlike: so that ye maie the better, and with more sauegarde, attempte this cure afterward. Now, as sone as the scalpe shalbee holed, ye shall with all spede possible, power in so moche Holed honie strained, as shall bee able to couer the rimme of the braine. This haste is made, leaste the aire be entred in, and made alteracion in *Ciphelles*, nerte power *Ayre vitall* vpon the honie, till the hole shall be filled, whereunto ye shall caste so moche of the pouder, as maie rise the depth of a knifes thicheneste, from the rimme.

The wimble is beste to perse the hed, to purge forth matter, if it be vsed discretly

A wittie hed and a steddie hande, is fitte for a good Chyrurgian.

Make haste in the cure of the hedde, to defende the aire, whiche will corrupt.

℞. Aloes Epatike, Marcocol, Mirrhe, ana. ℥. i. ß. Incense ℥. i. Dragons blood ℥. ß. and ℈. ß. of Saffron, mingle theim together, and pouder them finely, for the vse we spake of. All this doe we, to saue the cõpleccion of the bone, and particles, after the minde of *Auicen* and *Galen*, as is alledged before. When ye haue thus dooen, take so moche of a

Sponge, as maie be sufficient to fil the hole: and this is doen for two considerations. The firste is to exclude, the nouaunce of tentes. For a Sponge will giue place to the stretching of the braine, and tentes can not but some whiles cause apostumacion, by reason of their resistaunce and stubbernesse. The other cause is, that the matter be sone drawen forthe, thro the pannicles. For it might alter, if it remained any while, or els be impysoned, whiche is no rare and straunge thyng, to se daily in the cures, of these light and common practicians. After all this fill the wounde with *Aqua vitæ*, pouder, and linte: applyng vpon the same a peece of clothe, anointed with *Pugnentum Basilicum* aboue described, to the intent the medicenes be retained there. And when ye haue accomplished, all these thynges in order, laie this plaister on the hedde thauen,

Woorke tenderly in the wound of the hedde.

A verie good emplaister for the hedde.

Take Catnomel, Melilote, ana. ℥. iii. Mirtilles. ℥. ii. Cipresse nuttes. ℥v. redde Roses, and wormwood, ana. ℥. i. Beane meale, and Lupine meale, ana. ℥. iiii. Braie all that ought bee braied, and seeth them altogether, in newe white wine, and Barbours lye, of like portions, vnto soche tyme as it shall be like a Cerote. After this, spreade it on a clothe warme, and applie it to the hed. This plaister is vsed for many purpoles. Firste, to comforte the hedde, by strengthyng of the complection, nert to defende from colde, and rectifie the aire, whiche is inclosed. This is it that *Aulcen* saieth: *Oportet vt vehemens conetur frigus, etiam in æstate, quoniam in eo est timor magnus.* Ye muste beware of vehemente colde, though it were in Sommer, because there is great feare in it. He meaneth that the aire muste bee rectified, namelie, whiche entreth into the hedde, at the openyng of the scalpe. For some will go in, whether ye will or not to fulfill the rome, in as moche as nature, can not suffre any place, to be vacant, or emptie, as the Philosopher dooe write. He meaneth not that the whole aire of the Chamber, ought to bee rectified, as some practicians thinke, and would faine be seen, to be circumspect in the matter. Thirdly, to procure digestion. Fourthly, to drawe lanious matter, as sone as it is generated, & retained in the Sponge. Fiuethly, to resolue the matter, whiche is wonte to cause apostumacion. For ofte times (as saieth *Galen*, whom *Aulcen* citeth) apostumacion foloweth whatsoeuer instrument ye vse, whiche ye shall preuente and eschue, if ye applie the former plaister on the hed. And this maie easely appere, if a man consider diligently, the simples in the plaisters. Now, thus shall you procede in the cure, vnto soche tyme as the Cicatrice shall be produced: alwaie iteratyng and renewyng, the former medicenes, as often as thei shalbe old, and dismitted. But in asmoche, as the flesh groweth here aboue his place, ye shall represse and kepe it doun, with roche Alome brent, applyng it alwaie, in the circuite of the superfluous flesche. But moderate the Alome in small quantitie, that it cause no dolour, by reason of his bityng, and mordicacion. This is the self same maner, whiche hetherto haue been vsed in cures, where with haue been holpen aboue many hundred persones, in our tyme: but I nede not here make rehearsall of them, sith a manifest thing shal nede

There is no place emptie, for aire filleth euery open place.

To correcte proude flesche.

Take heede of colde, in a wounde of the hedde.

no

no witneſſes. But I ſaie, I remember one thing, whiche was almoſte forgotten negligently, and is neceſſarie to be obſerued, about openyng of a ſcalpe, whiche is this. When ye open the ſcalpe, in ſoche cures, and make an hole for the forſaid purpoſes: be you ware that ye touch not any ſeame of the ſcalpe. Thei be fiue in nomber, twoo vncomplet and falſe, and three true ſeames. The firſt is named *Coronal*, of a croune, becauſe the crounes be worne in that place, & it is in the former parte of the hed: the ſeconde *Lambda* or *Landa*, whiche is in the hinder part of the hedde. The third true ſeame, *Sagittal*, like an arrowe, vnder the partyng of the heere, whenſe one ende toucheth the ſeame *Coronal*, and the other *Lambda*, in the hinder part: the twoo falſe ſeames, be at ſides in the regions, or plattes in the temples. Now in caſe any clifte or chinne, touche either of the twoo, we muſte vſe moche diligence, and circumſpection. Note here alſo, that cliftes and chinnes, maie chaunce in the ſaied ſeames: other in lengeth, whiche is, when the clift together with the ſeame, maketh. iiii. ſtreight angles. Or els in bredeth. If it chaunce in length, the bone muſt needes be bored, & holed on bothe ſides of the ſeame, becauſe the partition of dura matter, maie not bee touched in the woorke. I ſaie, it muſt needes be holed on bothe ſides, for as moche as it maie bee, that blood bee fallen from the vaines, in bothe partes, and there bee congeled. For if we would keele, or woorke in the ſeame where dura matter is bounde and ſtaied (as doe thei, whiche come fro practiſe to *Chyrurgi*) wee might well feare and doubte, of ſuffocacion of the braine, becauſe the rimme beyng loſed, ſhould preſſe it doune, and ſo choke it. And that wee ſhould make no ſoche loſyng of *Cephalica* in the place: we are admoniſhed of *Cornelius Celſus*, in the chapter *De caluaria curatione*. Howbeit, he doeth it in cõſideracion of *Hyppocrates* cõfeſſion, where to the praiſe of his poſteritie: confeſſeth that he was deceiued, woorkyng in a ſeame. Wherefore, ye ſhall not woorke in any ſeame, leaſt ye bee deceiued, as was *Hyppocrates*, prince of Phiſicians. But if the fiſſure or *membrana* chaunce in bredeth, ye ſhall make holes in the ſame, in bothe ſides of the ſeame: alwaies obſeruyng this, that neither partition, neither ſeame be touched at all. When theſe holes be made, ye ſhall finiſhe the *Cura*, according to the order and maner, as was before preſcribed. And as for the chinke, ye ſhall doe in like maner, if ye be aſſured, that it perce and runne through the ſcalpe. On the other ſide, if it go not through that parte of the ſcalpe: whiche thei call *Vitrea tabula*, that is, the Glaſſie table but onely cometh to the ſpongious bone. Ye ſhall procede to the cure, with *Aqua vite*, and the pouder alone, whiche ſhalbe ſufficiene. Now if ye liſte, ye maie plain and abate the bone, about the riuen place, wherof will folowe ſoner incarnacion, and cauſing of the Cicatrice. Theſe be rules, and order in the cures, which are not moche vſed, and yet vſed in harde maladies procedyng of a cauſe primitiue. Now therefore, haue you that, whiche ye ſo earneſtlie haue required: I gilt in myne opinion, as greate as my poore knowlege is able to bryng to paſſe, ſhortlie for the helpe of mankinde, whiche is in forenes, but yet keepe theſe

Fiue ſeames in the ſcalpe.

Sagittalis ſi ue diſcrimi nalis.

How ſuffocacion in ye braim maie come.

thynges long with my self, to the intent I might ones at least, to some content your mindes. But whether I haue so doen, as myne entente was, I am vncertaine. For why, I am become in these treactises, as one that buildeth his house, in the middes of the market steede, about the whiche, as touchyng the heighe, and breadth, the lokers therevpō arise alteracion, and controuertie, where as the builder thought his worke, of conuenient proporcion. So feare I, least perchaunce my doyng, shall seme to some, abiecte and base, and to some other, to obscure or darke. But certes, in asmoche as I am not able, to please all sortes, I thought it best, to retain the meane waie in speaking, specially sith I neuer liked, to flie ouer the toppes of trees: but plainly to go a softe pase, and as it wer with a leadden foote, to thintent, that who so listed to ouer gette me, might the easlier attain, without painfull trauell in their iourney. And thus gentle Sorenes: wishyng God to sende thee health, and vs to mete merily again. I make an ende with a Cautery good for thy purpose: and a rule to helpe the stone.

Sorenes.

But first how make you the red pouder, for the parting water?

Chyrurgi.

A goodly water of greate strength, to seperate metall good for to cō sume rotten flesshe.

YOu must make it thus. ℞. Of water wherewith Goldsmithes, doe seperate golde and siluer, whiche is grene, when it haue seperated the mettalles: of this take. ℥. vi. of Quicksiluer. ℥. iiii. mingle theim together, and put them either into a little stone Limbeche, or Still, or els into one of Venice glasse, well luted with clate, bothe the hedde of the Still, and the parte wherevpō it standeth: and also the receiuer, where into it droppeth, that none passe awaie. Distill it on a softe fire, in a close furneis. Your partyng water is thus made. ℞. Salte Peter, Alome roche, and Romain vitriall, ana. ℥. ii. beate theim together in a Morter, then put it into a double glasse, well luted, or so stopped, that no aire doe transpire, or go forthe: this will make a singuler good water, drope one gutta or drop vpon the grounde, and you shall see it boile, as though it were on the fire. These thynges are profitable, to the woorke of *Chyrurgi*, in soule sores and vlceres: here is good occasion ministered, to speake of the makyng of medicenes. But I referre that, to the booke of Compoundes, where there are not onely good store of them, but also good medicens: no lesse profitable to *Chyrurgi*, then nedefull to Phisiche.

Sorenes.

Now how make you Lye, to open, in the maner of a Cauterie?

Chyrurgi.

A good Lye for a Cautery

MAke it after this fashion. ℞. A pretie rounde tubbe of twoo gallons, with a hole in the bottom, stopped, putte into this tubbe, asshes of the Vine tree. Make a hole in the middes, to put in a pottell or more, of vnslecked Lime, & powre vpon it quickly

quichly hote Lye, as moche as shall couer the Lime, and with al spede couer it with Asshes, that the aire mate be kept in, for twoo dales: the thirde vnstoppe the hole, and let the water distille, from the Lime and Asshes, and keepe this in a close vessell. This will quichly open any parte that is sore, as apustumacions without paine: and if an Egge will not sinke in it, but flete, then it is good Lye, for the purpose.

Sorenes.

THere are good pouders, profitable to your Arte, I praie you learne me some of theim, to clense dedde flesshe: and as for the booke of Compoundes, I will reade that at more leisure.

Chyrurgj.

A good pouder for rotten flesshe.

I will teache you to make a trosse, to clense rotten flesshe, whiche is. ℞. water of Plantein. ℥.vi. Mercurie well sublimated, and made in pouder. ℥.ß. Seeth theim in a litle panne, to the consumyng of the tone werth parte: then let it stand, rit. howers, after knede it with a litle Beane meale, and roule theim vp into a trosse. Note also, that you musse mingle so moche vermilion, with the Beane meale, as will colour it: and drie this trosse, in an Ouen, or hotte Sonne.

Sorenes.

How make you a potenciall Cauterie?

Chyrurgj.

A potenciall Cauterie.

TO make a Cauterie. ℞. Of the strongest Sope Lie, as moche as will suffice, put it in a braken kettle. Put. ℥.i.ß. Romain vitriall, let all seeth vntill the liquer be consumed, then gather vp the some, that doe remaine: and kepe this to open apostumacions. For in openyng without pain, this doe excell all other.

Sorenes.

BVT that the tyme is farre spente, and I haue put you to moche paines, els I would haue learned some thing, to haue taken awaie grauell and stone, from the kidneis, raines, and bladder.

Chyrurgj.

For the stone a good regimente.

AT this present, I haue no time cõuenięt, to serue that turne at large: it requireth no small trauell. For like as emong all mortall euilles, the stone is the greatest: so the cure is moste cunnyng. Notwithstadyng, I shall by Gods grace intreate, here after at large, the diate, the proper medicenes: cure, and cuttyng of the stone. But yet in the meane time, let the pacięt kepe him warme Eate no salt fishe, or flesshe burnt, rosted meates, harde Chese: or slimie thynges, ingenderers of vilos humours, grosse or clammie. Or drinke hotte wines. or eate venison, or any water soule: or be costiue bellied, or keepe their bache hotte. &c. The signes of the stone are euidente, as paines in the raines, bladder, yarde, loines. &c. with painfull lamen-

tyng and crying, stoppyng of the vrine. &c. The causes are many, as of parentes, of euill diatte, with many euill accidentes. The vrine often tymes doe declare, the euilles of those partes, as *Hyppocrates* in the thirde parte of the ir. of his *Aphorismes* affirmeth, saiyng: *Si sanguinem aut pus mingat renum aut vesicæ exulcerationem significat.* To make water, or pisse blood, or els filthy matter: it signifieth Sores and Biles, either in the Raines, or els in the bladder: And assuredly, loche sores and vlcers, come from the stone whiche doe excoriate, krette, cutte, and causeth bothe bloode and matter without vrin, to come forth at the yarde. But somtime pure blood is pissed, of the breakyng of a vaine: and sometyme from women, for the secrete infirmitie, or naturall passion, through clensyng of termes. But grauell in the vrine, betokeneth the stone in the bladder, saieth *Hyppocrates lib. iij. Aphorism. Quibus in vrina velut arenula subsistunt, is vesica laborat calculo.* Furdermore, it is thant possible, for old people to be helped, in the raines or bladder, for the stone. Specially in greate glotonous people, as drunkardes with Ale and Bere: or els them, whiche were neuer satisfied with Leccherie in their youth. &c. Howbeeit, to speake a little, for the helpe thereof, twoo thynges must be considered. Firste, the preseruatiue. Secondlie, the curatiue, the preseruatiue, by good diatte, and wholsome regiment of life, as what ye doe eate, the maner of eatyng and drinkyng. The tyme, the place, the qualitie and the quantitie, of the eated meates and drinkes: as meate of light digestion, cleane bread without bran. Not to be to moche hote or cold, neither moche trauell, or sitting still idle, but good exercise. &c. And note, when the stone is in the bladder, then it is harder, then that which is in the raines, & more burnt. Now, if your grauell commeth of heate, or through hotte accidentes, as with hotte wines, labour. &c. Then followe *Galens* Syrupe whiche is moste excellent also, in this our age, and is thus made.

Preseruatiue & curatiue.

A reward for Leccherie.

Galens Syrupe for the stone.

℞. Syrupe of Endiue, of Sorell, of water Lilis, ana. ℥. v. the waters of Fenel, of Endiue, ana. ℥. i. mingle them together. and giue the paciente to drinke, Morning and Euening: and anointe the Raines, with *Galens* colde ointment, whiche is written in the Compoundes.

Sorenes.

But what remedie, when the stone cometh of colde?

Chyrurgj.

When the stone cometh of colde.

GALEN must put to his helpyng hande, whiche willeth, whē loche contraries dooe happen, when nature is so chaunged, from heate into coldnesse, or if it were colde from the beginnyng. Then to helpe with warme thinges, to dissolue, and this was his remeadie. ℞. *Theriace Galeni.* ℥. i. Sirup of the barkes of the Citrl. ℥. i. warme water, as of *Cardus Benedictus. &c.* ℥. ii. mingle them together, and giue your paciente, or take it your self ten dates: for it is no light trifling medicene, but moste effectuall and substaunciall, inuented by *Galen.* And like as in hotte burnyng of the stone, to drinke cleane whaie, or Butter milke is good, and to eate Purslen. Euen so in the

case

cafe of coldnes: Hares fleshe, sodden with Capers, and yong Nettles is beste, and a mornynges to eate halfe an vnce of newe drawen *Cõstiofidali* mingled with Suger: and to drinke whaie of Goates milke. Oh that men would forsee, the euilles against nature, as Feuers, Pore, Lipres Goutes, Stone, Cancers, &c. And take in hand to helpe them, in their firste spring, and then thei would bee sone helped. As example. Fire and water, are good seruauntes, but euill maisters. For if thei get the victory, who can rule thē, the proofe is manifest: as it is easie to quench a fire in the beginnyng: but when it haue gotten holde, of the thache sparres, beames &c. then it is to late. So when vile humour, haue incensed the bloode, vaines, &c. And haue gotten the victorie, rebellyng againste good nature: then it is either to late, or els to harde, to putte them awaie, and bring nature again, to his good estate. Yet it hurteth litle the Phisitions, *Chyrurgions*, and Apothicaries, to deter their knowlege, and also their wares, with promises faire and false, in matters paste cure. For golde hath no corrupcion, although it bee gotten with a corrupted conscience: But to our matter. Take thynges in deweyme, for time will neuer be called again, doe what you can. Howbeit while as the bodie is yet liuyng, there is lette some helpe, to releue, or repaire it againe: and in soche cafe of grauell, or the stone, what haue euer been more pleasure, then Clisters, or Enema, ministered beneath at the fundment, nothing truely, cutting excepted. Yet in cuttyng, vnlesse the *Chyrurgian* be verie cunnyng, the patient will sone crie: *Quate de vulnera eduxisti me?* And although the *Chyrurgian* haue great knowlege, yet one patient doe chante scape, emong an hundred, happie manne by his dole. On the other side, there be soche bodies, when thei are newlie clensed, and deliuered from grauell, or the stone: eftsone the bodies are soche, that thei haue it againe as painfull, as at the firste tyme. And some of those bodies, haue the propertie of the Northy winde, in drying, or turnyng into duste: And other some haue the propertie of Frost, to coagulate, to make colde, and tourne softe thynges into hardnesse, as Ise is. Therefore in soche euilles doe thus. Make a Clister after this maner.

℞. *Milium solis*, or els the berries of Alkakengi. ℥. vi. cleane runnyng water. li. iiii. seeth this vntill the water be halfe cõsumed, then strain it, of this water take a pinte or more, for your Clister, puttyng thereunto the oiles of Dill, Chamomell, and newe Butter, ana. ℥. ii. and a little Salt: thus is your Clister finished and made, minister it warme but not skaldyng. Though this seme a plain Clister, yet it is maruetilous good in woorkyng: and clenseth not onelie grauell, but also helpe the cholliche, and paines in the guttes. When ye haue ministered this then folowyng within three dates, minister this, for it is of great vertue. ℞. Of the decoccion of Wallowes, Varietorie, Colewortes, Holihoche, Smalage, Sitrach, Polipodium, *Cardus benedictus*, Alkakengi sede of eche like quantitie of these. li. i. Oiles of Dill, of Camomell, of Lilies, ana. ℥. i. ß. Butter. ℥. ii. *Hiera simplex*. ℥. i. and a little Salt, mingle all together, and warme put into the Clister bladder, and minister, as is afore

Good potage for the stone.

When doore wante prouidence, to forse their owne euilles.

Fire and water bee good seruauntes, but euill maisters.

Cuttyng of the stone, is perilous.

Example.

A good lie Clister for to help the stone

An other singuler good Clister.

aboue saied. If you haue not this choise of oiles, you maie take common oile of Olyues: this Clister is moste excellente good, for the stone and grauell: it haue vertue to open, cleanse, waste, and shower without daunger, perill or hurte. when this is doen spedely, haue this Cataplasme at hande, and warme aplie it to the pained place: whether it bee in the raines, or the lowest part of the bellie, or flanckes, let it bee doen often tymes, haue twoo in store, to laie vnto the place warme, one after an other, it is thus made in good order.

A good Cataplasme for the stone.

℞. The leaues and stalkes of Pyastium, of Wallowes, of Holihock ana. ℥. iii. sodden in the brothe, wherein a weather hedde haue been sodden. Seeth herein also the rootes of Wallowes, well beaten in a morter. ℔. i. the mussiege of Fenigreke, & Flaxe seede, ana. ℥. vi. then let it be strained forth strogly, to this iuice put the oiles of Dill, Chamomell, white Lilis, ana. ʒ. iiii. freshe Butter. ʒ. vi. Honie. ʒ. v. boile al together in a cleane panne, put in branne of Barlie, and meale, temper all with a stiche, vntill it come to the thicknesse of soft paste: spreade it in twoo seuerall Cataplasmas, and warme applie one of them after after an other, to the doloros place. And when one is colde, then applie on thother often times, this is of a singuler operacion: with this, that greate learned manne, maister Doctor *Mariana* haue doen moche good, and this I haue also proued many tymes. Then to make the matter perfite, giue your pacient to drinke *Benedicta laxatiua* ʒ. vi. tempered with cleane odoriferous, warme white wine, a quarter of a pinte or more, when this is doen: wrap hym in warme clothes, with hed well couered, and so let him sweate. And this cleanseth the raines and bladder, equall with any other: excepte you will hasarde your life, in cutting. Furdermore, note a greate secrete, whiche I doe disclose for the sake of mankinde. Let the pacient haue the stilled waters, of Saxifrage, Perietarie, Persilie, *Filipendula*, and Smalege, altogether ana. ʒ. iii. and putte into this water, this precious pouder following. ℞. Persely rootes cleane washed and scraped, I meane their rindes, and Percelie seede, aff. ʒ. vi. or more, and ʒ. viii. of the flowers of *Eringium*, or the sea Thistil, and also *Eringium* rootes, and the rootes of *Cardus Benedictus*. ana. ʒ. ß. Cutte your rootes smelle and thin, and put al together in a close vessell into the Ouen, vntill they bee drie, and then make pouder: keepe it close from aire. And when occasion doo serue, temper your foresaied quantitie into your waters, or els white wine or Chichen brothe, drinke it warme. Also note well this Syruppe for the stone, wherein the pacient maie take euery seconde night warme ʒ. ii. ℞. Rootes of Holihoche, ʒ. iiii. the leaues of Wallowes, *Filipendula*, and Perietarie, ana ℥. ii. the seede of Persely, Fenegreece, and flaxe ana. ʒ. i. *Iniubes* in nomber. xxx. clene scraped Liquoris. ℔. i. the rootes of *Sparagus*, *Cardus Benedictus*, *Eringium*, Persely and Fenill, aff. ʒ. ii. ß. seeth al these in. ℔. li. waight of cleane runnyng, or well water, vnto the third part be wasted: then strain it, & put vnto this decoction ℔. i. ß. of clene white Suger, stirre it, and make your Syruppe, and kepe it in a close double glasse,

A drinke for the stone.

A moste excellent pouder for the stone.

A Syruppe for the stone.

glaſſe. Theſe forſaied thinges are excellent good, to be ſodden in clene white wine, puttyng therevnto. li.i. of the white *Gulacum* raſed, and put in a veſſell of three gallons, made cloſe in the mouthe: and ſo put into a faire greate hollowe Caldron of water, and ſo to ſeeth ſower howers, then take it from the fire, and ſtande vntill it be colde. Then open it, and ſtrain it, and kepe it cloſe, to drinke at all times.

And thus alſo haue Richard Bullein, a zealous louer in Phiſicke: more for the conſolacion & help of thafflicted ſicke people, beyng poore then for the lucre & gaine, of the money of the welethie and riche. This man I ſaie, although he profeſſeth comforable cordialles, and heauenly medicenes for the ſoule, beyng a deuine: yet he hath good experience of many infirmities and ſickneſſes, infecting the bodies of mankinde, and haue doen many goodly cures, whiche I doe leaue vnwritten, bothe for the prolixitie of tyme, and alſo for that no adulacion, flatterie, or any priuate affeccion ſhould appere, or be ſuſpected in him the aucthour hereof, towardes hym the ſaied Richarde Bullein, becauſe he is his naturall borne brother: but to the matter, his medicene for the grauel in the raines and ſtone. And thus he writeth in his prefacie woorke, whiche if it pleaſe God, ſhall hereafter come to the profite of the common wealthe, of the Engliſhe nacion. And this is his compendious order: Saieth he, the greate dolour, flegmon, or vlcere of the raines, by the whiche raines, vrine is conueied into the bladder, &c. or the ſtone in the bladder: doe cauſe greate paines in making of vrine, whiche vrine is often ſtopped, or els piſſeth litle atones, with excoriacion, and blood, where grauell, and ragged ſtones, commyng of groſſe, ſalte hotte matter, vitiuous humours: after long hotte burnyng Feuers, euill diatte, Cheſe, olde poudered Beefe, Bacon, Venyſon, ſalte Fiſhe, hotte wine haue been vſed in diatte. The ſtone is oftener in the bladders of the leane hotte men, whiche haue larger veſſelles, then in fat perſones hauyng ſmall veſſelles, and colde moiſte fatte bodies, &c.

Richard Bullein his practiſe for the ſtone.

The ſtone, ſaith he, after the minde of *Galen*, in the raines is lighter, leſſer, ſofter, and redder, declinyng ſomewhat into graines, but in the bladder, it is greater, heauier, harder, greuouſer, in colour whitiſhe, or more aduſte, and bothe theſe are daungerous, and ſhante curable. After one is. xl. yere olde: as ſaieth *Hyppocrates. Aphoriſ. Quicunque nephretici ſunt non ſanantur poſt quadraginta annos.* Who ſo haue the paſſion in the raines, after. xl. yeres, is paſte cure: the regiment in the cure is double. The firſt is, to prohibite the generacion of the ſtone. The ſeconde is to diſplace, or remoue it, when it is growen. The firſte intencion haue fiue thynges, not naturallie, directly contrary againſt the ſtone. Ayre, groſſe, miſtie, cloudie, &c. to be fled, for it doeth ingender groſſe matter.

Three thinges conſidered and the ſtone, for the cure of the ſame.

Meates and drinkes, as groſſe wine, and ſalte meates, burnt thynges, colde water, whiche will dryng groſſe matter, and brede ſtone.

Labour immoderate, to moche exercyſe, which ingroſſeth the blood.

Solitarineſſe, moche ſtudie, no trauell, or lecherie immoderate, whiche are greate enemies to nature.

Greate

Greate affliccion of the mynde, watthyng, fastyng, &c.

To helpe these euilles, doe thus, as folowe.

Use meates of light digestion, in due tyme, place, and order.

Moderate labour betwene meales, to helpe digestion, and make the bodie strong: and to beware of listes, wrastlynges, &c. that will hurte the body, beyng vsed imoderatly.

Of all thynges to beware of Idlenesse, the mother of euilles, and nourisher of as many sicknesses to the bodie, as is made through glotonie: and speciall, of to moche copulacion carnall.

Use pleasaunt Musicke, and thynges to delite the spirites: for Melancholi, whiche is colde and drie, is a greate furderer of the stone: and when these are doen, vse these thynges folowyng.

R. Bulleins Syruppe for the stone.

℞. Syruppe of the twoo rootes, Honie of Roses, Syruppe of vineger simple. Syruppe of Fenell, Syruppe of Saxifrage, ana. ℥.ß. the water of Fenill, of Wormewodde, of Perslie, of Maidenhere, of Alkakengi, ana. ℥.i. mingle theim, and temper theim warme, and drinke this often times, mornyng and euening, vntill the matter flegmatike bee digested. Then vse this potion, to purge the saied digested matter in this order followyng. ℞. Of the decoccion of the lower greate hot rootes, into whom put these seedes, Percelie, Saxifrage, Anisseedes, Smalage, Fenell, *Asparagus*, ana. ʒ.i. seeth these together, then strain it, and put into the same, *Electuari de Cassia, Diacatholiconis*, ana. ʒ. iii. *Diaphœniconis*, ℥. ii.ß, mingle theim in warme drinke, with Honie of Roses, to make it swete, and drinke it warme in the morning, within lower daies folowyng, swallowe these Pilles followyng, whiche are of greate vertue.

R. Bullein his electuarie for the stone.

R. Bullein his Pilles for the stone.

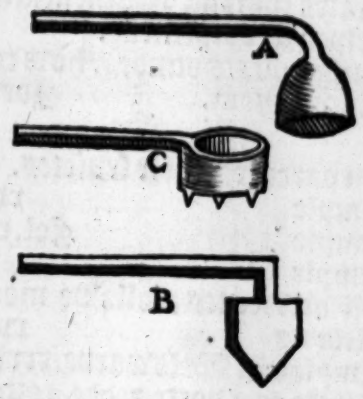
℞. Pilles of *Hiera Nicolai*, ʒ.i.ß. make fiue pilles in number, rounde, newe and gilted, and take them earely. Drinking the brothe of a Chekin, with. ii. howers folowyng. Then applie this implaster warme in to the raines, the daie nexte after your Pilles.

Richard Bullein his emplaster for the stone.

℞. Crummes of twoo manchettes newe baken, and thirtie Figges three yellowe yolkes of Egges, Saffron. ʒ.i. freshe Butter. ℥.ii. sweete Rose water. ℥.vi. let all stande in a morter tenne howers, then beate al with a pestle. Then spreade it vpon a clothe, and verie warme applie it to the raines, renue it stil warme, and applie it to the raines again. Then haue at hande this Clister followyng, to take after the emplaster haue remained, by the space of fiftene howers. ℞. Oile of Dille ℥.vi. clene white wine. ℥.vii. newe freshe Butter. ℥.iiii. Capons and Duches greace, without Salt, *Cassiafistula*, newe drawen from the Cane, ℥.ß. the yolke of one Egge, with a verie little fine white Salte, temper all in a panne, to the order for a Clister, and warme put it into the bladder, and so minister towardes euenyng, and assuredlie, these

R. Bullein his Clister for the stone.

bee goodlie remeadies for the stone. The whole regimente for the stone, the saied Richard Bullein, shall by Goddes grace, shortly come forthe, to the profite of the common people.



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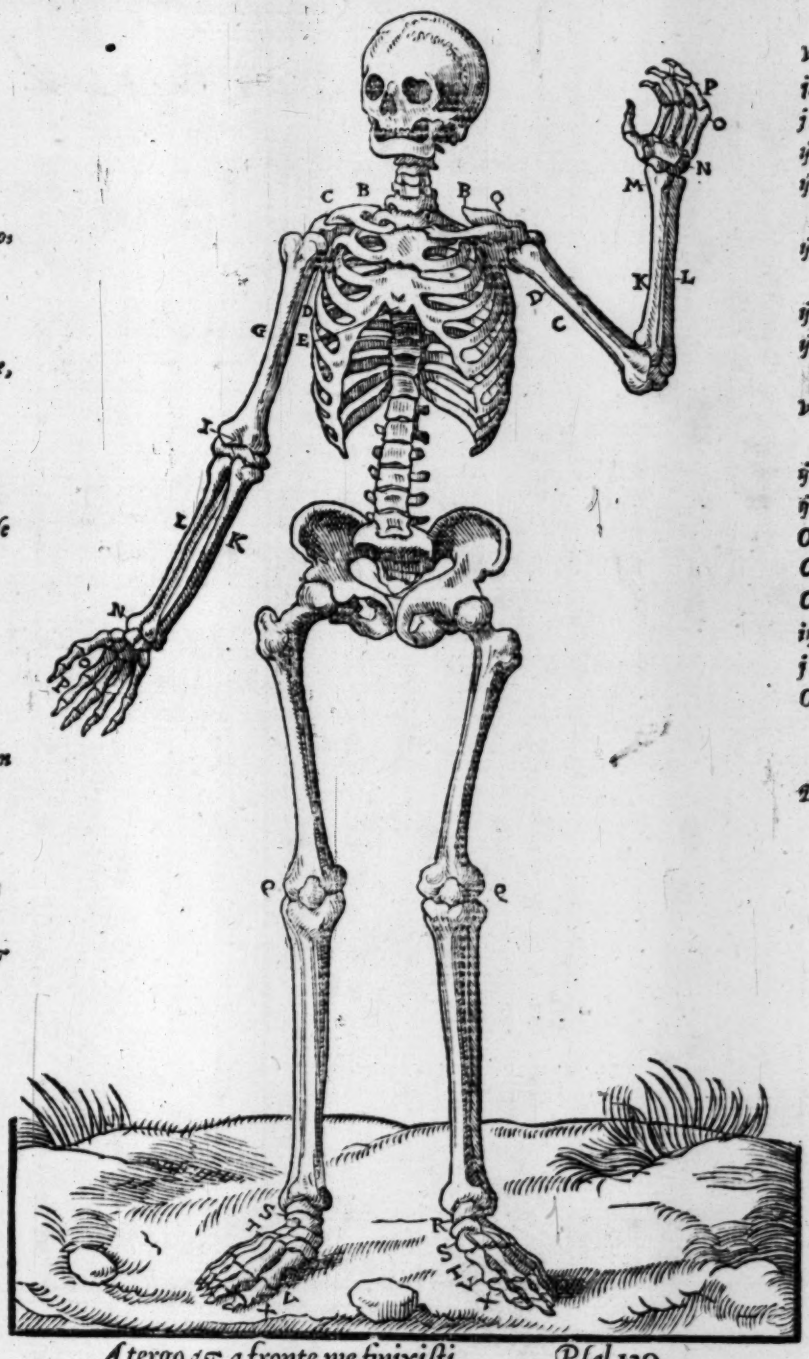
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¶ *The ende of the Dialogue, betwene the Sore manne, and the Chyrurgian By William Bulleyn. Marche. 1562.*

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i. Os frontis vel coronale:
ij. Ossa furculæ,
ij. Ossa petrosa, vel lapidosa.
ij. Os laude.
i. Os basilare, vel posterior.
ij. Ossa nasi.
ij. Ossa colatorij.
xx. Ossa mandibulæ, super.
ij. Ossa mandibulæ infer.
xxx. Ossa spondilia. vera & mendose
ij. Parietalia.
ij. Spatulæ vtriusq. Humeri
Os adiutorij.
ij. { Focile vel radius.
xviij. Ossa manuum digito.
x. Ossa postinis manum.
ij. Ossa focile minus brachorum.
xiiij. Cassæ vere & non vere.
Malleolj.



vij. Ossa thoracis.
j. Os cordis
j Os Epiglottale
ij. Ossa ancarum
ij. Patella & rotula genu.
ij. Ossa chaab tibiarum
ij. Canna tibiarum
ij. Os nauicularis, hoc nauifama.
viij. Ossa plantæ pedis.
ij. Os baliſtæ
ij. Tubercula femoris
Os maius tibiæ
Crus
Cubitus
iij. Ossa caude
j. Ossa pectus
Ossa digitorum pedum quæ numero sunt. xxviij.
Dentes numero xxxij &c.

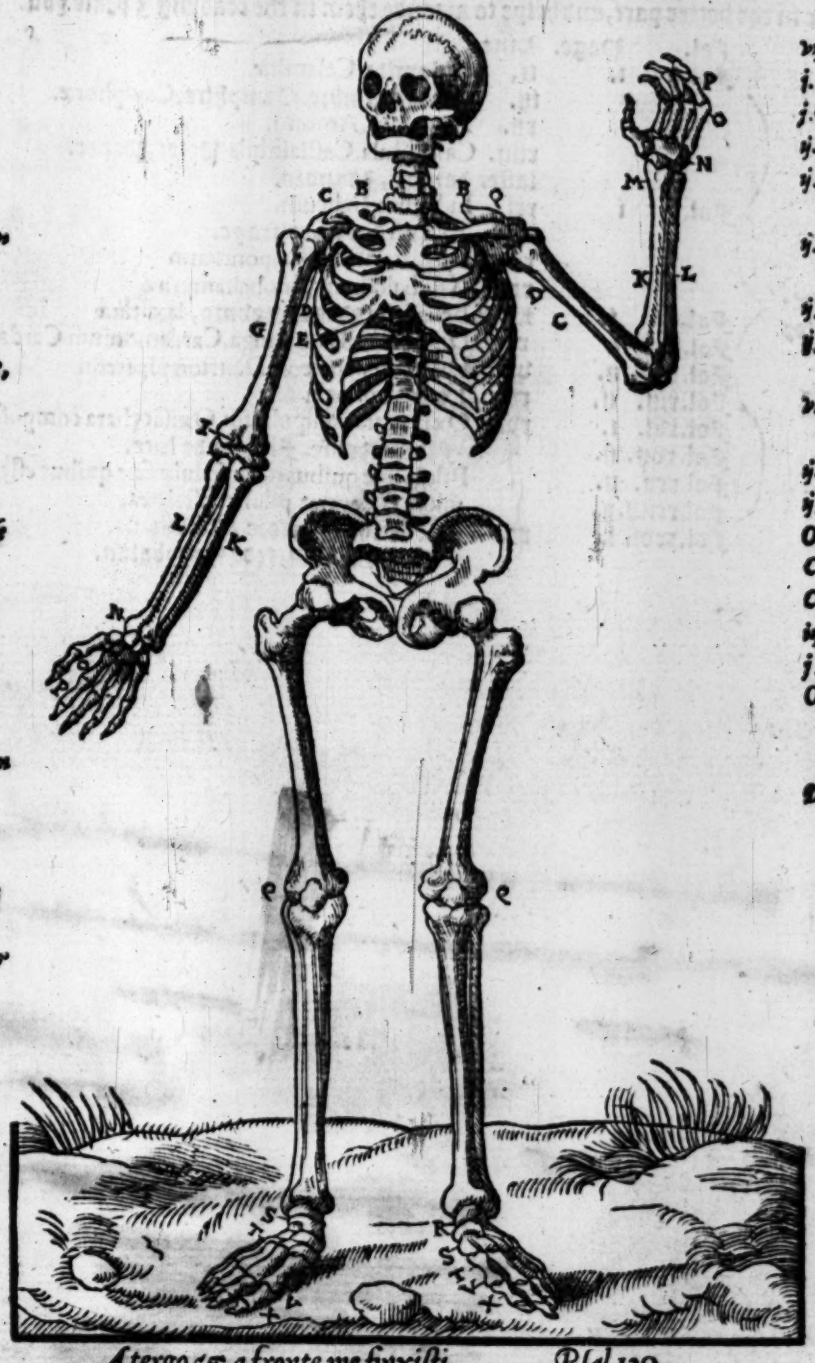
A tergo & a fronte me finixisti. Psal. 139.

Whereas through sondrie lettes, and also swifte printyng of these Dialogues, many errours haue been committed, yet by Gods grace, thei shalbe shortly all amended: And in the meane tyme, good reader, beware of these faultes here noted, and take all the reste in the better part, and helpe to amende them in the readyng I praie you.

	Fol.	Page.	Line.	
	Fol. i.	i.	ii.	Calamita. Calamitæ.
			iij.	Amber, Ambre. Camphire. Camphoræ.
			rij.	Amonum. Amomi.
			riiij.	Casiifistula. Casiafistula. Peter, Peper.
			laste.	Jaunes, Jaundes.
	Fol. ij.	i	rri.	Indictum Indicum.
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	Fol. xrij.	ij.		Pilule sine quibus noli. Pilulæ sine quibus esse nolo.
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	Fol. xxvi.	i.	rr.	Put forthe de before Acetositatis.
				For Myrabolan, rede Myrobalan.

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j. Os laude.
i. Os basilare, vel polimorphon.
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ij. Ossa colatorij.
xx. Ossa mandibulæ, super.
j. Ossa mandibule infer.
xxx. Ossa spondilia. vera & mendose
ij. Parietalia.
j. Spatule vtriusq.
Humerj
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				For Pyrabolan, rede Pyrobalan.

Sicknes.

How make you Alypta Muſchata?

Health.



Firſt take the beſt gū of Laudanū. ʒ. iiii. of Storax or Styrax Calamita. ʒ. ß. of ligne Aloes. ʒ. ii. Iacte or the fatteſt part of Mirrhe. ʒ. i. of Imber. ʒ. camphire. ℈. i. ß. of Muſke. ℈. ß. of Roſe, water aſmoch as you will. This doeth helpe childzen, whiche be ſhozt winded, and the ſtraightnes of the breaſt and wombe, whiche cannot hepe their milke, of this we maie make excellent perfumes, whiche noble men be accuſtomed to ble, it is oftentimes mixed with electuaries.

Sicknes.

How make you your owne Antidotari, **whiche you ble your ſelf?**

Health.



Firſte take of Mirrhe. ℈. i. of Opium, whiche is the iuce of blacke Popie. ℈. xviii. of Amonum. ℈. vi. of Percely ℈. xv. of Smalage ſeede. ℈. xii. of Squinantum. ℈. ix. Caſſitiſtula. ℈. iiii. white Peter. ℈. iiii. blacke Peper ℈. xv. of the beſte Muſtarde. ℈. xii. Storax. ℈. vi. Siler Montan. ℈. iiii. of the beſt Mithrydatum Andzomachi ℈. v. of Honie clarified, as moche as will ſuffice, and as you iudge meete. The quantitie whiche ſhall bee receiued at one tyme, of this is. ʒ. ii. Take your Storax with Honie, ſprinkell or caſte the other on drie, ſeth your Opium with ſwete wine, ſoden to the thirde parte, vntill it ſhall bee as thicke as Honie. This is good againſt a quarten Ague, long hedache, the turnyng ſickнes, the fallyng euill, ouermoche waking, franſines, the pain of the yes, reumes, tothache, ſhoztnes of winde, ſighyng, olde coughes from the lunges: it cauſeth alſo the ſpitell to be thicker, and apt to auoide, taken with Hydzomell, whiche is made of Honie and water ſoden together, and if a man doe ſpit bloud, then it muſt be taken with Acetum mulſum, whiche is made of Vinegar and Honie, or elſe it ought to bee receiued with Vinegar, mixed with water, or with. ʒ. ii. of the iuce of Knotgraſſe, or Plantan, howbeit, you muſt adde or diminiſhe, accordyng to the ſtrength of the paciente. It is alſo a preſent remedie for the ſtomake, for it conſumeth ſuperfluous humors, and cauſeth a good apetite. It cureth the Hikeope and ſtopeth vomityng, it moueth a man to auoide winde, bothe from the liuer, ſtomach, and lower partes. It helpeth paine of the liuer, the yelowe Jaunes, and all diſeaſes of Melancholie, the grief and heauines

The goodlie vertues of Aſincritum.

nes of the splene: it ingendreth good couler, it purgeth doune warde fleume and choler, it doth distribute meate disgested into his partes, it prouoketh vrine, and causeth the grauell in the raines and bladder to auoide, it cureth Illica & collica passio, taken with drinke it moueth a man to the stoole, and cureth inflamacions in shorte time, it doth mitigate the gnawyng and paine in the belly, it doth heale and take away the ouermuche stretchyng forthe of the Matrice, whan it cannot be easelie taken in at the mouthe: then let it be ministred with the iuice of Fenegreke at the fundament, and so it will take away the payne in al the lower partes, it doth cuer all diseases of the matrice, it asswageth the paine of women which labour of childe, it cureth the Mother and drawyng vp of the Matrice and stretching of the same, it stoppeth vnnaturall purgations and purgeth corrupt and superfluous humours it stoppeth Fluxes of bloud from the Matrice, if it be taken alone or with olde wine, we may also vse this in the goute of the feete, and in Arthritica passio, whiche is a weakenes in all the ioinctes of superfluous humours Spasmus, called the crampe or contraction of sinewes.

Sicknes.

FOr as muche as you haue shewed me the vertue of sundrie simples before, now would I gladly learne how to cõpound medicines of sundrie kindes, to helpe me now in the time of sickenesse, and first what is Aromaticum Rosarum and howe should it be made.

Health.

Gabrielis Ioannis Damascen. Nicholai Myrep. Leonardus Fuc. De cõ. Medican.

FIrst take cleane redde Roses. ʒ. xb. and the best Liqueris scraped. ʒ. bii. Lingni Aloes, Sanders yellow, ana. ʒ. iii. Cinamom ʒ. b. Macis, Cloues, ana. ʒ. ii. ß. Gum Tragaranthi, ana. ʒ. ii. ℈. ii. Nutmegges, the greate Cardamom called the graine of Paradise, Galangall. ʒ. i. Spichenarde, Amber grise. ℈. ii. an Muscke. ℈. i. & cleane white Suger, as much as will suffice, and so dissolue all together in the pure ſyrup of redde Roses.

Sickenes.

what is this to my helpe beyng Sicke.

Health.

THis healeth the weakenes of the Stomacke, and dothe comfort al the principall partes of the bodie, and wyll clense corrupte humors, foule and groce matter remainyng in the breast and stomacke: it also refresheth the braine and comforteth the hearte, and causeth good digestiõ, and drieth vp superfluous moister in the goutes. And euen so reporteth Nicholaus Myrepsi. Gabriell, Johannis Damascenus, and Leonardus Fucchius, men learned and daiely approued to whom we must geue credens as to most worthy teachers.

Sick.

Sicknes.

GOd is so iust and merciful that he wil nether suffer any vice vnpunished or vertue vnrewarded. Therfore these men haue receiued the fruites of thier owne labours, being good instrumentes to comforte the troubled, and heale the sicke that be aflicted with sundrie infirmities. where as an infinite numbre thorough the beastly abusyng them selues, be plaged with their fonde foolish delites as inordinate riotes, banquetes, surfetes, actes venerus, wrath, and other passions which bryngeth them all to my house, except diet with his brother quiete, and merie man meete these companions in the waie, and tourne theim backe againe, into the pleasaunte Paleis of you mailler Health, whiche in all poinctes are contrarie to me poore sickenes, now subiecte to all miseries, as Feuers &c. Yet of charitee shewe me some holsome medicine for diuers infirmites.

Health.

I Shall shewe thee a very excellent medicen against sundrie infirmities, whom Leonardus Fucchius in his cõpounding of medicens doeth greatly commende, and it is thus made. Take of Asarabacca, Balme seede, Henbane seede, ana. ʒ. ii. ß. of Cloues, Mirrhe, Cipres, Opium, ana. ʒ. ii. the iuce of Balme, Cinamom, Folium Indictum, Setwall, Ginger, Coste, Cozall, Cassalifistula, the Gumme Tragantum, Spike, wilde Fenell, Franckinsence, Euphorbe, Storax Calamita, Cardamontum, Siler, Montan, Mustarde, Saxafrage, Dill, Anisede, ana. ʒ. ii. Ligni Aloes, Rubarbe, Rhapreoncion, the cõfeccion called Alipta muscha ta, the Otters stones, Galinga, Opopanax, the fruite Anacardin, Mastiche, Brimstone vnlesked, Pionie, Seholme, Roses, Time, Gladian, Peneriall, bothe rounde and long, Aristologia, Gentian, the outward rind of mandragor, Germander, Baiberies, yelowe Carottes, ana. Valerian rotes, long Peper, white Peper, the wood of Balme, called Xylobalsanum, Carawaies, Amonium Parselie, Louage, Rewe seede, ana. ʒ. ß. fine Golde, little Perles, little Fishes, called of the Apoticaries Vnguis odoratus, the bone in the hart of the redde Deare, the shauing of Iuori, Calamus Aromaticus, Pelletarie of Spaine, ana. ℈. vi. of Honie asmoche as you iudge mete.

Fucchius in libr. comp. Medicum.

Aurea Alexandrina.

Sickenes.

And what is the vertue of this.

Health.

IT helpeth reumes of the hedde, whiche come of colde, the moistnes and runnyng of the yes, the tothe ache, and hedde ache, if the forehed be therewith anointed, it doeth also cure the fallyng euill, madnes, turnyng sickenes of the hed, and

to conclude, all maner of diſeaſes, whiche be aboute the hedde, it healeth alſo thoſe, whiche be troubled with the cough, or haue ſuperfluitie of humours in the breaſt, the gnawyng and gripyng of the mouth of the ſtomack, whiche the Grecians call Diſpepſia, and the Latines Appetitus proſtratus, whiche is a corrupted appetite, it cureth ſpittyng of bloud, and the ache in the hippe, or huchelbone of humours, it aſſwageth alſo the Colike, and ſcoureth the reines, it prouoketh a man to piſſe, and cureth the ſtrangurian, breaketh the ſtone congeled, and taketh awaie all diſeaſes in the bellie, it cureth quotidian and tercian Agues, tahē with the iuce of ſtichados, in the beginning of the fittes.

Sickenes.

I Doe hartely thanke you. I praie God I maie receiue comforte by your holſome compoſicion, called Aurea Alexandrine. Now ſir, for aſmoche as I haue red the bare names, bothe of ſimples and compoundes, euen as menne paſſyng through Citees, fieldes, wooddes and riuers, ſmally regardyng their vertues, condicions or properties, euen ſo haue I doen, but now if it ſhall pleaſe your maſterſhip, that in ſhort queſtiōs, you ſhewe me the Compounding of Aromaticum Caryophillatum.

Health.

WHerunto are we mortall wightes borne, but one to helpe the other, the poore to the riche, the wiſe to learne the ingnorant, the whole to cōforte the ſicke. For we whiche now bee in good health, and fele no griefe, ones ſhall decaie, and fall into your miſerable eſtate, and finiſhyng our tyme in dolour, agonie and paine. And thus I am perſwaded, that our liues can not bee prolonged one minute: for the almightie haue ſet our courſe and ende, whiche we maie not paſſe, no more then the Sonne, Moone and the Starres, can goo out of their courſe and order, whiche thei be placed in. But Medicine eaſeth, maketh cleane, and comforteth nature, taketh awaie paine, but prolongeth no life, and thus our Diuines ſaie. But I beyng thy Poticarie, neighbour Sickenes, dwellyng nere thy doore, will teache thee many goodly medicines: and now how thou ſhouldeſt make Aromaticū Cariophillatum. Firſte take of Cloues. ʒ. vii. Mace, Setwall, Galinga, yelowe Saunders, Trochiſdiarodonis, Cinamō, ligni Aloes, Spichnard, long Peper, the great Cardamō ana. ʒ. i. Roſes. ʒ. iiii. grated Licores, Gallia muſchata, Folium, Indicū, Cubebes, ana. ℈. iii. of Amber. ʒ. i. of Muſke ℈. ß. of ſyrup of Pomecitron, as moche as you iudge mete. This comforteth the ſtomache and the hart, ſtoppeth vomityng and the diſpoſicion vnto vomitting, it conſumeth alſo the corrupt humours in the ſtomack, and doeth nouriſhe all the principall members it cauſeth heate, and diſſolueth winde.

Sicknes.

How

How make you Acaciæ

Health.

TAke the plant or braſich of a Bulles or ſlow tree, with the fruit and laie it in a veſſell certaine houres, and ſo let it ſtande, then ſeeth it vpon a fire, and ſtreine forthe the licour, the which ſtreined, ſeeth it on the fire againe, vntill it bee thiche, and then kepe it in fine veſſels like ſhelles, and ſo drie it.

Sicknes.

How make you Auryli.

Health.

TAke wheate and beate it lightly, not to ſmall, and put it into a veſſell of glaſſe, and couer it with water, ſo that the water be aboue it, twoo or three fingers, and ſo let it ſtande by the ſpace of a Night: in the Morning preſſe it doune well, vnto the ſubſtaunce, whiche Amilum is made of, doe diſſende to the bottome, afterwarde ſtraine it with a Siue, and caſt awaie the Bran, whiche ſwimeth on the water aboue, let the reſidue, whiche ſhall make Amilum, ſtand til it goo doune to the botome of the veſſell, and the water ſwim aboue, then caſte forthe the water ſoftly, ſo that nothing remaine, and drie it with a little Cotten: let this be doen in Somer, and alſo Sonne dried leſt it ware ſower, and ſo corrupte. Couer the veſſell with a fine cloth, that nothyng fall in: If you will make this in Winter, then you muſt take greate hede, that it be not ſower, ye muſt alſo prouide, that it bee ſone dried, either in the Sonne, or in the wind, or in the fire, and thus you maie make Amilum of Rice.

Sicknes.

How make you Aquæ odoriferæ, whiche is ſwete water.

Health.

TAke of Roſe water. ℔. iiii. Storax Calamita, Beniamen, Cloues ana. ʒ. i. of Muſche, Ciuet, Amber Greece, ana. ℈. xx. of Camphire. ʒ. ii. ſome put vnto this. ʒ. i. of Ligni Aloes, let thē be put into a veſſell of glaſſe, couered with a couer, hauyng holes in it, then let them boile in a veſſell full of water, as it is in a Balneo Marie, whiche is a glaſſe or veſſel, ſet within an other greater on the fire: this doen ſtrain them with a fine linen clothe, and ſo to be reſerued in a veſſell in the Sonne, by the ſpace of. xv. daies, and then it will proue an odoriferus water moſte pleaſaunt.

Sicknes.

How make you Benedicta.

Health.

FIrſt take of the beſt Turbeth, Suger, ana. ʒ. r. Diagridion. ʒ. b wilde Liles, Roſes, ana. ʒ. b. Cloues, Spichnarde, Ginger, Safron, Saxafrage, long Peper, Amomum, Cardamonū, Smalege ſede, Galgem, Galinga, Mace, Carowes, Fenell, Spenage, Kneholme, or Buchers Bromme, Gromell ſeede ana. ʒ. i. of Honie aſmuch as will ſuffice. This dooeth cure the wehenes of the iointes, and the cold goute in the feete, it doeth alſo purge the reinges and the blader.

Sicknes.

How make you Balſamum artificiall.

Health.

FIrſte take Turpentine. ʒ. xii. gumme Elomi. ʒ. b. of Roſen. ʒ. iii. let them be melted together, and when thei be molten, mingell theſe pouders folowing, of Ariſtologia longa ʒ. ii. of Dragons bloud. ʒ. iii. make theſe in greate peces. This medicine dooeth heale bothe newe and olde woundes, and chiefly, thoſe that be aboute the hedde.

Sicknes.

How make you Confectio dulcis de muſco.

Health.

FIrſt take of Safron, the ſwete roote Doronicke, Spet wall. Ligni Aloes, Mace ana. ʒ. ii. white Perles, ſilke in pouder, Imber, redde Coral, ana. ʒ. ii. ß. the confection, called Gallia Muſcata, Spichnarde, Folium Indicum, Cloues, ana. ʒ. i. Ginger, Cubebes, long Peper, ana. ʒ. i. ß, Muſke. ʒ. i. ℈. ii. make this with Honie not clarified, the fowerth parte of the weight of all the other. This doeth cure the trembling of the harte, and all diſeaſes of the of Melancholie, and thoſe men, whiche be beaute without a cauſe, it remedieth alſo the diſeaſes about the braine, as the tournyng ſickines, and falling euill, the writhyng or pullyng of the neche, or the mouthe on the one ſide, and all diſeaſes of the lunges, and ſhortnes of winde.

Sicknes.

How make you Confectio Hamech.

Health.

FIrſte take the lower kindes of Mirabolans. ʒ. iiii. Rubarbe ana. ʒ. ii. Agarike, Coloquintida, Polipodi of the Olde ana. ʒ. xviii. Worme woode, Tyme, Sene, ana. ʒ. i. Violettes. ʒ. xv. the flower of harder Tyme. ʒ. ii. Aniſede, Roſes, Fenell, ana. ʒ. vi. the iuice of Fumitari. li. i. Prunes in nomber. lx. of Raiſens, of Corraines the ſtones taken out. ʒ. vi. powre all theſe into a veſſell of glaſſe, whiche hath a ſtraight mouthe, and ſtop the mouthe, by the ſpace of. v. daies, afterward let them boile ones, then ſtrain them, and diſſolue into the ſtrainyng

straining of Cassia fistula.ʒ.iii of the fruit of the wilde Date tree, called Thamarinde.ʒ.v. of Manna or swete dewe ʒ.ii. breake them with your hande, and straine them. Then caste on Suger li.i. of Scammoni.ʒ.i.ß. seth them vntill thei halbe as thicke as Honie, then caste vpon them, the pouder of all the fiue kindes of Mirabolans, Reubarbe Fumiterie seede ana.ʒ.iii. Anisede, Spichnarde ana.ʒ.i. This cureth all diseases, whiche come of fleume and choler, but chiefly the ryngeworme, scabbes, leper, cankers, and soche others.

Sicknes.

How make you Cerotum Stomachale.

Health.

FIrst take of redde Roses.ʒ.xx. of Worme woode leaues.ʒ.xb. of Mastiche.ʒ.xx. Spichnarde.ʒ.x. beate them small, then take of Virgine ware.ʒ.iiii. oile of Roses.li.i.ß. make your confection there bee some, whiche doe washe the oile and the ware, and then resolue them with a gentill fire, and afterwarde mingell them with the other, and so it is iudged better. This doeth mitigate inflamacions, and hote impostumes, whiche be in the stomache and liuer.

Sicknes.

How make you a confection for the yes.

Health.

FIrst take of white Leade washed.ʒ.x. of Amile ʒ.iiii. of gumme Arabike, and Trangantum ana.ʒ.ii. of Camphire.ʒ.ß. make these into pouder, and dissolue them in Rose water, afterward make thereof little balles.

Sicknes.

How make you conserue of Buglosse.

Health.

FIrste take of the leaues of Buglosse li.iii. beate them in a morter of stone, and then caste vpon theim li. iii. of Suger, make your conserue like Opiata, whiche is a thin Electuarie. This comforteth the stomache, and healeth diseases, whiche come of Melancholie, the sownyng and trembling of the harte, it purgeth also Cholere.

Sicknes.

How make you a conserue of Rosemarie.

Health.

FIrst take of the flowers of Rosemarie, li.ß. of suger, li.i.ß. make your conserue. This doeth comfort a moiste braine, and molify hard & stiffe members, it also purgeth Melancholie and fleume.

Sicknes.

How make you a conserue of Bozage oz Bugloſſe.

Health.

FIrſt take of the flowers of Bozage. ℥. iiii. Suger. ℥. xii. make your conserue, accozdyng to the arte. This doeth remedie the trembzyng of the harte and lownyng, it also purgeth Melancholie, and causeth a man to be merie.

Sicknes.

How make you conserue of Roſes.

Health.

FIrſt take of Roſe leaues. ℔. i. beate them in a ſtone mozter, and caſte vpon theim of Suger. ℔. iii. make your conserue after the faſhion of Opiata. This doeth comfozt the ſtomache, hart and all the pzincipall partes, it mollifieth alſo thoſe partes, which be hard and purgeth Melancholie.

Sicknes.

How make you a conserue of Violettes.

Health.

FIrſt take the flowers of Violettes. ℔. i. beate them in a mozter of ſtone, and caſte vpon theim. ℔. i. of Suger, make your conserue accozdingly. This doeth cure inflamacions of Choler, quenche the thirſt, and moueth a man to the ſtoole.

Sicknes.

How make you a conserue of Maiden heere.

Health.

FIrſt take of Maiden heere. ℔. beate them and put Suger vnto them, as in the other. This helpeth the Pluraſie, deceaſes of Melancholie, and red Choler, and the Splen oz Milte.

Sicknes.

How make you a conserue of Gladian.

Health.

FIrſt take of the rootes of Gladian. ℔. ſeth it in water, vntill it be well ſoden, afterwarde dzie it, and ſearſe it thzough a ſiue then ſet it on the fire againe, and put. ℔. iii. of Suger vnto it make this conserue like to the Electuarie Opiata. This remedieth deceaſes of the bzaine and ſenewes, with all ſoche as come of fleume.

Sicknes.

How make you a conserue of Enulacampana.

Health.

Health.

Take of the roote of Enulacampana. ℔. ii. seeth it well, afterwarde drie it, then searce it through a Siue, and then set on the fire again, and put. ℔. vi. of Suger vnto it. This doeth comfort the stomache, and principall partes against fleume, and help the hart.

Sicknes.

How make you a conserue of Cychory, or Succhory?

Health.

First take the Succhory flowers. ℔. i. beate theim in a morter of stone, and caste vpon theim. ℔. iii. of Suger. This purgeth Melancholie and Choler.

Sicknes.

How make you conserue of Sorell?

Health.

First take the leaues of Sorell. ℔. ß. beat it as you did the other, cast vpon them of Suger. ℔. ß. This helpeth Cholorieke persones.

Sicknes.

How make you Conditum Cotoneorum.

Health.

Take as many Quinces as you iudge conuenient, and seth them and take the decoction of them. ℔. iii. of Suger. ℔. i. seeth them well, and reserue theim, some Apoticaries put in the whites of Egges, when thei be clarified. I will also teache thee an other waie to make this confectiō. Take of the seede or hirnell of Quinces. ʒ. iiii. temper theim by the space of halfe a daie, with. ℔. iii. of the iuice of Quinces, then boile them alittle, and straine them, and cast vpon thē ℔. ii. of Suger, afterwarde seeth them well, and kepe them in boxes.

I will also teache thee an other waie, to make an other confection of thesame. Take of Quinces. ℔. vi. when thei be sodden, put vnto thē ℔. iii. of Suger, and seeth theim well, as you did before, kepe theim in little boxes.

Sicknes.

How make you Diagalinga.

Health.

First take of Galinga, ligni Aloes, ana. ʒ. vi. of Cloues, Mace, Louage, ana. ʒ. iii. Ginger, longe Peper, Cinamon, white Peper. ʒ. i. ß. of Calaminte, Mintes, and dried. ana. ʒ. i. of the lesser Cardamonii, Spichnarde, Louage seede, Fenell sede, Anesse de, Carowaies ana. ʒ. r. of Calamus Aromaticus. ʒ. i. of the best Suger. ʒ. r. ß. of Honie clarified, asmoche as will suffice. This doeth cure the deceases,

les, that come of winde and belchyng, whiche semeth sharpe in the mouthe like vineger, it is proued to cause good digestion, & lorteneth the weakenes of the stomache and liuer beyng colde.

Sickes.

How make you Diacyminum Nicholai.

Health.

Take of Cummin laied in vineger, by the space of a daie, and afterward dried, ʒ. viii. ℈. i. of Cinamom, Cloues ana. ʒ. ii. ß. black Peper, Ginger ana. ʒ. ii. ℊ. v. of Galinga, Sauerie, Calamint ana. ʒ. i. ℈. ii. Charuill seede, Louage, ana. ʒ. i. ℊ. xiii. longe Peper. ʒ. i. Spichnard, Cardamonia, Nutmegges, ana. ℈. ii. ß. of Honie almoche as you iudge conuenient. This helpeth the stomache and principall partes, whiche be troubled with winde, it causeth good digestion, and bringeth heate to the stomache, & other principall partes that be cold.

Sickes.

How make you Diambra of Mesua.

Health.

Take of Cinamō, Doronicke, Cloues, Mace, Nutmegges. leaues of Galinga and Spichnarde. ʒ. iii. the greate and lesser Cardamonium, ana. ʒ. i. of Ginger, Saunders, ligni Aloes, longe Peper ana. ʒ. ii. of Amber. ʒ. i. of Muske. ʒ. ß. make it with the best Suger, and the water of Roses. This comforteth the braine, harte, stomache, and all the principall members, it causeth good digestion, and maketh a man merie, and ingendreth heate in the principall partes, it is very comfortable to olde men, and those whiche be cold of nature and complection, to women also, and cureth the deceases of the matrice.

Sickes.

How make you Dimargariton calidum.

Health.

Take of Cloues, Cinamon, Spichnarde, ligni Aloes, Galinga, Licores, Trochisci Diarodonis, and little balles of Violettes aā. ʒ. i. ß. Nutmegges, Mace, the confectiō of Muske, Setwall, Reubarbe, Storax Calamita ana. ʒ. i. Perles, Ginger, the bone in the harte of the redde Deare, the shauyng of Iuori, Iuncus odoratus. ʒ. ß. Muske, Amber, Cardamon, Louage, Basell seede ana. ℈. i. ℊ. ii. of Camphire ℊ. vi. of Mel Rosatum, almoche as will suffice. This doeth cure the weakenes of all the bodie, sounyng, and faintyng, bothe of the stomache, and also of the harte, and comforteth the liuely partes, and those that bee penisse and sadde without a cause, it cureth the cough and consumpcion, it doeth also recouer those, whiche be weake with long deceased.

Sickes.

Sickes.

How make you Diamargaritum frigidum.

Health.

Take the .iii. hindes of Saffders, the flowers of Roses, and Violettes, the seedes of Melons, Trochisti Diarodon, rawe Silke, made in pouder, ana. ʒ. ii. the bone in the hart of the red Deare, Spodium, Dozonike, the roote bothe of red and white Behen, Spicknarde, Saffron, ana. ℈. ii. shauyng of Iuorie, flower, gentill Saphire, Iacinte, Emeraude, Mozell, and Endif seede, Light Aloes, grate Amber, ana. ʒ. ß. of fine golde. ʒ. i. Camphire. ℈. i. of Muske. ℊ. ii. mixe thē and make therof a pouder putting in peries. ℈. i. and Currais red and white, ana. ℈. i. ß. and white Suger.

Sickes.

How make you Diathameron of Dates.

Health.

Take of Cloues, Ginger, ana. ʒ. b. ℊ. rbi. of Cinamom. ʒ. iii. of the substance of Dates, Galanga, Spicknarde, Setwal, Coste, Pelletarie of Spain, whit and red Cozal, the gumme Rhapontycum, Spike, Fruite, Anacardium, Date stones, Balme seede, Anis seede, Ginniper seede, ana. ʒ. i. ℈. ii. of fine Golde. the bone of the hart of the Red Deare, ana. ℈. ii. ß. of the shauing of Iuorie, of Muske, ana ℈. ii. of Amber. ℈. i. of Honie Roset asmuch as you iudge best, but few Apoticaries do make this, for it is not greatly vsed, yet some do occupie it verie muche. This will recouer a man from daunger of death vnto life. It also helpeth those that be shorte winded or haue any disease in the winde pipe, or haue the coughe or be in a consumption, it cureth also all diseases of the breast and stomacke, the dropsie & paine in the raines, it bringeth mirth, it maketh a man lustie and fat.

Sickes.

How make you Diarodon Abbatis.

Health.

Take of white and red Saunders, an. ʒ. ii. ß. of gumme Arabike and Tragantum, Spody, ana. ℈. ii. Asarabacca, Mastiche, Annisseede, Fenell, Cinamon, Rewbarbe, Basill seede, Berberies, wilde Succhorie seede, Porseline seede, white Popie seede, seedes of Gourdes, Cucumers, Melons, Citrons, ana. ℈. ß. Suger candie, Roses, ana. ʒ. i. ʒ. iii. of Camphure. ℊ. vii. of Muske. ʒ. i. make this with the sirup of Rose water. This helpeth the yelow ganders, weaknes of the liuer, consumptions, diseases aboute the harte, and those whiche be troubled with the heate aboute the stomacke, longes or the whole bodie, and also those which be recouered, from longe and litle agues.

Sickes.

How

How make you Diacalamintha.

Health.

FIrst take Calamintes, Peneriall, Hysope, blacke Peper, Siler Montan, Percellie ana. ʒ.ii. ℈.ii. of Louage. ʒ.i. ℈.i. of Smallege, Aminthine, Dill, Anisseede, Cinamom, Ginger ana. ℈.ii. of Honie asmuche as will suffice. This cureth diceases of the stomack whiche come of colde, causeth digestion, and chiefly in olde men, it taketh awaie the cough, whiche doeth come of a colde cause.

Sicknes.

How make you Diatreon Pepereon.

Health.

TAke of the Pepers. ʒ. vii. ß. Ginger, Time, Anisseede. ʒ. iii. Spiknerde, ana, Amonium, Cinamom, ana. aure. Casia fistula siler Montan, Enula, Campana dried, ana, aure. ß. make it with Hony clarified. This doth engender heate in the stomacke and bealy, it remoueth all paien of flumatike causes, it purgeth the stomacke of raw humors, and helpeth digestion.

Sicknes.

How make you Dyarreos.

Health.

TAke of Flowerdelice. ʒ. i. Sugar Candie, Tragantum, ana. ʒ. iii. mingle them and so make them in pouder.

Sicknes.

How make you Diairis Salamonis.

Health.

TAke of Flowerdelyce. ʒ. i. Peneriall, Hysope, Licores, ana. ʒ. vi the gumme Tragantum, Almondes, Pineaples, Cinamon, Ginger, Peper, ana. ʒ. iii. Figges, Dates, Reasons, of Corans piched, ana. ʒ. iii ß. of redde Storax. ʒ. iii. of Hony asmuch as will suffice. This is ministred against the Coughe, shortnes of winde, and also restoreth the speche lotte.

Sickenes.

How make you Diatragacantha calida.

Health.

TAke of Gumme Tragantum Hysope, an. ʒ. iii. Pineaples bothe kindes of Almondes Blaunched, Linseede. ana. ʒ. vi. seede of Fenegreke Cinamon, ana. ʒ. ß. Licores, Ginger, ana. ʒ. ii. make a pouder of these. This is good against the hardnes and straightnes of the breast which cometh of a grose and colde cause.

Sicknes.

Sicknes.

How make you Diatrangacantha Frigida.

Health.

Take of white Tragantum. ʒ. ii. gumme Arabike. ʒ. ii. ʒ. ii. of Amili. ʒ. ß. of Liqueris. ʒ. ii. of Penedis. ʒ. iii. the foure greater colde seedes, pared & picked, ana. ʒ. ii. of Camphere. ℈. ß. of the sirup of violets, as muche as will suffice. This doth cure all diseases aboute the lunges, breast, and those whiche be in a consumption, and euell likyng, the Pluralie, Coughe, and those which be hotte and drie the roughnes of the tongue, and the weason, let the pacient hold it in his mouthe, and swalowe it doune, when it is melted.

Sicknes.

How make you Dyamoron.

Health.

Take of the iuce of Mulberies. ℞i. ß. the iuce of blacke beries and straberies. ℞i. of Hony. ℞i. ß. swete wine sodden to the third part ʒ. iii. make it after this forme. Take your iuce, let it boile with your Hony and sweete wine vppon a softe fier in a vessell of glasse or tinne, vntil it be wel sodden, and to know when it is well sodden you must take a drop of it, and lay it vpon a Marbel stone, and if it will abide vpon the stone, and cleaue like thick Honi, the stone being turned on the one side, then it is well sodden, and this doen strain it and kepe it in a vessell of Tinne. This is very good against sores in the throte, & al kindes of strangling, & paines in the mouthe, to gagaris therwith.

Sicknes.

How make you Dyacodium.

Health.

Take. x. heades of ripe blacke Popie of a meane bignes, cast vpō thē, ℞i. ii. ß. of raine water, and if thei be more moiste then drie, then let them lie in the water a day and a night, but if they be drier let them lie longer, after this seeth them vntil two partes of the water be consumed, then straine theim, then put in swete wine. ʒ. iii. good Honie. ʒ. i. then seth it again, and put in Acacia, Hypocistis, Safron, Myrrhe, and the flowers of Pomgranettes, ana. ʒ. iii. and seeth it againe, this helpe Catars, paines in the lunges, and cause slepe.

Sicknes.

How make you Dyaprasium.

Health.

Take of grene Horehounde. ʒ. v. ß. Tragantū, Pine aples, swete Almondes, of a kind of Nuttes called Pistici, the substaunce of Dates, Figges, Raisens of Corans, the stones taken out, ana ʒ. iii. ß. Cinamum, Cloues, Nutmegges, Mace, Galinga, ligni Aloes,

Spichnarde, Ginger, Setwall, Lichozes, Rhapontike Anacadin, ſtozax Calamita, Galbanum, Turpentine waſhed, Maſtike, Wirrhe Flowerdelice, Triſtologia, Rotunda, the roote of Cipzes, blacke peper Aniſeede, Fenell, Dyll, Smalage ſeede, Parſlie, Saxifrage, ana. ʒ. ii. wilde Lilles, Oꝛganne, Wozmewoode, Squinantum, Cardimonium, white Peper, Carowaies, Louage, Daylie, ana. ʒ. ii. ß. Peletozie of Spayne, water Mintes, Peneriall, Dittan, Coſte, Sauerie, Baſill, Pionie, longe Peper, Amonium, Oꝛobus ana. ʒ. i. ℈. iii. the woode of Balme, Calia liſtula, Cozall, ſhauyng of Iuozie, Balme ſeede, yelowe Carittes, ana. ʒ. ß. Muſke, Amber, the bone in the hearte of the redde Deare, ana. ℊ. xiiii. of hony clarified, as much as you iudge ſufficient make it after this ſoꝛt folowing, put into. li. iii. of Hony, and of grene Hoꝛehound, Betony, & yong Pine aples pared, ana. ʒ. v. put alſo vnto thẽ. ʒ iii. of the beſt old wine, & let them boile together with a ſoft fier vntill the wyne be conſumed, let your Figges be made cleane with in and without, dꝛeſſe lykewyſe your Dates, and let your Reaſyngs be picked, and then dꝛeſſe alſo your Pine appels, Almondes and the nuttes, Piſtaci, dꝛye euery one of theim by them ſelues, afterward beate them in a Moꝛter, and put vnto them Turpentine waſhed, after this beate all again, and let them be tempered with the ſame Hony, in the Moꝛter where they were beſoꝛe, and mingle theim with the ſpices whiche we haue ſpoken of beſoꝛe. This dothe cure the weakeneſſe of the ſtomacke, chiefly Reumes, and the bꝛaine which is colde, the turnyng ſickneſs, the eye ſight, the winde pipe troubled with groſe fleam it doth alſo mitigate the tothe ache. The iuce. This is miniſtred in all Fluxes, & chiefly in the bludy Flux, with the decoction of rain water, in the whiche Spidie was ſodden in, oꝛ with Roſe water, it ſtoppeth alſo the Flux of meate vndigeſted, which the Phiſiciõs cal Lienteria.

Sickneſs.

How make you Diapapauer.

Health.

FIrſt take of white Popie. ʒ xxb. ſweet Almondes blãched, Kirneis of Pineappel, gumme Arabike and Tragantum, the iuce of Liqueris ana. ʒ x. of Amili, ʒ iiii. of Purſlen ſeede, & Lettiſe ſeede, kirneis of Quinces, ana. ʒ iii. of Saffron. ʒ i. of Penedis. ʒ iiii. take of the ſyꝛup of Popie almuch as will ſuffyce. This helpeth thoſe which be in conſumption, and thoſe whiche can not ſleape.

Sickneſs.

How make you Diacurcuma.

Health.

TAke of Tragacãth, Saffrõ of Azarabacca, parſly, yelow Carrits Aniſede, ſmalage ſede, aña. ʒ. iiii. Reubarbe, wilde Fenel, Spichnard, ana. ʒ. vi. Coſt, Mirtle beries, Caliakiſtula, Squinantum Balme ſeede, Wader, the iuce of Wozmewoodde, Egremoni, & Balme

ana

ana.ʒ ii. Calamus, Tramaticus, Cinamum, ana.ʒ.i.ß. wilde Garlike, Ceterach, the iuce of Liqueres.ʒ.ii. ß. the gumme Tragãti.ʒ.i. make it with clarified Hony. This cureth olde diseases, and the euell lihyng and deformitie of the body, when the meate beyng receiued doeth not nourishe, that is corrupt in the body: it also healeth the Dropsie, and diseases of the Liuer and the Spiene whan thei be harde or indurate, it purgeth the stomacke of corrupt humors cold and windy, it mitigateth payne in the raynes and blader, and prouoketh vryne.

Sickness.

How make you Diasatirion.

Health.

TAke of the rootes of Satirion whiche be like stones, the garden Parsnipe, the Nuttes called Pistaci, Pineaple seede, Cloues ana.ʒ.xii. Ginger, Anisseede, Rochet, Birdes tongue or Stichworte.ʒ.b. Cinamum, cloue Garlike.ʒ.ii.ß. of Muske, ℈. vii. make it after this forme, put the rootes of Satyrion in so much clarified Honie as will suffice, let also the Parsnipes and Pineaple seede bee well beaten by them selues, and then put thē into thesame Hony, and stirryng them well, suffer them to seeth a certein space, then mingle with them your Pineapels and the nuttes Pistaci well stamped, and when thei haue boiled a littell while, take them from the fier, and put vnto thē the pouders of the spices, and at the laste put in your Muske with Rose water. This doth restore and fortefie the weakenes of the reines of the blader, it prouoketh vrin, and moueth a man to haue greate deuocion, to prate in Venus temple, or to be Venerus.

The two stones of Satyrion or Orches, the one will flete, and thother sinke in water.

Sickness.

How make you Diaprunes solutiue.

Health.

FIrst take a hundred Damsones, and put theym into a Tinne vessell with so much water, that they may be well couered and let them boyle well till they be softe, afterward take them from the fyre, and when your water is so colde that it is but luke warme, then take them forthe, and put them into a Syue ouer a great vessell and chafe your Prunes so long with your handes, that nothynge remaine but stones and skins. Then put into the water, in the whiche the Damsons were sodden in before.ʒ.i.ß. of Violettes, and boyle them, and make a syrrupe with.li.ii. of Suger, into the which Sirup put the substance of the Prunes, let them seeth vntill they be thicke, and then put into the same water.ʒ.i. of Cassiafistula washed, putte therto also.ʒ.i. of the fruite Thamarinde, dissolued and strained into the same water, remember also that ye boyle in the same of Prunes ʒ.i. of Violettes, seeth them well, stiryng them continually, and whē they be sodden, take them from the fyre, and sprinckle on these pouders folowyng, Saunders, Spodie, Reubarbe, Roses, Violets, Pur-

line seede, succorie seede, Berberies, the iuce of Licores, the Gumme Tragantum, ana. ʒ. iii. of the foure greater colde seedes, ana. ʒ. i. if ye will make it laxatiue, put vnto euery pounde when it is taken frō the fire. ʒ ß. of Scamonie Diapruines not losyng this, is ministred in hote and burnyng Agues, and chiefly in Synocha, whiche is a continuall Feuer of aboundaunce of bloud, in this Ague it may safely be ministered in the beginnyng, increase, and at all times, and without Diagridion it maie be geuen at all houres of the daie, and with Diagridion, but in the mornyng, and that circūspectly, because it is very laxatiue.

Sickn es.

How make you Diaphœnicon.

Health.

Take of Dates inkused in Wineger three days and three nightes ʒ. vi. ʒ. i. of Penedis, which be litle wrethes of Suger, desolued in the decoction of Barly. ʒ. iii. ʒ. i. of blanched Almones. ʒ. xv. of Turbyth. ʒ. ii. ß. of Scamonie, ʒ. vi. Ginger, longe Peper, the flowers of drie Rue, Cinamum, Mace, ligni Aloes, Anisseede, Fenell seede, yelow Carottes, Galinga, ana. ʒ. ii. beate them well, and make them with clarified Hony. This doth cure myxt Agues of diuers humours the Colicke & paine in the belly, it purgeth all rawe humours of cold.

Sickn es.

How make you Diacartami.

Health.

Take the roote of Tragantum. ʒ ß. the substāce of Quinces. ʒ. i. thickest chiles of Saffron. ʒ. iiii. of white Ginger. ʒ. ii. Diagridion. ʒ. iii. white Turbithe. ʒ. vi. Manna or sweete dewe, Mel Rosatum strayned, ʒ. i. of Suger. ʒ. viii. wylde Lilles. ʒ. viii. make an electuari, puttyng vnto it asmuch Hony as will suffice. This purgeth choler and Fleume.

Sickn es.

How make you Diacorallium magistrale.

Health.

Take of the spices of the confection Diarodon Abbatis, whiche I did speake of before. ʒ. iiii. of both Corralles, litle peeces of Perles, ana. ʒ ß. beate them to fine pouder, and put vnto them of Suger resolued in the water of Roses. ʒ. viii. ß. make them in to small peeces. This doth comfort the harte and stomacke, and chiefly those which haue ben longe sicke of colde.

Sickn es.

How make you Diacassiafistula pro æmatibus or Glisters.

Health.

Health.

FIrst take of flowers of Violets, the leaues of Malowes, Marcurie and Parietarie, ana. M. of wormewod, M.ß. take al these grene & yong, make a decoction of these in a sufficiēt quantitie of water, then straine them, and pressyng them with your handes into this strainer, you must dissolue a.ℏi. of Caliatitula ℥.ℏi. of the best Hony or suger. This purgeth and moueth a man to the stole, it is very expedient for tender & delicate parsons, because it is gentle in operatiō.

Sicknes.

How make you Dyasene.

Health.

TAke of ligni Aloes, Cloues, Galinga, Mitumges Foliū indicū, Mace, Cinamum ana. ℥.ii. the stone Lazure. ℥.i. of Sene twise asmuch as of all the other of saffron. ℥.i. of the shaupnge of Iuorie, Spodie, Inacardin, the bone in the hearte of the redde Deare, littell fyshes called unguis odoratus, ana. ℥.ii. wylde Lylles. ℥.i. beries of Myrtes, Gentian, Bayberies, Eleborius, Ynger or Berefoote ana. ℥.ii. Walnuttes made in pouder, in number. xb. of Amber. ℈.ii. of Hony asmuche as wyll suffice. To heale the Leprie, some phisicion mingle with these serpentes flesshe. This doth remedie all diseases of Malancholy & madnes, the gnawyng and grypyng about the mouth of the stomacke called Cardiaca passio, it taketh away heuines, quarten Agues, and diseases of the splene.

Sickenes.

How make you decoctio Pectoralis.

Health.

FIrst take of drie Hysop, Maidēhere, Figges, Sebestes, Raisens of Corantes, Barley, Liquores, ana. equall partes, boyle these togither in a sufficient quantitie of water, then strain them, & so reserue them. This alwageth all paine about the brest, it cureth al so the cough and horsenes, and if Aster be put in, it helpeth the reume.

Sicknes.

How make you Decoctio communis.

Health.

FIrst take of Prunes, wylde Dates, Raysons or Corans, Violets, Lyquores, Barley, ana. equal partes, boyle them in a sufficient quantitie of water, then straine them, and kepe them. This decoction is muche vsed in hot Agues and other hote diseases, and whan the yere is hote, to temper medicines with all, which be receiued in such hote Agues all times. This decoctiō is chaunged accordyng to the diuersitee of diseases, because some be hotter then other.

Sickes.

How make you Electuarium Catholicum.

Health.

First take Sene ℥ Caliafistula newe drawē, Thamarinde, ana. ℥. vii. Reubarbe, violets, Polipodie, Anisseede, ana. ℥. iiii. the foure greater colde seedes, ana. ℥. i. take. ℞. i. of Polipodie, and beate it, and seeth it well in water and straine it, then make a syrupe with the beste suger, temper your Caliafistula and your Thanarinde together, and whan the Decoction is almost made, put them into it with the other spices, and so make the electuarie. This is ministred in hote and burning Agues, because it doth molifie, dispers and comfort, it doth also cure diseases of the lyuer, of the Splene.

Sickes.

How make you Electuarium Rosatum.

Health.

Take of Sugar, the iuce of Roses ana. ℞. i. ß. of the three Saunders ana. ℥. vi. of Spodie. ℥. iii. of Diagridion, ℥. rii. of Camphire. ℈. i. temper it after the forme of an Electuarie, with a Syrup made of the same Sugar and Roses. This doeth purge Choler easely, and healeth hote diseases in the ioinctes, the hedde ache, the paine of the yes, tournyng sickes, and it hath been proued againste the yelowe Jaunes.

Sickes.

How make you Electuarium de psyllio.

Health.

Take of the iuce of Buglosse, bothe harde and the wilde, the iuces of Endiue and Smalege, sodden al togither and lined, ana ℞. ii. Anisseede, Sene, ana. ℥. ß. of Maidenhere. ℘. i. the iuce of Fumitarie. ℥. iii. of Asarabacca. ℥. iii. Spicknarde. ℥. ii. lette theim lye a daie and a night, then lette theim on the fire, and suffer theim to bolle ones, then caste vpon theim. ℥. iii. of violettes, of the harder Time. ℥. ii, bolle them ones again, but with a soft fire, then straine them, and when thei be strained, put vnto them. ℥. iii. of Fliewoorte, and let them all stande a daie and a night, but stirre thē continually, this doen, presse forthe the slymie sappe of them, and take ℞. iiii. of it, and put vnto it. ℞. ß. of fine Suger of Scammonie, rosted in an aple. ℥. iii. ß. after this set it on the fire againe, and seeth it alittle, and then put into it of Trochici Myarodon, Trochistes of Spodie and Trochisti de Rubarbarie ana. ℥. i. little balles of Barbaries. ℥. ß. then make your Asarabacca into a grosse pouder, that it maie bee the more laratiue, you maie put also to these confections, grene violettes, and drie Damascens. This purgeth yelowe Choler, and healeth

Fliewoorte is called Psyllion.

the

the turnyng sickнes of the hed, whiche cometh of a cholorike humor.

Sickнes.

How make you Electuarium inde maior.

Health.

Take Cinamom, Cloues, Spicknard, Roses, Caliakitula, Mace Cypresse, ana.ʒ.iiii. yelow Saunders.ʒ.ii.ß. ligni Aloes, Nutmegges, ana.ʒ.ii. Turbith.ʒ.i. of Suger Penedis ana.ʒ.xx. Gallinga, Cardamom, Asarabacca, Mastike ana.ʒ.i.ß. of Scamonie.ʒ.xii. beate these altogether with the oile of Almondes, then take of the iuce of Quinces, Pōgranetes, the iuce of Smalege, Fenell ana ℥i.ß. seeth these iuces with clarified Honie, vntill thei bee thicke, and then make the Electuarie with the other spices. This purgeth superfluous humours, and chiefly Flegmatike and corrupt humours in the stomacke, in the other principall partes, it dissolueth winde, and cureth those diseases, whiche come thereof, as the paine of the stomacke and the inwarde partes, the Collike and paine in the raines, it doeth also consume corrupte humours in the iointes.

Cardamom is the grayne of Paradice.

Sickнes.

How make you Electuarium stomachi, to comfort the breast.

Health.

Take the beries of Mirtes finely beaten.ʒ.xii. of Roses, Spodie Manna, whiche is the flower of Frankensence, of the three Peppers, of yelowe Saunders, the flowers of the wilde Pomgarnettes, gumme Arabike, ana.ʒ.i.ß. the kernelles of the Pomgarnets, made in pouder.ʒ.vii. of Corriander steeped in vineger, and made in pouder.ʒ.iii. Sorell and Plantan seede, of Roses, ana.ʒ.ii. breake thē all well, and rubbe them with your handes, then put theim into Sorel water, and so make your electuarie. This comforteth the stomacke and the inward partes, it stoppeth a lasке, whiche cometh of to strong a purgacion, and moueth a man to meate.

Sickenes.

How make you Electuarium de Gemmis.

Health.

Take of white Perles.ʒ.ii. little peces of Saphire, Jacinct, Corneline, Emeraudes, Granettes, ana.ʒ.i.ß. Setwall, the swete roote Doronike, the rinde of Pomecitron, Mace, Balell seede, ana.ʒ.ii. red Corall, Amber, shauyng of Iuorie, ana.ʒ.ii. rootes bothe of the white and redde Behen, Ginger, long Peper, Spicknard, Folium Indecum, Safron, Cardamom, ana.ʒ.i. of Trochisti Diarodon, ligni Aloes, ana.ʒ.b. Cinamom, Galinga, zurubeth, whiche is a kinde of Setwall, ana.ʒ.i.ß. thinne peces of Golde and Siluer, ana

Doronicum a roote whiche growe in Mauritania Ruellius call it Arnabo.

℔.iiii. aur.ß.

aur. ß. of Muske. ʒ. ß. make your Electuarie with Hony, of Emblict, which is the fourthe kinde of Mirabolans, with Roses strained in equall partes asmuch as wil suffice. This healeth colde diseases of the brayne, harte, stomacke, and the Matrice, it is a medecine proued against the tremblyng of the harte, fayntyng and sounyng, the weaknes of the stomacke, pensifenes, solitarines, Kinges and noble men haue vsed this for their comforte, it causeth them to be bolde spirited, the bodie to smell well, and ingender to the face good colour.

Sicknes.

How make you Emplastrum diachilon album.

Health.

TAke of Fenegrike, Lynseede, the roote of Holioke, pyeffe oute of all these the slimy sape, and take of it one part, and of Litharge wel beaten, and sifted from drosse, one part. ß. of olde and clere oyle. iii. partes, beate the Litharge and the oyle longe, in a morter of stone with an yron pestel. Then boyle them on the fier softly, stiryng them vntill the Litharge runne together, then take it from the fier, & suffer it to coule, after this take the slimie sape, and boyle it once. The cast by littell and by littell, the slimy sape of the herbes vpon the Litharge and the Oyle, beatyng them with a pestell, till it be thicke: ye may put vnto this emplaster, the fine pouder of Flowerdelice, & you may vse for your cõmon Oile, which is salet Oyle, the oyle of Flowerdelice, some mingle with this the slimy sappe of Melilot. This emplaster is very good against impostumes and hardnes of the liuer and splene or stomache, swellyng aboute the thyrote, and all hardnes of euery place.

Sicknes.

How make you Emplastrum diachylon magnum.

Health.

TAke of Litharge broken and sifted. ℥. xii. oyles of Flowerdelice Camomile, Dyll, ana. ℥. viii. of the slimy sape of Lynside, Fenegryke, Holyoke rootes, Figges, Mealons of Cozans, and of the fat in the belly of the Seele fishe, the juce of Flowerdelice, Squilla, and of Hysop, ana. ʒ. xii. ß. of Turpentin. ℥. iii. the gumme of Pineaple tree, yelow ware, ana. ℥. ii. make it after this fashion beate the Litharge and the oyles which we did speake of before in a Morter of stone, with a leaden pestel, by the space of halfe an houre, then let the boyle vpon a softe fire, stiryng it continually till it be thicke, then take it from the fyre, and suffer it to coule, afterwarde take the slimy sape with the other, and boyle them vntill they be hard, then take it of and lay it vpon a Marbell stone, and make it in great peeces. This emplaster is stronger in operacion, and better to ripe, and to resolue al hardnes and inflamacions, and is daily vsed of good Chirurgians, for the excellent vertue therof.

Sicknes.

Sicknes.

How make you Emplastrum de Mucilaginibus.

Health.

Take you the slimie tape of Hollohe seede, of Linseede, of the inner rinde of the Elme tree, of Fenegreke, aā. ℥.iiii.ß. of the oile of Camamyle, of Lylies, and of Dill, ana. ℥.i.ß. of Amoniacum galbanum, Opopanax, Serapinum ana. ℥.ß. of new ware. ℥.rr. of Saffron. ℥.ii. Turpentine ℥.ii. make it emplaster accordyngly. This emplaster doth mollifie all hardnes of apostumacions.

Sicknes.

How make you Emplastrum ad stomachum.

Health.

Take of ligni Aloes, wormewode, gumme Arabike, Mastike, Cipers, Coste, Ginger, ana. ℥.ß. Calamus Aromaticus of the finest, Frankinsence, Aloes, ana. ℥.iii. ℥.iii. Cloues, Mace, Cynamum, Spicknard, Nutmigges, the cōfection called Gallia Muschata Squinantum, ana. ℥.i.ß. mingle all these together, with the confection called Diua Aromatica, whiche is made of Quinces, Peares, and suche other bindyng thynges, laye all vpon a clothe, and parfume thē with the wood of Aloes. This emplaster doeth comfort the stomache and liuer, it encreaseth also heate in them and make digestion perfite.

Sicknes.

How make you Emplastrum de granis Iauori.

Healthe.

Take of fine Frankensens, Mastiche, Mirrhe, ana. ℥.i. of Baiberies, ℥.ii. of Cipers, Coste ana. ℥.ß. clarified Honie, aftnoche as will suffice to make it, then spreade it vpon a clothe, and so laie it to the foze. This is a very excellent plaster against the Dropsie, and will asswage all swellynges of winde, if you triple the quantitie of Cipers, and put vnto the plaster also a little quantitie of Cowes donge, oz Goates dzies, it doeth also asswage all griefes, whiche come of colde winde, and chiefly the paine of the stomache, bealie, raines, matrice, and blader.

Sicknes.

How make you Emplastrum de Melilote.

Healthe.

Take Melilote, and fenegreke ana. ℥.vi. the flowers of Camamill Baiberies, the rote of Hollohe, wormewood, ana. ℥.iii. Smalege seede, wilde Carrowes, Flowerdelice, Cipers, Spicknard, Cassiafistula Annie Anisseede. ℥.ii.ß. Margerā. ℥.iii. Ammoniacum. ℥.r. Storax, Galata, Bdellū, ana. ℥.b. Turpentine. ℥.i.ß.xii. Figges, the fat of a Gaote

Buche

aur. ß. of Muske. ʒ. ß. make your Electuarie with Hony, of Emblict, which is the fourthe kinde of Mirabolans, with Roses strained inequall partes asmuch as wil suffice. This healeth colde diseases of the brayne, harte, stomacke, and the Matrice, it is a medecine proued against the tremblyng of the harte, sayntyng and sounyng, the weaknes of the stomache, pensikenes, solitarines, Kinges and noble men haue vsed this for their comforte, it causeth them to be bolde spryted, the bodie to smell well, and ingender to the face good colour.

Sicknes.

How make you Emplastrum diachilon album.

Health.

TAke of fenegrike, Lynseede, the roote of Holioke, pyesse oute of all these the slimy sape, and take of it one part, and of Litharge wel beaten, and closed from drosse, one part. ß. of olde and clere oyle. iii. partes, beate the Litharge and the oyle longe, in a morter of stone with an yron pestel. Then boyle them on the fier softly, stiryng them vntill the Litharge runne together, then take it from the fier, & suffer it to coule, after this take the slimie sape, and boyle it once. Thē cast by littell and by littell, the slimy sape of the herbes vpon the Litharge and the Oyle, beatyng them with a pestell, till it be thicke: ye may put vnto this emplaster, the fine pouder of Flowerdelice, & you may vse for your cōmon Oile, which is salet Oyle, the oyle of Flowerdelice, some mingle with this the slimy sappe of Melilot. This emplaster is very good against impostumes and hardnes of the liuer and splene or stomacke, swellyng aboute the thyrote, and all hardnes of euery place.

Sicknes.

How make you Emplastrum diachylon magnum.

Health.

TAke of Litharge broken and sifted. ʒ. xii. oyles of Flowerdelice Camomile, Dyll, ana. ʒ. viii. of the slimy sape of Lynside, Fenegryke, Holyoke rootes, Figges, Reasons of Corans, and of the fat in the belly of the Seele fishe, the iuce of Flowerdelice, Squilla, and of Hylop, ana. ʒ. xii. ß. of Turpentin. ʒ. iii. the gumme of Pineaple tree, yelow waxe, ana. ʒ. ii. make it after this fashion: beate the Lytharge and the oyles which we did speake of before in a Morter of stone, with a leaden pestel, by the space of halfe an houre, then let the boyle vpon a softe fire, stiryng it continually til it be thicke, then take it from the fyre, and suffer it to coule, afterwarde take the slimy sape with the other, and boyle them vntill they be hard, then take it of and lay it vpon a Marbell stone, and make it in great peeces. This emplaster is stronger in operacion, and better to ripe, and to resolue al hardnes and inflamacions, and is daily vsed of good Chirurgians, for the excellent vertue therof.

Sicknes.

Sicknes.

How make you Emplaſtrum de Mucilaginibus.

Health.

TAke you the ſlimie ſape of Holioke ſeede, of Linſeede, of the inner rinde of the Elme tree, of Fenegreke, aā. ℥.iiii.ß. of the oile of Camamyle, of Lylies, and of Dill, ana. ℥.i.ß. of Ammoniacum galbanum, Opopanax, Serapinum ana. ℥.ß. of new ware. ℥.rr. of Saffron. ℥.ii. Turpentine ℥.ii. make it emplaſter accordyngly. This emplaſter doth moliſie all hardnes of apoſtumacions.

Sicknes.

How make you Emplaſtrum ad ſtomachum.

Health.

TAke of ligni Aloes, worme wode, gumme Arabike, Maſtike, Ciders, Coſte, Ginger, ana. ℥.ß. Calamus Aromaticus of the fineſt, Frankinſence, Aloes, ana. ℥.iii. ℥.iii. Cloues, Mace, Cynamum, Spichnard, Nutmigges, the cõfection called Gallia Muſchata Squinantum, ana. ℥.i.ß. mingle all theſe together, with the confection called Mina Aromatica, whiche is made of Quinces, Peares, and ſuche other bindyng thynges, laye all vpon a clothe, and parfume thẽ with the wood of Aloes. This emplaſter doeth comfort the ſtomache and liuer, it encreaſeth alſo heate in them and make digeſtion perfite.

Sicknes.

How make you Emplaſtrum de granis lavri.

Health.

TAke of fine Frankenſens, Maſtike, Mirrhe, ana. ℥.i. of Baiberies. ℥.ii. of Ciders, Coſte ana. ℥.ß. clarified Honie, almoche as will ſuffice to make it, then ſpreade it vpon a clothe, and ſo laie it to the ſore. This is a very excellent plaſter againſt the Dropſie, and wil aſwage all ſwellynges of winde, if you triple the quantitie of Ciders, and put vnto the plaſter alſo a little quantitie of Cowes donge, or Goates dries, it doeth alſo aſſwage all griefes, whiche come of colde winde, and chiefly the paine of the ſtomache, bealie, raines, matrice, and blader.

Sicknes.

How make you Emplaſtrum de Melilote.

Health.

TAke Melilote, and Fenegreke ana. ℥.vi. the flowers of Camamil Baiberies, the rote of Holioke, Worme wood, ana. ℥.iii. Smalege ſeede, wilde Carrowes, Flowerdelice, Ciders, Spichnard, Caſſialiſtula Annie Aniſeede. ℥.ii.ß. Margerã. ℥.iii. Ammoniacum. ℥.r. Storax, Calata, Bdellũ, ana. ℥.v. Turpentine. ℥.i.ß.xii. Figges, the fat of a Gaote

Buche

Bucke, Reilons, ana. ʒ.ii.ß. ware. ʒ. vi. Oile of Mergerum, Oile of Spike, almoche as will suffice to beate them in. This emplaster doth mollifie all hardnes of the stomach, liuer, splene, and al inward parts.

Sicknes.

How make you Emplastrum coronem, a plaster of greate vertue.

Health.

Take of the Pitche, whiche is aboute shippes, prelled or strained of ana. ℥.ii. ʒ.iii. of Serapinum. ℥.ii. of Amoniacum, Turpentine, drie Pitche, Saffron, ana. ℥.i. ʒ.iii. of Aloes, Frankensence Mirrhe ana. ℥.i. Opopanax, Storax Calamita, Galbanum, Masticnes, Alume, Fenegreke, ana. ʒ.iii. of the Dreges, of Storax liquida, which the Apoticaries cal Itacte, Bdellum, ana. ʒ.iii. of Litharge. ʒ.i. ß. make it after this fashion, beate your Serapinum Galbanum, Opopanax, and Amoniacum a litle, and temper them with wine. Then boyle them vnto the wine be halfe consumed, then set it on the fyre in a vessell of Tinne, and when it shall begin to boyle, put vnto it your Pitche, and stirre it well, vntil it be melted, and whan it is melted put ware vnto it, and that beyng also melted, put in drie Pitche, whiche is called Collophonia, the Storax beaten small with an hote pestell must be put therto, afterward Mastike, Frankensence, Mirrhe, Bdellium, and some after these put in Turpentine, Alum, Lytharge, and at last of all Fenegreke, when it is sodden, powre it vpon luke warme water, and than incontinently take it soorth again, and prelle it with your handes, till all the water be soorthe, this done, make your pouder of Aloes mingled with the oyle of Laurell, vpon a Marbell stone. Then make of all mingled together, baules or great peeces with pouder of Saffron, your hande beynge annointed with the same oyle of Laurell. This emplaster taketh away al pain which is caused in spitting, the griefe of the stomache which cometh of colde, it doth also dissolue congeled humors in the stomache, and the hardnes of the splene it helpeth the Dropsie which cometh of coldenesse of the Liuer, & also the coldnesse of the Matrice, if it be layde vpon it, it is excellent.

Sicknes.

How make you Emplastrum Oxycroceum.

Health.

Take you pitche whiche is aboute shippes, Saffron, Colophonie, of ware, ana. ℥.iii. Turpentine, Galbanum, Amoniacum, Mirrhe, Frankinsence, Mastike, ana. ℥.i. ʒ.iii. make it thus, breake the Galbanum et Amoniacum a litell, then lay it in wineger, by the space of a night, in the morning set them on the fyre, and melte them, and whan they be melted strayne them, and seethe them again, till the thirde parte of the winiger be consumed, then put in your pitch

beyng

beyng preſſed or ſtrayned before. whan as this is melted put in ware, the which alſo melted, put in Colophony and Turpentine, and ſone after Maſtike, Frankinſence and Mirrhe, ſtyrryng it alwaies fro the beginnyng vnto the ende, when it ſhall be ſodden, put in colde water, afterwarde waſhe it vpon a Marbell, anointed with oile, and make it ſofte and gentill, then caſt vpon it the pouder of Saffron and ſo make it in greate peeces. This cureth broken bones, and aſſwageth all griefes in what part ſoeuer thei be of the body, it doth alſo mollefie harde impoſtumes, in any parte of all the body of mankinde. To cure broken bones.

Sickneſs.

How make you Emplaſtrum de Ianua.

Health.

TAke of the iuce of Gilloflouers, Plantain, Betony, & Smalage, ana. ℔.i. of ware and Pitche, Roſen, and Turpentine, ana. ℔.ſ. make of theſe an emplaſter, ſodden on a ſoft fire, vntil þ iuce be waſted, then put in your Turpentine, but ſtirre it well, ȝ it burne not.

Sickneſs.

How make you Emplaſter Gratia dei.

Health.

TAke Turpetine. ℔.ſ. Roſe. ℔.i. white ware. ʒ.iiii. Maſtike. ʒ.ſ. of ſeruin, Betoni, Pimpernel. ana. M. beate theſe herbes, and boile them in ſtrong white wine, vntil the thyrd part be conſumed, then ſtraine them and caſt awaie the ſubſtance of the herbes put vnto the ware ſtrained, with the iuce Roſen. Maſtike, & let them boile ſtyrryng them till thei be thicke, take them of and put in Turpentine, and mingle all together, and make your emplaſter, ſaieth Nicolas.

Sickneſs.

How make you Emplaſtrum contra rupturas.

Health.

FIrſt take of Pitche aboute ſhippes, of Aloes, ana. ʒ. of Litharge of red ware, Colophonie, Galbanum, Amoniacum, ana. ʒ.i. Miſſelto of the oke, ʒ.vi. of chalke or plaſter, of both Ariſtologia, Longa, and rotunda, Mirrhe, Frankenſence, ana. ʒ.vi. Turpentine. ʒ.ii. of comen erthe wormes, of Oke apples, ʒ.iiii. of Campher, and of Daſtie of Bolearmoniake, ana. ʒ.iiii. of the bloud of a man. ℔.i. make it thus, put the Miſſelto firſte into the water, and ſuffer it to boyle long in a decoction wherin a Rammes ſkin was ſodden in, and let it ſeeth by the ſpace of a daye and a night, then take it from the fire, and put vnto it Turpentine, lytharge, Colophonie, Maſtyke, the whiteſt Frankinſence, Mirrhe, Galbanū, Amoniacum, and ſone after Cumſerie and Dayſes, Chalke or plaſter, and Bolearmoniake, after this ſet it on the fire againe, and put in the bloud of

Miſſelto, is called Miſtell or Miſſen, that groweth in Oke, or Thorne.

Bloud of man is to bee had at Barbars, or bloude letters, it muſte bee dried in the Ouen.

of man, and bothe Astrologias, and laste of all Aloes, you must sturre it continually, when it is well sodden, take it from the fyre, you shall know it to be well sodden when it wil not cleaue, nor sticke vnto your fingers, then lay it vpon a Marbell stone, anointed with oyle of violets, and make it softe with worckynge and labo̅rynge of it with your handes, after this you must beate it again in a morter, continually by the space of two or three daies, then reserue it.

Sicknes.

How make you Emplastrum pro Matrice.

Health.

FIrst take of the roote of Sinckefoly. ℔. i. of lignū Aloes, yelowe Saunders, Nutmegges, Berberies, of the flowers of Rosemarie or Roses, ana. ℥. i. of Cinamum, Cloues, Squinantum, Camomil flowers, ana. ℥. i. ß. Mastyke, Frankinsence, the confection called Alipta muschata, and Gallia muschata, of Storax liquida, which is called also Stacte, an. ℥. iii. fyne Muske. ℥ ß. of ware. ℔. i. ß. of pitch about olde shippes. ℔. iii. make an emplaster.

Sicknes.

How make you Emplastrum Diuinum.

Health.

TAke of Galbanum. ℥. i. ℥. ii. of Amonyacum. ℥. iii. ℥. ii. Opopanax. ℥. of Litharge. ℔. i. of newe ware. ℥. viii. of oile Oliue. ℔. ß. Frankincens. ℥. i. ℥. i. of Myrrhe. ℥. i. ℥. i. of Mergrece. ℥. i. of Bdellum. ℥. ii. of Aristolochia longa. ℥. i. of Amentis, whiche is a kinde of Chalke. ℥. iiii. mingle all these together, and make an emplaster.

Sicknes.

How make you Emplastrum de minio.

Health.

TAke of the oile of swete Roses. ℔. i. ß. oile of Myrtelles the ointmente, Populeon, ana. ℥. iiii. of Hennes grease. ℥. ii. the Tallowe of an Ore or a Cowe, ana. ℔. ß. Swines grease. ℥. vii. Litharge of golde and siluer, ana. ℥. iii. ß. of white Leade. ℥. iiii. of Turpentine. ℥. x. of ware asmoche as will suffice to make your emplaster, accordyng to the arte, somewhat blacke.

Sickenes.

How make you Emplastrum de Ceruſa.

Health.

TAke of the oile of Roses. ℔. ii. of white leade. ℔. iiii. of white wax ℥. vi. make an emplaster. This is verie pleasaunte emplaster, a-

gainſt

gainſt all ſoꝛes, whiche come by reaſon of the heate of the ſonne, oꝛ by any other hoote cauſe, againſte rubbinges, gallynges, oꝛ eruriacions of heate.

Sickes.

Hoꝛw make you Emplaſtrum Palmeu.

Health.

TAke Litharge of Golde. ℔. iiii. of oile Olyue, pong ſwines greace ana. ℔. i. ß. of grene Copoꝛas ʒ. iiii. budde oꝛ toppes of the Date tree, ſeeth theim altogether on the fire, and ſtirre them continually, with a ſticke of theſame Date tree, and if you cannot haue the budde oꝛ tippes of the Date tree, you maie take the rootes of Redes. This is a verie excellent plaſter againſt woundes, feſtered with bloud and againſte greuous empoſthumes, burnynges, boꝛſynges, ſhotyng, pꝛickyng of humours.

Sickes.

Hoꝛw make you Emplaſtrum Triphaꝛmacum.

Health.

TAke of oyle Olyue, ℔. iiii. of Litharge, of Golde. ℔. ii. of vineger. ℔. ß. make the plaſter accoꝛdyngly. This emplaſter dothe bꝛyng newe fleſh again in woundes, and doeth heale them.

Sickes.

Hoꝛw make you Emplaſtrum deſiccatiuum rubrum.

Health.

TAke Litharge of Golde. ʒ. iii. Oyle of Roſes, oyle of violettes, ana. ℔. ß. of waxe. ℔. xii. the ſtone called Lapis Calaminaris, of Terra, Sigillata, of redde Leade, ana. ʒ. iiii. of Camphur. ʒ. i make the emplaſter. This doth dꝛie vp Byles and ſoꝛes cleanſed.

Sickes.

Hoꝛw make you Hiera picra Galeni.

Health.

IRſte take of Saffron, Spichnarde, the wood of Balme, Caſſiaſiſtula, Cinamon, Maſticke, ana. ʒ. vi. of Aloes, a hundꝛeth. ʒ, and take of Honie, aſmoche as will ſuffice, beate them, and woꝛke them all in the iuce of Cole woꝛtes, woꝛme wood, oꝛ wine, that thei maie be ſo mingled together, as Leuen in Dowe, put vnto them Scamoni that thei maie the better cleaue together, and alſo purge the bodie of Choler, if you will put Agarike, and the inner parte of Coloquintida then it will purge Fleume, and if the flo'wer of harder Tyme, bee mingled with it, then Melancholie is purged. To make it the moꝛe gentil

in operacion, and leaſt noiſull to the ſtomache, the Poticaries put vn-to this compoſicion, twiſe ſo muche Aloes, as of all the other kindes. your Aloes muſt be broken and waſhed, that it maie better go to the botome of the water, and the droſſe whiche ſwimmeth aboue, ought to be caſt awaie with the water, and this muſt be doen twiſe or thriſe, when it is well waſhed, then it will bee a verie holeſome medicen for the ſtomache, and nothyng hurtfull to the inwarde partes: after this the other ſimples and medicines ought to be mingled, and ſo it ſhalbe a verie good purgacion for weake ſtomaches. This purgacion, whiche is made with Aloes, doeth remedy iliaca paſſio, and conſumeth ſuperfluous humours in the ſtomache, it doeth amende the palenes of the face the eye ſight, whiche is dimmed with groſſe humours frō the ſtomach, it prouoketh a man indifferently vnto the ſtoole, woorkyng and purgyng from the Liuer, it doeth hurte thoſe, whiche haue a hote Liuer, but the ſtomache thereby is helped, whiche is cold and flegmatike.

Sickenes.

How make you a Julep of Roſes.

Health.

Firſte take of Roſe water. li. iii. of fine Suger ſodden and clarified. li. ii. make your Julep with a ſoft fire. This quencheth the thirſtie in hote Agues, and dooeth aſſwage the heate, bothe of the liuer, and of the harte, it doeth alſo reſiſte corrupcion of humours, and kepeth a man in healthy.

Sickes.

How make you Julep of Violettes.

Health.

Take of the water of violet flowers. li. iii. of fine Suger ſodden and clarified. li. ii. mingle theim, and ſeeth theim with a ſofte fire. This is a pleaſaunte remedie in all burnyng Agues, and for thoſe, whiche haue a hote liuer, or harte, it helpeth alſo thoſe, whiche haue any roughnes in the winde pipe or throte, it helpeth the pluraſie, and drie cough.

How make you Loche de Pino.

Health.

Take of the kirneles of the Pine apples, take. ʒ. xxx. of ſweete Almondes, walnuttes made in pouder, the gumme Tragantum, gumme Arabike, Liquores, the iuce of Amilum, Maidenhere, Lillie rootes, ana. ʒ. iii. of Dates. ʒ. xxxb. of bitter Almōdes ʒ. iii. Hony mired with the iuce of greate Raiſens, fine Suger, freſhe Butter, ana ʒ. iiii. of the beſt Honie almoche as will ſuffice. This doeth heale olde coughes, ſhortnes of breath, & cauſeth a man to auoide groſſe ſpittell.

Sick-

Sicknes.

How make you Loche de Squilla, **or** Scilla.

Health.

FIrſt take the iuce of Squilla and of clarified Hony, ana. ℞ ß. ſeeth it vntill it ſhalbe thicke. This purgeth groſe and toughe fleame congeled in the winde pipe, and cauſeth it eaſely to auoide, it cureth alſo ſhortneſſe of winde, and the payne of the breaſt and ſide.

Sicknes.

How make you Loche ſanum.

Health.

TAke Cynamom, drie Hyſope, iuce of Liquoris, ana. ʒ. ß. of Iniubes, Sebeſten, ana, in numbre. xxx. Raiſons of Corans, picked Figges, Dates, ana. ʒ. ii. of Fenegrike. ʒ. v. of Maydenheere ℈. i. of Anilleede, Folium indicum, Flowerdelice, Calamint, Linſeede ana. ʒ. iiii. ſeeth all theſe in foure pounde of water, till halfe be conſumed. Then put into this. ℞. ii. of Penidis with a confection of Suger, ſeeth it vntill it be as thicke as Hony, then mingle with this of Pyneaples pared, ʒ. v. of blanched Almondes, Liquoris, the gumme Arabyke of Amili, ana. ʒ. iii. of Flowerdelice. ʒ. ii. labour this confection vntill it ſhall be thicke and white. This cureth the cough and hoorſenes of the boyce, whiche cometh of colde and fleugmatike humours whiche be in the breaſt and lunges.

Sicknes.

How make you Loche de Caulibus.

Health.

FIrſt take of redde Coleworte. ℞. of Saffron. ʒ. ii. of Suger, Hony, ana. ℞. ß. make your ſyrrup.

Sicknes.

How make you Loche de pulmone vulpis.

Health.

TAke the Lunges of a Foxe dried, the iuce of Liquores, Maydenheere, Fenell ſeede, ana. ʒ. iiii. make it with Suger, ſodden in water, aſmuch as will ſuffice. Some make it with the iuce of Mirtes, and then it is bothe Laxatiue, and alſo a comforter of the ſtomacke. This is a pleſant remedie in al conſumptions and diſeaſes of the ſtomacke it doth both comfort and cleanſeth the lunges.

Sicknes.

How make you Methridatum Manardi.

Health.

TAke the Duches and Drakes bloud, the bloud of a Goose, & of herbe Grace called Rue, Fenell, Dil, Nauewes, an. ʒ. iii. ỳ roote of Gentian, Trifoly, Squinantum, Frankensence, drie Roses, ana. ʒ. iii. white and longe Peper, Coste, Valerian, Anysseede, Cinamom, ana. ʒ. ii. Mirrhe, Spicknarde. ʒ. bi. Turmentill, Asarabacca, Amoniacum, ana. ʒ. iii. Mace, Agarike, ana. ʒ. ii. Balmeseede. ℈. i. Flowerdelice, Saffron, Rhaponticum, Mastike, ana. ʒ. i. of Sticha-des. ʒ. b. make a fine pouder of all these, and put foure times so muche Hony as of the other and mixt theim, beate your pouders finely, and seeth them softly.

Sickness.

How make you Methridatum.

Health.

This is an excellēt Methridatum, that is of Andromachi, but the beste is made at Venis.

FIrst take of Storax Calamita. ʒ. i. ℈. i. of cloues, Spyknarde, the wood of Balme, Oxobus, Louage, the gumme Tragantū, Mastike, Galbanum, Sandarike, the sweete thorne, Aspalthus, the Otters stones, the gumme of Iuie, Bdellium, Terra sigillata, and Lemnia, Melilote, the gumme of Ladanum, Opopanax, Cānonia cum Opium, Brimstone vnsleked, Liquores, Salte Peter, Hipoquistis, Acacia, Roses, Germander, saint Johns worte, Sotherne-woodde, Pionie, Hysope, Organie, Enulacampana, Sauin leaues, the leaues of Baye tree, Aristologia Longa, the flowers of harder Time, Worme seede, Rosemarie, Centaurie, Seeholme, the flowers of the wilde Pomegarnet, the inner rinde of the Mertill tree, the flowers of Pomgarnet, Raddish seede, Squilla, Anisseede, Balme seede, Gette, Henebane, Fenell, Comyn, Cardamonū, Silermontan, white Mustardseede and Parsely seede, Rue, white Popie, Smalage, yelow Carets, Clarie, longe Peper, Balill, Amonium, ana. ʒ. i. Gladium, the common Bure, Swines Nuttes, Capars, Tutsan flowers, the horne of the Redde Deare, ana. ℈. ii. of the iuce of Balme, or of Myrte tree, Cynamom, Saffron, Coste, Squinantum, Ginger, Folium indicum, and in the steede of it, Cloues or Spicknarde, Turpentine washed, Myrrhe, Frankinsence, Caliakilula, Agarike, Spica. Romana, Rhaponticum, Flowerdelice, Asarabacca, Dittan, horehounde, the inner rinde of Coloquintida, Sticades, Wougwort, Calaminte, Pelletarie of Spayne, grounde Pine, blache and white Peper, Manna or swete dewe, Crelles, sinke foly, ana. ℈. i. of Bayberies. ℥. bi. ß. of stronge and olde Wine. ʒ. i. of Hony asmuche as will suffice. This doth cure al diseases of the head, whiche come of colde and chiefly Wellancholy, and fearfull person, the faulyng euill, the Wygram, runnynge yes, and all other diseases of them, the toothe ache, and all griefes and soores of the mouthe & iawes, if it be layde on the place infected, if any Reume distill from the head, then it must be layde to the Temples, after the fashion of an emplaster, it cureth also the Quincie and Apoplepion, whiche is whan a man can neither feele nor moue, it helpeth also the

Cough

Coughe, shortnes of winde, spitting of bloud from the lunges, and all inwarde diseases, it cureth also stifnesse of mẽbers, whan the sinewes be so stiffe that the parte can not moue, it also helpeth the Crampe, Conuulsions, Palses, diseases about the Mydrek, Raines & the bladder, it breaketh the stone, prouoketh the Flowers stopped, and healeth all diseases of the Matrice, it molifieth all hardnesse, and cureth the Goute, and it is a chiefe remedy for all poysons, and against the byting of a mad dogge, or any other beast, if it be layde to the place or dronkẽ, it cureth also Quarten Agues and Quotidian, also take with it luke warme wine, an hower before the fit cometh.

Sicknes.

How make you Micleta.

Health.

TAke of the three first kindes of Mirabolans dressed and made in pouder. ʒ. ii. ß. Commin, Anisede, Folium indicum, amios, Carowaies. ana. ʒ. ii. ß. Cresses seede. ʒ. ii. ß. Bellericum, the fourth and fift kind of Mirabolãs, made in pouder, an. ʒ. ii. infuse al these in vineger a day and a night, afterwarde make theym in pouder, then mingle with them Spody, the flowers of the wilde Pomgranet, Mastike, gumme Arabike, Manna, or sweet Dew, ana. ʒ. ii. stampe them all with the oile of Roses, and temper thẽ with the syrrup of the Mirtle tree. This cõfection hath been proued against the Emeroides, gnawyng and grippyng of the belly, the bludde flixes of the body, and is to be giuen in the Syrup of Planten. ʒ. iiii. in the night.

Sicknes.

How make you Miua simplex seu Aromatica.

Health.

TAke a hundred. li. of the iuce of Quinces, put it into a cleane vessell of stone, and let it boyle softly, scumyng of it til it be half consumed, then straine it, and let it stande. iiii. howers, & caste vpon it. lx. li. of olde wine, this done set it on the fier and seeth it vntill it be thicke, some Poticaries make it with these spices which follow, and some without: they take of the best Cinamum, the lesser cardamom, ana. ʒ. iii. of Cloues. ʒ. ii. of Gynger, Maskyne, ana. ʒ. i. ß. of Saffron. ʒ. ii. of light Aloes, Mace, ana. ʒ. ß. stampe all these grosselie, except Saffron, and hang them in a clothe, and make them sweet with. ʒ. i. of Muske, and with. ʒ. ii. of the confection called Gallis Muschata, there be also some other Poticaries which make this cõfection with Suger. This confection fortifieth the stomache, lyuer, and all the principall partes, it causeth good appetite and digestion, it stoppeth also vomityng, and fluxes of the body.

Sicknes.

How make you Mel rosatum.

Health.

TAke of Redde Roses, prepared and dressed, as in the Conserues before, ana. ii. partes, of good hony. vi. partes, seeth them with a gentill fier accordyngly, some Potcaries put in equall partes, bothe of Hony, and of the iuce of Roses without any leaues, some other put also of the leaue. i. parte and ß. and of the iuce. i. parte. ß. of Hony. iii. partes. This comforteth the stomache, and doeth digest and purge fleugmatike humours conteined in the Stomacke, or in the veynes.

Sickenes.

How make you Mel violatum.

Health.

TAke of the flowers of violets. i. parte, of good Hony. iii. partes, seeth them with a softe fier. This is a singuler good remedie in hotte Agues, because it maketh the body moyste and also laxatiue, it allwageth the drinesse of the stomache and breast.

Sickes.

How make you Mel Anthosatum.

Health.

TAke of Rosemary flowers. i. parte, of Hony. iii. partes, make it as the other before.

Sickes.

How make you Manus Christi.

Health.

FIrst take of Suger clarified and melted in the water of Roses ri. ß. seeth these two till the water be consumed and the Suger harde, in the ende of your decoctiõ, put in. ʒ. ß. of Perles or precious stones, made in fine pouder, then lay it vpon a Marbell stone anoynted with oyle of Roses or violetes, or Rose water.

Sickes.

How make you Oximelsimplex.

Health.

TAke of good Hony. ii. partes, of vineger. i. parte of well water iii. partes, your Hony and water ought to be sodden together, so that no fome be suffered to abide aboue, then put in your vineger, and let it seeth well, vntil your Hony leace fomyng. This doth purge groase and fleugmatike humours, by makynge of them thinner by dissoluyng them by opening, and breakyng of them, it doth also disgest the mattier which remaineth of longe Agues.

Sick-

Sicknes.

How make you Oxymel diureticum.

Health.

TAke of the rinde of the roote of Smalage and Fenell, ana ℔.i. Parsely, Kneholme, or Buchers broume, Sperage, Smalage seede, Fenegryke seede, ana. ℥.i. seeth these rootes and seedes in to one. ℔. of water, and one. ℔. of Vineger, vntill they come to the half and a litteell more, then take of Hony asmuch as will suffice, and seeth it well, and make a sirup.

Sicknes.

How make you Oximel Squilliticum.

Health.

TAke of clarified Hony. ℔. iii. of vineger, of Squilla ℔. ii. seeth it sufficiently. This dissolueth groase, toughe, & Fleugmatike humors, it cureth also belchyng which cometh of raw & disgested humours, it healeth also the bladder, exulcerated in mollifiyng of it.

Sicknes.

How make you Oxysaccara simplex.

Health.

TAke of Suger. ℔.i. of the iuce of Pomgranettes. ℥. viii. of Vinegar. ℥. iiii. seeth it on the fire, till it come to the forme of syrupe. This is verie good in tercian, quartan, and burnyng Agues. In the syringe tyme, it purgeth the choler in the stomacke.

Sicknes.

How make you Oxisaccara compositum.

Health.

TAke of Maidenhere, Ceteracke, Hartes tong, Liuerwort, violettes, Fenell, Sperage, Kneholme, or Bochers broume, Stichwort, ana. ℔.i. make it after this fashion: laie your herbes and rootes, in the iuce of Pomgarnettes, by the space of three daies, vpon the fowerth daie, boile them a little, and strain them well. Afterward putte vnto theim almoche Sugar as will suffice, seeth theim till thei shalbe thicke.

Sicknes.

How make you oile of swete Almondes.

Health.

TAke Almondes and blanche theim, and take awaie also the inner rinde, then stampe them well, and make them in massie peces in a hote place, by the space of fiue daies, then beate and stampe theim together againe, and then presse theim, so

that the oile maie issue forthe, and if you will seeth it againe in a vessell, set within an other, by the space of an houre, and then presse it, it wil runne moche better: you shal haue much plentie of oile, if you fill bagges with Almondes stamped, and then laie them vnder hote ashes or sande, betwene a clothe, and afterward presse theim. This oile mollifieth the roughnes of the throte, the hardnes of the lunges, and of al the inwarde partes, it healeth consumpcions, and encreaseth seede in men, it allwageth the heate of the matrice, and of the priuie partes of a woman, and also heate of the reines, and of the blader, if it bee laied to the place.

Sicknes.

How make you oile of bitter Almondes?

Health.

This oile must be made in al thinges, like vnto the other before. This openeth al obstructiõ and apilacions, and causeth winde to auoide, maketh the flesh smothe and faire, it doeth also take awaie spottes, and deformities in the face, ache in the senewes, and all hardnes.

Sicknes.

How make you oile of Baie?

Health.

First take ripe Baiberies, and stampe theim well in water, and straine theim, when thei bee colde, gather of the fatte, whiche swimmeth aboue, and it shal bee your oile. This oile bringeth heate and mollifieth, in so moche that thei, whiche bee troubled with scabbes, ringwormes, or any soche sores, be cured therewith, if thei be anointed, when thei bathe theim. Cholorike persones, and all those, whiche bee suspecte to haue the Lepere, or any parte thereof, must eschue and auoide this oile: it is a singuler remedie against colde complexions, moiste and fleumitike, & those whose iointes be affected with cold, it cureth falling awaie of the heire, taken with the water of saltpeter: this doen, you muste also washe your hedde, with wine and Honie, and with the flowers of Fenegrike, howbeit, if your hedde be vexed with any griefe of heate, then you must vtterly eschue this oile.

Sicknes.

How make you Oleum Sesamisum.

Health.

First take and washe the little grain Sesanium, from all filth, then sprinkell vpon it a little water with Salte, and rubbe it with your handes, then caste water vpon it againe, till it bee moiste, afterwarde laie it forthe to drie, whiche thing doen, you must take it againe, and drie it better by the fire, so moderately as you can,

and

and after this put it into a bagge of course clothe, and rubbe it again with your handes, til the huske go of, when the huske is taken of, you muste then grinde it, and presse forthe the oile, as you did in makyng the oile of Almondes, you maie make after this fashion oile of Lineseede, Popie seede, or Lettice seede, sauyng that your Lineseede, maie not haue the huske taken awaie. This oile encreaseth fatnes, and sede in man, it molefieth the throte, you maie also mingle this oile, with many other.

Sicknes.

How make you oile of Spike.

Health.

Fyrst take of Spike. ʒ. iii. of wine and water ana. ʒ. ii. ß. oleum Balaminum. ℞. ß. seeth these in a double vessell, that is one set within an other, with a soft fire, by the space of fower houres, and stirre it continually. This is a verie good oile, againste all deceases of colde winde, grieues of the sinewes, stomache, liuer, splene, reines, blader, and matrice, the hedde ache, and megrum.

Sicknes.

How make you Oleum de Costo,

Health.

Take of drie Coste. ʒ. ii. of Cassiakistula. ʒ. i. the bloudes of Toyres, of Mergeram. ʒ. viii. of swete wine, almoche as will suffice to laie the stuffe in two nightes, take of the oile of Balaminum, ℞. iii. seeth it as the oile before. This oile engendreth heate in the sinewes, and in all partes of the bodie, it openeth obstructions and opilacions, it fortifieth the stomacke and liuer, it kepeth the heere from fauling of, and the hedde from horenes, it causeth good colour, and sauour in all the bodie.

Sicknes.

How make you oile of Rue.

Health.

Take oile Oliue. ℞. iii. the leake and iuce of Rue, ana. ʒ. ii. make an oile accordingly. This doeth heale and drie, thereof it is a present remedie against all distillacions and reumes, it asswageth griefes of the breaste, and bringeth heate to colde members.

Sickenes.

How make you the oile of Dill.

Health.

Take of oile Olife. ℞. ii. ʒ. ii. the flowers of Dill. ʒ. ri. laie the flowers of Dill three daies in oile, and seeth theim the fowerth, with a soft fire a little, and then take them of, this doen put in

to

to thesame decoction. ℥. iii. of Dill flowers, and seeth it in thesame, and kepe it. This oile asswageth all greues and aches, it openeth, looseth, and prouoketh a man to sweate, it doeth mitigate the colde, and shakyng in Agues, if the backebone be therewith anointed, it causeth slepe, and cureth the hedde ache.

Sicknes.

How make you oile of Camomill?

Health.

TAke of oile Olife. ℞. iii. of the flowers of Camomile. ℞. i. make it as the oile of Dill. This doeth mitigate all aches, it stoppeth fluxes of humours, bicause it doeth alose, and not binde, Paulus Aeginetae doeth take. ℥. ii. of the drie flowers of Camomile, without the whites, and doeth couer the vessell with a linen clothe, so that the aire maie pearse through, and then doeth set it in the Sonne, by the space of fourtie daies, after this the mouthe ought to be well stopped, and so kept, and if you cannot haue grene flowers, you maie take drie, and seth them in a double vessel, that is, one set within an other, howbeit, the oile shalbe of lesse strength and efficacitie. This oile is electuarius to the teeth, anointed by it self, or by some other temperate thyng, doeth open the poores, and causeth the skinne to bee thinne, it cureth long Agues, and all grieues, if the place bee anointed with it, and swete wine.

Sicknes.

How make you oile of Mirtes?

Health.

TAke of Salet oile. ℞. iii. of Mirtes stamped. ℞. i. of the best wine ℞. ii. mingle these together, and suffer them to boile, vntill the wine bee consumed, then straine theim, and so reserue it. This oile doeth refrigerate and binde, & therfore it cureth the fluxe, whiche cometh of weakenes of the stomacke, burnynges, pimpelles, kibes and gaulinges, if the place be therewith anointed, it healeth cliftes about the fundamente, and the broade piles, the weakenes of the members, it stoppeth also vomityng and sweatyng.

Sicknes.

How make you oile of Flowerdelice?

Health.

TAke the rootes of Flowerdelice. ℥. ii. and of the flowers. ℥. iiii. and of the decoction of the rootes. ℞. i. of oile Oliue. ℞. ii. lette theim boile in a double vessell, vntill the water bee consumed, after this straine theim, and chaunge the rootes, and flowers, and decoction, this ought to be twise, and then strain them, and reserue thē: the Poticaries commonly make it after this fashion, how bee it, you

shall

wall rede in Dioscorides another forme of makyng this Oyle. This Oyle scoureth, purgeth, soleth, openeth, ripeth, and aswageth aches of colde, it ripeth rawe humours in the breast and lunges, it taketh away paine in the ioyntes, and molifieth the hardnes of them, all impostumes and swellynges about the necke, or in any other place, it aswageth payne of the Matrice of colde, the Crampe and payne about the Reynes, and the stenche also of the nose.

Sickness.

How make you Oyle of Roses.

Health.

FIrst take oyle Olyue, or the oyle of the grayne Belanium washe them ofte with well water, then take a sufficient quantitie of leaues of younge and redde Roses beten, and couer them with the oyle wherin they were washed, and stop the mouth of the vessell, & set it in the Sunne by the space of. vii. daies, afterwarde seeth it in a double vessell, by the space of three howers, then chaunge againe the Rose leaues, and take freshe, and set them in the Sonne other seuen daies, after this seeth them againe, and chaunge them as you did before, and put vnto them infusion of Roses, almoche as of the oile, and stoppe the mouthe of the vessell, and set it in the Sonne, by the space of fourtie daies. This oile (as Mesue writeth) doeth comfort, lose, open, and aswage all aches, it is also good against inflacions, and fluxes of humours, therfore beyng dronken, it is a present remedie against bloudie flure, and all other fluxes. There be twoo kindes of this oile, the one is made of ripe Roses, leaues, and the other of oile Olyue, and Rose leaues: the firste kinde doeth molefie, and make the skinne thin, it openeth, and aswageth all maner of griues: The second kind doeth refrigerate and binde, and therfore it cureth the headache in Agues, or of the heate of the Sonne, it aswageth burnyng, whiche is engendred of winde, in a full stomache, and finally it cureth all aches of the hedde, if the place be therewith anointed, it is also a presente remedie against paine in the stomacke, or bowelles, of sharpe humours, if it be mixt with. ʒ. ii. of Mastike, and with a little quantitie of ware, it aswageth all redde inflamacions, if the place be anointed with it.

Sickness.

How make you oyle of Violettes.

Health.

FIrst take oyle Olyue. li. ii. of younge Violetes stamped. ʒ. iiii. put them into a glasse, and set them in the sonne by the space of. vii. daies, afterwarde boyle them in a double vessel by the space of three howers, then strein and reserue them, Paulus Agineta doth call this oyle Jaton and writeth that it is made either of purple violets, or els of yelow violets, which many iudge to be Yarrestaile, he willeth also that the violets shal stande. x. daies in the sunne

and

and be thryse changed, and the vessell to be so stopped that no ayre may enter in and in the meane time you may put in drie violets. This aswageth all inflamacions in what parte so euer they be, it moleſieth exuiceracions and horſenes of the breast or lunges, it mitegateth hot apostumes and the pluracies.

Sickne.

How make you Oyle of Quinces.

Health.

FIrſt take of the Quinces whyche be not fully ripe, and stampe them, and of the iuce of thē, ana, equall partes of the oile of vnripe Olyues, asmuche as will suffice, put it into a glasse, & set it in the sunne by ỹ space of. xv. daies. then set it in a double glas, which is one vessell set within an other by the space of foure howers, then change your Quinces and the iuce of them once or twise, and make it as you did the other, after this streine it, and reserue it. Dyoscorides doth shew an other and a better way to prepare this oyle. Paulus Aegineta doth call this oyle Melinon, and maketh it after this sorte he doth take of Quinces vnpared, ℥. iii. of the oyle of vnripe Olyues ℥. xviii. and dothe set it in the sunne, xl. daies. This oile sorteſieth the stomache, the principall members, and the sinewes which be lose and weake, it prohibeteth ouer much sweatyng, it is also a present remedie against all fluxes.

Sickne.

How make you Oyle of Walliche.

Health.

This Oile is so good, that it is called the seconde, that is fewer better, for the vertue therof

TAke of Walliche. ℥. iii. oyle of Roses. ℥. xii. of good wine. ℥. viii seeth it in a double vessell accordyngly. This Oyle, as Mesue writeth is the seconde for his vertue. for it comforteth the stomache, sinewes, liuer, and ioyntes, it doeth molifie harde apostumes, and alwageth aches.

Sickne.

How make you Oleum Castorio.

Health.

FIrſt take. ℥. i. of the Otters stones, and seeth them in one pound of oyle Olyue, vntill the thyrde parte be consumed, then keepe the oyle in the pouder of the Otters stones.

Sickne.

How make you Oleum de Euphorbio.

Health.

TAke of Euphorbe. ℥. ß. of oile of Hartes eale. ℥. v. of swete wine as moche, seeth it till the wine bee consumed, and then reserue it. This oile is verie good against cold decseales of the sinewes,

the

the ache of them, and of the ioinctes, the paine of the liuer and splene, the yedde and the reume, the Vertigo and forgetfull diseases. Galine doeth make this oile Oliue of Euphorbe, accordyng to the pacientes infirmitie, as it doeth appere in the seconde booke De compositio Medicamentorum.

Sicknes.

How make you Oleum vulpinum.

Health.

TAke a whole Fore, except the bowels, and put hym in a vessell, and powre vpon hym welle water, and salte water. ℥. xviii. of olde oile. ℔. iii. seeth this ouer a softe fire, with. ℥. iii. of Salte, vntill the water be consumed, then put it into a vessell, and powre to it swete water, wherein the herbes were sodden. ℔. ii. and Time. ℣. ii. seeth theim againe, till the water be consumed. This oile is a chief remedie againste the paine in the iointes, that is called Arthritica passio, against the goute in the feate, and paine in the raines and backe.

Sicknes.

How make you Oleum de Tartaro.

Health.

TAke of the lies of white wine. ℔. ii. or els almoche as you iudge beste, make it in pouder, and wrape it in linen clothe, or in towe, then mingle it again with strong white vinegar, afterwarde drie it againe vnder hote asches, vntill it shall bee verie blacke, then make it in pouder againe, and set it in a vessell in a colde place, and so let it stande by the space of. viii. daies, till it shall be resolued in to oile and runne, and if it will not runne of it selfe, then presse it with your handes into a glasse. With this oile women doe anointe their faces, to make them smothe and faire, for it cleanseth the face meruelus well with Camphere.

Drie your Tartar in an Ouen.

Sicknes.

How make you Oleum de Scorpiones

Health.

FIrst take twentie Scorpiõs, more or lesse, accordyng to their quantie, putte theim into a vessell of glasse, and powre vpon them. ℔. ii. of oile of bitter almondes, stoppe the mouth, and set it in the Sonne. xxx. daies, then straine it, and so vse it. This oile is the moste present remedie, to breake the stone in the reines, or the blader, chiefly if the reines or the necke of the blader, or the places there aboute, bee anointed with it, or els it bee ministred in by the yerde, it is also made with olde oile, and mixed with many other medicines, whiche be good against poison: it is also a present remedie against the pestilence, or stingyng of Scorpions. &c.

You shal haue Scorpions at the Pottecaries.

Sicknes.

How make you oile of garden Lilles?

Health.

FIrst take of oyle Oliue. li.i. of flowers of white Lylles. ʒ.iiii. make this oyle, as you did the oyle of Camomill Paulus Aegineta doth shew another way of making of this oyle. This oyle is very good against womens diseases, runnyng sores of the head, the scurfe or any other breakyng forth, if the place be therwith anoynted, it is also good against all diseases, and aches of colde, and inflamacions, also anointed with Saffron, if it be dronken, it wil purge choler but it is noysome to the stomache.

Sickes.

How make you Oleum de Papauere.

Health.

FIrst take of the flowers, and greane heads of Poppie stamped, ana. ʒ.iii. of oyle Oliue not ripe. li.i. ʒ. iii. make your oyle accordingly. This oyle alwageth head ache, and causeth a man to sleape whan the cause of waking cometh of heate or vapers assende to the head, if ẏ temples, nose, eyes, or forehead be therwith anointed.

Sickes.

How make you Oleum Nimphæatum album.

Health.

Nimphar is the water lily, white or yellowe.

TAke of oile Oliue not ripe. li.i. of the flowers Nimphar whan thei be fresh, and stampe. ʒ. iiii. kepe theim in a vessell of glasse and repare it as you did the oyle of violetes, both for settyng it in the sunne, and for the sething and changing of the flowers and the mixing of the decoction. This oyle hath almost the vertues of the oile Poppie, but because it is not so cold, ẏ doth not so much dulle senses, therfore we mingle with it the Oile of Popie to cause a man sleape the better, it altereth a hot complexion, vnto what part so euer it be laid.

Sickenes.

How make you Oleum Menthæ.

Health.

FIrst take of Mintes leaues, and of the iuce of it. ana. ʒ. iiii. of ripe oyle Oliue. li.iii. put these into a vessell of glasse, and set it in the sunne by the space of. xv. daies, stoppyng the mouth of it, this doen, boile them. iiii. houers, then straine them wel, this being doen, afterward straine it, and so let it be kept. This oile is good for a weake and a colde stomache, it stoppeth vomityng, and causeth digestion, it moueth a manne to his meate, and mollifieth all hardnes in what parte of the bodie so euer it be.

Sickes.

How

How make you Oyle of wormewood.

Health.

TAke the buddes, toppes and iuce of wormewood, ana. ʒ.iiii. of oyle Oliue. ℔.iii. you shall make this as you did ỹ other. This doth comforte and bringe heate to colde members, it fortefieth the stomache, and causeth good appetite, it openeth obstructions and healeth diseases which come of a coulde cause, it destroieth wormes and doth bring them forth, if it be mixt with oyntmētes and plasters and layd to the place.

Sickes.

How make you Oleum Lumbrecorum. Earthe wormes

Health.

TAke of earthy wormes. ℔.i.ß. of oyle Oliue. ℔.ii. of wine. ʒ.ii. boile them all together, and make an oyle accordingly. This is comfortable to the sinewes vexed of colde, and good for the ach of the ioinctes.

Sickes.

How make you Oleum de Cheiua or alba viola. garden sense

Health.

TAke flowers of Yarteseale. ʒ.vti. of oile oliue. ℔.ii. the flowers of Yarteseale, must be laid. iii. dates in oile seeth them well on the fourth day with a soft fier, this done, put vnto the decoctiō ʒ.iii. of the flowers of Yarteseale, then set it in the sunne and reserue it. This oyle openeth, loseth and allwageth paine of the ioinctes and sinewes, breast, reines and bladder.

This sweete herbe growe vpon walles and in Gardens, it florisshe in April and May.

Sickes.

How make you a Pomander.

Health.

TAke of Storax Calamita. ʒ.i.ß. of Beniamin. ʒ.ii. of the gumme of Ladanū. ʒ.ß. of Cloues, white Saunders, ana. ʒ.iii. of Roses, Mergeram, ana. ʒ.ii.ß. mingle with these pouders of Muske and Ambergrice, ana. ℈.i. make your baule with the infusion of Rose water and Siuet, in a morter somewhat warme.

Sickes.

How make you Diahyssopus Nicolai, which is greatly commended of Cordus.

Health.

IT is a very holsome medicine, and must be thus made as foloweth, take Hysop, Pyeos or Flouerdeluce roote, Time, blach Peper, ana. ʒ.xxx. Pulliall royal, Sauory, Rue, Commen, ana. ʒ.xx the Fruite of Dates, Tragacante, Liquoris, fatte Figges, Raisens of

the Sunne without stones, Fenel, ana. ʒ. r. Ginger, vncullerid Caro-waies, Louage seede, ana. ʒ. b. and Suger, beate your dried thinges in a brasse morter, and your moist thinges in a stone morter, & then temper them together according to arte as Manus Christi or Iohter, this Dia is good to be eaten for the coldnes of the head, and fasten vp the vuyla. purge the arters stomack, Lunges Cough, and helpeth Pluresies, and this is good for thee, for thou arte much troubled with thele euils.

Sickes.

How make you Diacolt, after Melue.

Health.

YOu muste make it thus. Take swete Coste, Arabicum, or for that Costmary the whitest, the wood of Callia, Sinamom, ana. ℈. b the sedes of Smalage, of Anisede, and Rubarbe and Squinans ana. ʒ. iii. Izarabacca rootes, Saffrō, Aristologiae, Myrrhe, aā. ʒ. ii. & Suger as will suffise, stampe your dried thinges in a morter, and serse them, and stampe your moyst in a stone morter, and mingle them together, and seeth your Suger with Rose water, put in your receptes in the ende, and make it as harde and as soft as you will. this helpeth Dropses, and stoppinges of the guttes, winde, colde or rawnes, paines of collike.

Sickes.

How make you Diarrion Sandalon Nicolai.

Health.

TAke the three kindes of Saunder, white, red and yellowe, of red Rose leaues, fine white Suger, ana. ʒ. iii. Rubarbe, Spodium the Syrup of Liquires, Purlen seede, ana. ʒ. ii. ℈ ſ. ℊ. b. Amile gum of Arabike, and of Tragacāth, the seedes of Melons, Cucumers Gourdes, Citrons, Succorie, or Endiue, aā. ʒ. i. ſ. Camphere. ℈. i. and Suger to seeth it in, when the pouders be finely serced, and the gummes resolued, and so temper them in your panne, hauyng Endiue or Burage water, this is moste holsome against all the sickenes of the liuer, coming of heate aboue nature, and helpeth the yelow Jaunders, and causeth slepe.

Sickes.

How make you that moste worthie and excellent Cordiall Diamuscum dulce,

Health.

YOu muste vse these simples folowing. Take Saffron, Doronik, Setwall, wood of Aloes, Mace, ana. ʒ. ii. white fine perle, rawe white silke, dried and beaten into pouder, Carabe or Crabstone, red Corall, Gallia Muschata, swete Basell, or Balme, the white and the

the red Bene, or the flowers, Spicknard, Cloues, ana. ʒ.i. white Ginger, Cubebes, longe Peper, ana. ʒ.i. Sweete Mulke, Ambergrice, ana ℈.i.ß. beate this finely in pouder, and with Suger and Rose water, seeth them accordingly into a thicknes, temper it still, and powre it vpon a Marble stone. This is good against the passions of the harte, inswellyng of the stomache, lacke of slepe, sallyng sickenes, and shortnes of breath, to be eaten morneyng and euening. You maie make an other good Diamuscha Amarum, of a stronger effecte, against Dropsie, to drie moiste humours, and to clense corrupcion, or putrifaction within the body: if you adde these thinges. Take dried Wormewoode, fine yellow Aloes, Castor which be Beuers stones, ℈ louage sede aña. ʒ.iii.ß.

Sickenes.

How make you pouder of Violets.

Health.

TAke of flowers of Violets. M.ß. of Roses. ʒ.iiii. of Cipers. ʒ.ß. of Mergeram, Cloues, ana. ʒ.i. white Saunders, Beniamin, aña. ʒ.iiii. of Storax Calamita. ʒ.i.

Sickenes.

How make you Puluis contra pestem.

Health.

TAke of Sinkefolie, Dittan, Tunis, Scabuos, Buglosse roote, ana. ʒ.ß. the kirnels of Pomecitron, Sorell, ana. ʒ.iiii. of Coriander. ʒ.ii. of red Roses. ʒ.i. of Purselin sede. ʒ.ii. the shauinge of Iuorie. ʒ.ii. of white and red Corall, ana. ʒ.i.ß. of Terra Sigillata ʒ.ß. of Bolermoniake. ʒ.ii. mingle them and make a pouder.

Sickenes.

How make you Puluis de Boloarmenio.

Health.

TAke of the three Saunders, Galanga, Aloes, Cinamom, redde Corall, red Roses, the sede of Melons, ana. ʒ.ß. the rootes of Tunes and Sinkefolie, ana. ʒ.iii. the shauynge of Iuorie, of Hartes horne, ana. ʒ.ß. of Anisseede, Fenell sede, Ginger ana. ℈.rb. of Sorell sede, of the kirnels of Pomecitrone, Juniper sede, Cloues, ana. ʒ.ß. of Bolermoniake. ʒ.ii. make a pouder therof.

Sickenes.

How make you puluis contra Lumbricos.

Health.

FIrst take of wormewodde. ʒ.i. of Lupines. ʒ.ß. of Hartes horne made in pouder. ʒ.i.ß. mingle them and make a pouder.

Sickenes.

How make you puluis Bezeardicus.

Health.

Let this bole armoniake be put in atitecle Vineger, and so dried.

Take of Bolermoniake. ʒ. ii. of red Roses, of Sorell seede, of the Kirnels, of Pomecitron, of Hartes horne made in pouder, Rue seede, the roote of Dozonike, Amber seede, of Southistel or Cardus Benedictus. ana. ℈. iiii. of bothe Corals, of ligni Aloes, of rawe silke, nether coloured nor died, but as it cometh from the silke worme of the three Saunders, of Perles, of the bone in the harte of the redde Deare. ana. ʒ. i. of the Emerode. ℈. ii. of the pouder of Perles, of Sinkfolie, Dyttan, Cunis, Scabios, Coriander, Terra Sigillata, ana. ʒ. ii of Camphire. ℈. ii. of Saffron. ℥. ɣb. of Amber. ℈. ii. of Muske. ℈. iiii. and make a pouder, if it be put in the syrupp of Rybes, it is a goodlie cordiall.

Sickness.

How make you penidias.

Health.

Take of the best Suger. vi. i. or. ii. and at the most three, and put it into a vessell of Brasse, beyng couered within with Tinne or els into an earthen vessell, one of brasse is better for this purpose, mete your Suger with such a quantite of sweete water as will couer it, and if your Suger be very good and stronge, mingle with it for euery pounde of it. ʒ. i. of Hony, then sprinkle vpon it olie of sweet Almondes, and if you haue not this Oyle, you may vse some other in the steede of it, let your vessell on a fier of coales without smoke, and seeth it vntill the water be almost consumed, you shall know whether it be sodden inough or no, thus, take a drop of it, & lay it vpon a Marble stone, and touche it with you finger, if it appere like threades, and will cleaue and sticke vnto your finger, then take it from the fier and lay it vpon a Marble stone, and draw it abroade, after that ye haue mingled it with the Oyle of Sweete Almondes, or of Syzamyn, after this gather it together againe as hot as your handes will suffer, afterwarde draw it forth again with your handes, as sweet Electuaries be drawne, and then sticke a croked naile very hie in the wall, and cast it vpon the croked naile, and so draw it long till it be white, you must kepe it by the fire, as longe as you doe draw it, that it maie bee hote, and more gentill to draw, when you iudge it to bee white enough, then cutte it with sheres in peces, if you make this confectiō rounde, long, or otherwise, then take of white Amilum, breake it and stampe it, and late it vpon the Marble stone, and then cast vpon it the paste of Penidis, and rolle and cutte it, and so make it in what kinde so euer you will, howbeit, you must make it quickly, lest it ware colde betwene your handes, this doen late it in a sliue, or in some other like thing nye the fire, by the space of an howre, then take it awaie, and reserue it: this is good for the lunges or cough.

Sick-

Sickenes.

How make you pignolatum?

Health.

THis confection is made with Sugar, dissolued in Rose water, and well clarified, and when it is sodden enough, put in Pineaples pared, and let it stande and coule, till it come to the forme of a harde confection, and then reserue it.

Sickenes.

How make you pilule fine quibus medi. esse nolo

Health.

FIrst take of Aloes washed. ℥.xii. of the fiue kindes of Mirabolans, Reubarbe, Mastike, Roses, Worme wood, Violetes, Sene, Agarike, Dodder, ana. ℥. temper theim with the iuce of Fenell, into the whiche you shall put. ℥.vi. of Scamonie well broken, how be it, mingle your Scamonie with the iuce of Fenell, then presse foorthe your iuce with the Scamonie, so moche as will suffice for the concoction, then make your pilles with your handes, anointed with the oile of Violetes, or oile Oliue. These bee pretente Pilles to purge Choler, Fleume, and Melancolie, against euill sight, whiche cometh of abundance of humours, against paine of the eares, and of Iliaca passio.

Sickenes.

How make you pilule Aureæ.

Health.

TAke of Aloes, Diacridion, ana. ℥.v. of Roses, Smalege seede, ana. ℥.ß. of Anisseede, Fenell seede, ana. ℥.i. of Mastike. ℥.i. of Saffron, of the inner parte of Coloquintida, make your pilles with the infusion of gumme Tragantum. These bee very excellente pilles to purge the hed, and to amende the ye sight, the winde in the stomache or bowelles, and thei purge without any paine.

Sickenes.

How make you pilule Cochie.

Health.

FIrst take of the pouder of Piera picra. ℥.x. of Coloquintida. ℥. iii.ɔ.i. of Scamonie. ℥.ii. of Turbith Setteades, ana. ℥.v. mixe it with the syrup of Setteados, and so make your pilles. These doe purge the hedde meruellouslie well, but chiefly of grosse and colde humours, it asswageth the hedde ache and reume.

Sickenes.

How make you pilule de octo rebus.

Health.

Lake of Aloes Diacridion, ana. ʒ.ii. of the inner parte of Coloquintida, and of the flowers of harder Time, Agarike, Mastike the thirde kinde of Mirabolans, wormewood, ana. ʒ.i. temper them with the iuce of night shade.

Sickne.

How make you pilule de Mirabolanis.

Health.

Ierste take of the fiue kindes of Mirabolans, Agarike, Diagridion, Coloquintida, Sene, ana. ʒ.ß. the flowers of the harder Tyme, Turbith, Anileede, Fenell, Mastike, the stone Lazure, ana. ʒ.iii. of Aloes. ʒ.i. make these pilles with the iuce of wormewod, and if you mingle a little Ginger with them, your pilles shall bee the better. These pilles be verie good against the ache of the hippe, or huckell bone, the goute and the spiene. They doe clere the sight, and purge burnt choller.

Sickne.

How make you pilule Elephangnin.

Health.

Ierste take of Cinamom, Cubebes, ligni Aloes, Calamus Aromaticus, Mace, Nutmegges, Cardamom, Cloues, Acarabacca Mastike, Squinantum, Spichnarde, the fruite of Balme, ana ʒ.i. of drie wormewood and Roses, ana. ʒ.b. stampe the, but not smal, and then put vnto theim. ℔.xii. of water, seeth theim till twoo partes of the water bee consumed, then rubbe theim with your handes, and strain them, and prelle forthe the water, this doen, take of Aloes Succotryne. ℔.i. washe it in a Skillet, or loche like vessell of stone, couered or elles with glasse: you muste washe it ofte, and with raine water, then drie it, and cast vpon it. ℔.ij. of that whiche you did prelle forthe before, drie it in the Sonne, then mingle it with your Aloes of Mirrhe, Mastike, ana. ʒ.b. of Saffron. ʒ.iii. beate them well, and caste vpon them the residue of that, whiche was strained, and rubbe theim with your handes, vntill thei be broken: many Poticaries washe Aloes, with infusion of Rubarbe. These pilles all wage paine of the stomache, whiche cometh of fleume, and purgeth the stomache very wel, the brain and the instrumentes of the sences, from grosse and corrupt humours.

Sickne.

How make you pilule Aggregatiue.

Health.

Ierste take of the first kind of Mirabolans of Reubarbe, aff. ʒ.iii of the iuce of Egrimonie. and wormewoode, ana. ʒ.ii. of Diagridion. ʒ.vi. of the thirde kinde of Mirabolans, Agarike, Coloquintida,

loquintida, Polipody, ana. ʒ.ii. of the beſt Turbith, of Aloes, ana. ʒ. vi of Maſtike, Roſes, Galgem, the flower of harder Tyme, Aniſeede, Ginger, ana. ʒ.ſ. of the Electuarie of Roſes, as moche as will ſuffice, to make it thicke. Theſe pilles be verie good againſt long Agues, and thoſe whiche be vexed with ſuperfluous humours, ache of the hedde, ſtomache and Liuer, thei purge corrupte Choler, Melancholie, and Fleume, thei quicken and refreſhe the inſtrumentes, of the ſenſes.

Sickner.

How make you Pilles of Reubarbe.

Health.

TAke of Liquores, iuce of wormewood, Maſtike, ana. ʒ.i. of the firſt kinde of Mirabolãs. ʒ.iii.ſ. of Smallage ſeede, wilde Lilies, Fenel, ana. ʒ.ſ. of Trochiſti, Diarodon, ana. ʒ.iii.ſ. of Hiera Picra. ʒ.x. of Reubarbe. ʒ.iii. make them with Fenell water. Theſe pilles cure long Agues, and thoſe, whiche be alſo engendred of diuers groſe and corrupt humours, thei aſſwage the paine aboute the liuer, and chiefly thei cure the dropſie: ſome Phiſitions vſe theſe in the ende of amirte tercian, you maie make thẽ ſtronger with other ſimples, as you iudge beſt for the pacient, take of theſe in the morning. ʒ.ii. or. ʒ.i.ſ

Citrine Mirabolans, be taken for the firſt kinde.

Sickenes.

How make you pilule de Sarcocolla.

Health.

TAke of the gumme Sarcocolla. ʒ.iii. of Turbythe. ʒ. iiii. of Coloquintida. ʒ.i.ſ. of Galgem. ʒ.i. diſſolue the Sarcocola in Roſe water, and mingle all the other with it, and ſo make your pilles, theſe purge Fleume, how be it, few Phiſitions do vſe them.

Sickner.

How make you pilule fœtide maiores.

Health.

FIrſt take you of Terapinum, Ammoniacũ, Opopanax, Bdellij, Coloquintida, wilde Rue, Aloes, the flowers of the harder Time, ana, ʒ. b. of Aſpurge, Diammony. ʒ. iii. of Cinamum, Aſpyckenarde, Saffron, the Otters ſtones, ana. ʒ.i. of Turbythe ʒ.iiii. of Gynger. ʒ.i.ſ. of Euphorbe. ʒ.ii. diſſolue your gumme in the iuce of Leekes, and ſo make your Pylles. Theſe pilles purge groſe humours, and be very good againſt ache in the ioyntes, and goute in the feete, againſte paine in the backe, knees, ſtomache, the Colike, white Leaper and Pore.

Sickner.

How make you pilulæ de Euphorbio.

Health.

Take

A good pille for Sciatica.

TAke Euphorbium, Coloquintida, Agarike, Bdellium, Serapin ana. ʒ. ii. of Aloes. ʒ. v. make Pilles with the iuce of Leekes. These purge fleame, and do also mollifie, they cure the Pauisie, and purge grose humours, which haue course to the ioinctes and sinewes, they cure the ache and paine in the hippe and huchell bone of humours.

Sicknes.

How make you pilule lucis maiores,

Health.

FIrst take of Roses, Violettes, Wormewoodde, Coloquintida, Turbythe, Cubebes, Calamus Aromaticus, Nutmigges, Spicknarde, the flower of harder Tyme, the seede and wodde of Balme, Siler Montanum, Rueseede, Squinantum, Zaradacca, Mastyke, Cloues, Cinamum, Anysseede, Fenell, Smallage, Cathatistula, Saffron, Mace, ana. ʒ. ii. of all the kindes of Mirabolans of Rewbarbe. ʒ. vi. of Aloes, Succotrine asmuche as of them all, make them with the iuce of Fenel. These be present remedy against dimnes of the sight, they purge the instrumentes of the senses, and superfluous humours, they kepe the body stronge and in healthy.

Sickenes.

How make you Pilule lucis minores.

Health.

TAke of the wodde of Balme and the seede of Balme. ana. ʒ. i. of Selyden. ʒ. v. of Roses, Violetes, wormewod, Eyebright, ana. ʒ. iii. of Sene, the flowers of harder Time, of all the kyndes of Mirabolans, of Agarike, Coloquintida, Squinans, the stones Lazule and Licius, ana. ʒ. ii. ß. of Aloes, Succotrine, asmuche as of them all, make them with the iuce of Selendine or Fenell. These doe purge Melancholy better than the other.

Sicknes.

How make you pilule de Lapide lazule.

Health.

TAke of the stone Lazule washed. ʒ. v. ß flowers of harder Time, of Polipodie, ana. ʒ. viii. of Scamonie, of Salte, ana. ʒ. ii. ß. of Agarike. ʒ. viii. of Cloues, Anisseede of Hiera Picra. ʒ. vi. make them with the iuce of Endif. These be excellent pilles against longe diseases of Melancholy and burnt choler.

Sicknes.

How make you pilule de Bdellio.

Health.

Take

TAke of Bdellii. ʒ.xii. of Annifeedes. ʒ.iii. of all kindes of Mirabolans, of Amber ana. ʒ.ii. ß. mingle your Bdellii with the iuce of Leekes, and so make the Pilles. These Pilles haue bene proued against runnyng Emerodes, and the sores of them, and to stoppe the termes menstruall in women.

Sickne.

How make you pilule de Hermodactylis.

Health.

Hermodactilli ber. ii. kindes, one like a Lilly hauing one rote the other like Safron, both roote and flower, but greter, but this is called in Greke Ephemeron.

TAke of wilde Lilles, of Aloes, of yelow Mirabolans of Turbith Coloquintida, Bdelium, Serapinm, ana. ʒ.vi. of the Otters stones, of the gumme, Sarcocolla, Euphorbe, Opopanax, wilde, Rue, Smallage, anna. ʒ.iii. of Saffron. ʒ. i. ß. mingle these with the iuce of Cole worts, and make them in Pilles.

Sickne.

How make you pilule Arthiticæ.

Health.

FIrst take of Ephemeron, Turbythe, Agarik, ana. ʒ.iiii. of Calia fistula, Spicknard, Cloues, the wood and seede of Balme, Ginger, Mastike, Fenel, Annisseede, Saxafrage, Sperage, Kneeholme or Buchers Broome, Roses, Gromell seede, Galgem. ana. ʒ. ß. of Aloes Succatrini, asmuche as of them all, make them with the iuce of Fenell. These Pilles cure the goute of the ioynt of the feete.

Sickne.

How make you pilule Stomachicæ.

Health.

TAke of Aloes. ʒ.vi. of Mastiche, of Roses, ana. ʒ.ii. make theim with the iuce of Nightshade. These purge the stomake and hed. You maie make theim with Mirabolans, Citrine, Aloes, Turbeth ana. ʒ.x. Roses, Spicknarde, Mastike ana. ʒ.ii. ß. Annisedes. ʒ.i. ß. sal Gemme, and Safron aß. ʒ.i. make this with syrup of Worm wood.

Mesues pilles for the stomache.

Sickne.

How make you pilule Ante cibum.

Health.

TAke of ligni Aloes, Cloues, Folium indici, Mastyke, the wodde and seede of Balme, Cassia wood, Mace, Nutmegges, Cynamū Cubebes, Saffron, siler Montan, Spicknard, ana. ʒ.ii. of Reubarbe, & Aloes Succatrine, asmuche as of them al, mingle them with sweet wine, and make your pilles. These pilles cause good digestion, and distribute meate undigested, and must be taken before meate.

Sickne.

How make you Pilles of Agarike, or Agarici.

Health.

Take

Take of Agarike, Mastike, aā. ʒ. iii. gardē Lille rootes, Hozehoūd ana. ʒ. ii of Turbith. ʒ. v. Hiera picra. ʒ. ii. of Coloqnintida, the gumme Sarcocoll, ana. ʒ. ii. of Mirrhe. ʒ. i. make these Pilles with the iuce of Erbes oz frutes fined either in the sonne oz by the fier and this iuce so fined, is called of the Pothycaries Rob. These Pilles purge the stomache from grose and cozrupt humours, and thei bee verie good againſt shoztnes of the wynde, and olde coughes.

Sicknes.

How make you Pilles of Fumiterre.

Health.

Take of the fiue kindes of Mirabolans, ana. ʒ. v. of Aloes. ʒ. vi. of Scamonie. ʒ. v. mingle them with the iuce of Fumiterie, & let them stande till thei be dzie, then sprincle on againe the iuce of Fumeterie, and suffer them againe to dzie, and so do the thirde time then let them stande vntill they be thicke, and then make your pilles.

Sicknes.

How make you pilule Comunis.

Health.

This pille is agaīſte the peſtilēce, and called Ruffy.

Take of Aloes. ʒ. ii. of Saffrō, Mirrhe, ana. ʒ. i. make them with ſweet wine. These Pilles be muche vſed of the Phiſicions, if they be taken in ſommer, and if you take them in ỹ plage time, then you muſt put vnto them as much Solermoneake as of Aloes.

Sicknes.

How make you pilule de Aſſey eret.

Health.

Firſt take of Hiera Picra. ʒ. i. of Mastyke, of yelow Mirabolās ana. ʒ. ß. of the beſt Aloes. ʒ. ii. make your Pilles with the iuce of Stycados. These Pilles be a preſent remedy againſt the headache.

Sicknes.

How make you pilule Bichiæ.

Health.

Take of the iuce of Liqueris, Amili, Tragantum, gumme Arabyke, ſweet Almōdes, ana. ʒ. i. of Suger. ʒ. iii. make them with the ſtrōge ſappe of the ſeede of Quinces.

Sicknes.

How make you pilule imperiales.

Health.

Take Cinamom, Amonium, Aniſeede, Mastike, Cardamom, Ginger, Setwall, Mace, Nutmegges, Cloues, Saffrō, Cubebes, ligni Aloes,

Aloes, Turbyth, Manna, or sweet dewe, Agarike, Sene cods, Spicknarde, of the fiue kindes of Mirabolans, ana. ℈. i. of Rewbarbe, asmuche as of them all, of Aloes asmuch as of all the other, make them with the sirrup of Roses or Violets.

Sickne.

How make you pilule de Hiera picra.

Health.

TAke of the pouders of Hyera picra, simpler. ʒ. i. make them with the conserue of Roses asmuch as will suffice.

Sickne.

SOme tyme the bodies of menne, women, and childzen, bee so weake and febell, that thei bee not able to receiue purgacions by Electuaries, Pilles, or Glisters, what easie meanes is then to be founde, to purge the bellie, I praie you tell me.

Health.

THere bee diuers meanes to bee founde, as appereth by Nicolaus Myzepsi, whereas he teacheth how to make suppositozes: as for example, here is one of theim. ℞. Ellebozus the black. ʒ. ii. and good yelowe Aloes. ʒ. i and Mousedounge. ʒ. iii. beate these in pouder, seeth theim in Honie, vntill the thicknesse of a suppositozie, then make one or twoo, in the fozme of a longe small finger, then put a little fine Cotten vpon the ende thereof, and so put it in the bodie, and this will bzing fooz the bothe Choler and Fleume, also here followeth an other, to pulle doune the swellyng of the bellie, winde in the greate guttes, Cholike, or soche like, take the seede of Rewe, called herbe Grace, or of wilde Rewe, of Agarike, ana. ʒ. iii. Commine well dzied, Turpetè, ana. ʒ. ß. Dacridium, ʒ. ß. ℈. iiii. beate these fine in pouder accordingly, then put in salt Peter, or comon salte. ℑ. iiii. and seth it in Honie, as is alozesaied: Here also doeth folowe the making of an other, to relaxe the bellie, take of ỹ iuce of Rapes, or Panis Porcinus ʒ. i. and salte of the yearth, or comon salte. ℑ. iiii. & Honie asmoche as will suffice, as in the maner alozesaied. But if you will purge Choler aduste, fleume, or winde in the bellie, Colocynthidis, called Coloquintida, the inward parte therof, but not the seedes, ʒ. iii. Polipody clene washed. ʒ. iii. Bulles or Ore gaule. ʒ. i. and Honie, as example belozе. I haue shewed you the waie of purging suppositers, now shall I shew you the maner to make some suppositers to heale Dysenteria, or flux of bloud, coming from the apostumacions bzed in the liuer, and sometime a perilous fiire, with rasyng or excoziacion, continuall turmentes, and moste greuous paines in the guttes, with casting out yellow choller, sharpnes of bloud, choller aduste, salte fleume, whiche sickness haue slaine many men, women, and childzen, for lacke of helpe.

To make good suppositozis laxatiue

Suppositers to help colike

Suppositers to stop fluxes.

℞. Opium, whiche is the iuce of Poppie dried, Mirrhe, Castorium, whiche be the dried stones of Beuer, Saffron, Frankinsence, Hypocistidis, aā. ʒ. vi. Storax. ʒ. iii. and a little wine and Honie accordingly, and so seeth your suppositer to the thicknes, and roule it three finger lenth. In other sor the same.

Castor, is Beuers stones.

℞. Opobalsamum, and the fine loches of wolle, roule theim together, in the maner of a suppositer, this hath a meruelious working, saieth Nicolaus Myrepsy in this case: an other sor thesame.

℞. Opium, Myrrhe, Saffron, Dragones bloud, Bolearmoniake, Lemny, called Tarra sigillata, Mastike, ana. ʒ. i. the iuce of Planten and of Knotgrasse, and a little Goates milke, asmoche as will suffice, putting in a little of Acacia, or the iuce of Sloe, or wilde Plummes, beaten together in a morter, and then seeth it in a little panne, powring in a fewe droppes of Oile and vinegar, and when it is thicke, roule it in a suppositer: prouided that your saied suppositers bee. ʒ. i. iii waight, and those be beste, saieth that learned man Nicolaus Myrepsi, also his counsell is, to make them in length, more then three fingers. Now shall I shewe you the maner, of an other laxatiue suppositer, and so I will make an ende of theim.

℞. Mercurie and wormwood, dried and beaten in pouder, the rind of Colocinthida, Agarice, and Hierapicra, ana. ʒ. i. comon salte, or salt peter. ℈. iii. and Honie as moche as will suffice, and then make your suppositer.

Sickne.

Ofentimes chaunceth great perilles emong women, when as either nature is to weake, wherby menstruall termes are stopped, or the childe within the belly bedde, wherupon women oftentimes doe die, I praie you tell me some spedie remedie, and approued medicene, that will so open the matrixe, whereby the bedde childe maie be cast forthe, to helpe the woman.

Health.

Opophalion is an excellēt Emplaster, to deliuer or bring forth a bedde childe from the mother.

There is no better medicene, then this following, called Ompophalion. ℞. Rapeseede, Sal Niter, Ellebrus, the white and the blacke, Colocinthidis, called Coloquintida, Staphes agre, ana. ʒ. iii. Scamoni. ʒ. ii. the iuce of Elaterii, whiche is a wilde Cucumber, or Cucumeres anguini. ʒ. ii. ß. beate your dried thinges into pouder, and put theim into the Oile of Ireos, and the gaule of an Oxe, or Bull, aā. ʒ. iii. mingled together with the pouder of Carthamus. ʒ. iii also dissolue in your saied oile Amoniac. ʒ. iiii. then stampe bitter Almōdes. ℔. ß. with your forsaid receiptes, in a stone morter, then spred it upon a pece of leather, and make a greate broade plaster, and a plie it upon the bellie of a woman, for suche a case as I haue saied, and it will worke accordinglie.

Sickne

How

How make you Pomatum.

Health.

TAke of the fatte of a yonge Kyd. ℔.i. temper it with the water of Muske Roses, by the space of foure dates, then take fine apples and drelle them and cut them in peeces and larde them with Cloues, then boyle them al togethet in the same water of Roses, in one vessell of Glasse, set within another vessell, let it boyle on the fier so longe vntill all be white, then washe them with the same water of Muske roses, this done, kepe it in a glasse and if you will haue it to smel better, then you muste put vnto it a littell Ciuet or Muske or of theim bothe, and Amber grice. Gentilwomen doe vse this to make their faces smothe and fater, for it healeth clefes in the lippes, or in any other place of the handes and face, &c.

Sickes.

How make you Rosata nouella.

Health.

TAke of Roses, Suger, Liqueres, ana. ℥.i. ℥.ii. of Cinamom. ℥.ii ℈.iii. of Cloues, Spichnarde, Synger, Galinga, Nutmegges, Setwall, Storax, Calamita, Cordanioll, Smalage, ana. ℈.i. ℊ.viii. make these in pouder. This pouder stopeth vomityng and castyng of the stomache, it fortefieth those whiche haue been longe sicke, and letteth ouer much sweatyng.

Sickes.

How make you Syrupus de acetositatis citri.

Health.

TAke of the tarte and sower iuce of Pomecitron ℔.xii. seeth it in a vessell of Glasse, on the coales with a soft fier, till the thirde parte be consumed, then straine them, and let it stande til it be cleare, and take of that which is cleare. ℔.viii. and then power vpon it lined Julep. ℔.v. seeth theim vntill it bee thicke, if it bee in Sommer, then let it stande in the Sunne till the water be consumed. This is a present remedy agaynst all diseases whiche come of grose and corrupt humours, against the pestilence and all poysons, it dothe also quenche thirste.

Sickes.

How make you Sirupus de Acetosa.

Health.

TAke of the iuce of Sorell clarified. ℔.iii. of Suger clarified. ℔. ii. make of these your sirup. This sirup is good against colerike persons, and tercian Agues, the burning of the stomache, and the harte, it is a singuler remedy in plages, and in Agues of corrupte humours.

Sickes.

How make you Syrup de Agresta labrusca, or vnripe Grapes.

Health.

FIrst make this syrup of vnripe grapes, as you did the syrup of Pomecitron. This cannot be made but onely in sōmer, because the iuce of the vnripe grape cannot be gotten but at that time.

Sickes.

How make you syrup of Calamintes, or de Calaminta.

Health.

TAke bothe of the Garden and wilde Calamintes, ana. ℥. ii. of Louage, yelow Carots, Squinantum, ana. ℥. v. of Raysens of Corans picked. ℞. ß. of Hony. ℞. ii. and so make it: you must take ℞. v. of water, to boile your Reasons in theim, then this beyng caste forthe, take almoche again, and let it seeth till the halfe be consumed, afterward put you Honie vnto it, and make your syruppe accordingly. This syrup is a present medicine against all diseases of the splene, and chiefly if it be made hard, it doeth cōfort those, whiche haue their inwarde and principall partes colde, or be shorte winded, or haue any cough, for it doeth purge the stomache, breaste, and bowelles meruellous well, of grosse and corrupt humours.

Sickenes.

How make you syruppe De menta.

Health.

TAke of the iuce of Quinces, and sowre Pomgranettes, cast vpō these iuces, of drie Mintes. ℞. i. ß. of Rose leaues. ℥. ii. lette it stande a daie and a night, then set it ouer a softe fire, with Honie and Sugar, vntill the halfe be consumed: mingle with your syrup the confection called Gallia Muschata, to make theim pleasaunte. This syruppe is good for a colde stomache, it stoppeth vomityng, and the disposicion vnto it: it taketh awaie the hichet, and fluxes and cold, or winde in the guttes.

Sickes.

How make you syruppe De absinthio.

Health.

TAke of wormewoode. ℞. ß. of redde Roses, ana. ℥. ii. of Spicknard. ℥. iii. of good olde wine and newe, of the iuce of Quinces ana. ℞. ii. ß. let it stande a daie and a night, in a vessell of stone, then seeth it with a softe fire, till the halfe bee consumed, with. ℞. ii. of Honie, and then make the syruppe. This is an exellente medicine to fortifie the stomache, and to cause good appetite, to make strong the bowels & liuer, and chiefly when the diseases cometh of a cold cause, it helpeth also in hote diseases, if it be tempred with colde thinges.

Sick-

Sickner.

How make you syrruppe of Fumitarie?

Health.

TAke of all the kindes of Mirabolans, ana. ʒ.xx. of the flowers of Borage, Buglosse, and violettes, of worme woode, Dodder ana. ʒ.i. of Liqueres, Roses, ana. ʒ.ß. the flower of garden time Polipodie, ana. ʒ. viii. of Prunes a hundred, of Raisons of Corans pi-ned, ana. ℞. ß. of the fruite Thamarind, Cassiafistula, ana. ʒ.ii. let these boile in. ℞.x. of water, till it come to. ℞.iii. make your syrruppe with the iuce of Fumitarie, sodden and fined with. ℞.iii. of Sugar, fething them accordyng to the arte. In this syrup making, you must obserue this order, in putting of your simples, bicause some require more time and some lesse, therefore first of all putte in Polipodie, then Prunes, Raisens, Liquores, worm wood, Roses, Dodder, and Borage flowers, after warde violettes, Mirabolans, flowers of harder Tyme, Cassiafistula, Thamarinde, whiche after some Phisicions iudgemēt should not boile, bicause it is verie tender, how bee it, other learned menne thinke it beste, to putte it in the latter ende of the decoction, and so to suffer it to boile ones, that it maie the better be mixed with the other and if a man would contende, that softe and tender simples, doe lese their moistnes in boilyng, then wee muste answere, that thei lese not their naturall moistures, but the vnnaturall and accidentall, and you must also obserue this order whiche foloweth, if you will make your syrruppe well, when your decoction is made, then clarifie your Suger with welle water, the whiche beyng sodden and clarified, put into it the iuce Fumetarie, when it cometh nie to the fashion of a syrruppe. The same decoction must be sodden oftentymes, by little and little, till it shall be well and perfectly sodden, then put in your fruite Thamarinde and Cassiafistuly, and so make an ende of your decoction. This syrruppe openeth, and taketh awaie all obstruction, bothe of the stomache, and of the liuer, and fortifieth all the members, it cureth all the sores about the inwarde partes, whiche come of salte, and burnte matter, as the scabbe, leaper, and frenche poche.

An obiection by syrruppes.

how to make a syrruppe.

Sickner.

How make you Sirupus de Fumoterre simplex.

Health.

FIrst take of the iuce of Fumetarie well fined. ℞.iiii. of Sugar clarified. ℞.ii. ß. make a syrruppe, this clense the liuer.

Sickner.

How make you a syrruppe of Liqueres?

Health.

A Medecine very good for the Pleurici.

TAke of Lyquoris, ʒ. ii. of Maydenheere. ʒ. i. drie Hyssop. ʒ. ß. caste vpon these. li. i. of water, & let it stande a day and a night, then seeth it till the halfe be consumed, this done, put these vnto the decoction of Sugar, Hony, Pendice, ana. ʒ. viii. of Rose water ʒ. vii. make of these a syrupe. This is a presente remedy againste the Pleurici, olde coughes, to purge the stomache and lunges.

Sickes.

How make you Syrup of Hyssop.

Health.

TAke of drie Hyssop, the roote of Smalage, Fenel, Lyqueris, ana ʒ. r. of barly the huske taken of. ʒ. ß. of the seede of Malowes, the gumme Tragantum, the kirnels of Quinces, ana. ʒ. iiii. of Maydenheere. ʒ. vi. of Jujubes, Sebesten. ana. rrr. of Raisons of Corans, piched. ʒ. rii. of Figges, Dates, ana. r. of white Penidis. li. ii. make a syrup. To this syrup making take. li. viii. of water and seethe it vntill it be come to three, then presse it, & let it boyle with Pendice, vntill it come to the forme of a syrup, and in making of it you ought to kepe this order for your simples first take Jujubes Sebest, Raisons Figges, Dates, & roote of Smalage, Fenel, then Barly, Malowseede kirnels of Quinces the gumme Tragantum, Hysop, Maydenheere. This sirup cureth diseases of the stomacke, the coughe, pleurici, shortnesse of winde, and all griefes of the body.

This syrupp excelleth in vertue for the Lunges.

Sickes.

How make you Sirupus de Marubio.

Health.

FIrst take of greene and younge Horehounde. ʒ. ii. drie Hysope, Maydẽheere, ana. ʒ. vi. Liquoris. ʒ. i. of Calaminte, Infeede the rootes of Smalage and Fenell. ana. ʒ. v. of Malowes seede Fenegrike, Flouredeluce, ana. ʒ. iii. of Lynseede, kirnels of Quinces, ana. ʒ. ii. of Raysons of Corans piched. ʒ. v. Figgs. rv. of Penedice. li. ii of Hony. li. ii. make of these your syrup, you must take to the making of this syrup. li. x. of water whiche shall boyle till the halfe be consumed, because the Hony and Penedice require muche seething. This syrup cureth olde coughes, longe diseases of the breast & lunges, shortnes of the winde, and chiefly in olde men, if it come of a Fleugmatike humour, grose, corupt and harde to be dissolued.

A good medicine for olde men to clence Flemme.

Sickes.

How make you Sirup de Epithymo.

Health.

First

FIrst take of harder Time of the garden. ʒ. rr. of the twoo kirste kindes of Myrabolans, ana. ʒ. rv. of Dodder, Fumiterre, ana. ʒ. r. of Tyme, Buglose, Calamynte, the louerth and kirte kinde of Mirabolans, of Liqueris, Polipodie, Agarike, of Stycados, ana. ʒ. vi. of Roses, Fenel, Anysleede, ana. ʒ. ii. ß. of Raysons of Corans. ʒ. iiii of Thamarinde. ʒ. ii. ß. of Sugar. ℔. iiii. and here you muste putte to the mahyng of this. ℔. x. of water whiche muste bee sodden to three. ℔. this muste bee kepte, as concernyng the puttyng in of your Simples, fyrst take Polipodie, Agarike, Raysons, Liquores, Fenell, Anisleede, Stycados, Fumiterre, the Roses, Dodder, Buglosse, Myrabolans the stones taken out, and the flowers of ꝑ harder Time, dissolue your Thamarinde in one parte of the decoction, and let your Suger boyle with new wine, boyled to the thirde parte, whan your decoction shall be as thicke as Hony, yet seeth it a littell more, and in the ende put in your Thamarinde, and let them boyle once or twise, till they come to the thicknes of a syrup. This is approued medicen agaynst the French Pockes, Cankers, fallyng of the heere, greate and deepe woundes, lepres, and all diseases of Melancholy and burnte Choler. This doeth purge meruelous well, yf a man take therof a good quantitee, comenly we ought to take from. ʒ. iiii. to. vi. ʒ.

There be. v. kindes of Myrabolans, whose names be, Citrine Chebuli Indi Bellerici Emblici.

To helpe a common knowen malady bothe in Englande and Fraunce called the pox

Sickes.

How make you sirupus de Eupatorio.

Health.

TAke of the rootes of Smalege, Endiue, ana. ʒ. ii. of Liquores, Squinantum, Dodder, Worme wood, Roses, ana. ʒ. vi. of Maidenheer, Cardus Benedictus the flower, of rootes of Buglosse, Anisede Fenel sede, Agremonie, aña. ʒ. v. of Reubarbe, Mastike, aña. ʒ. iii of Spicknarde, Asarabacca, Folium indicum, seeth them in. ℔. viii. of water, vntill the thirde parte be consumed, and make a syrup with. ℔ iiii. of Sugar, and with a sufficient quantitee of Smalage and Endiue. This sirup is good in longe Agues, chiefly to fortifie the weakenesse of the liuer and stomache, it cureth the dropsie, and euill lihynge of the body, olde and almost vncurable sores, deliuereth the stomacke from wind and coldnes, it alwageth also the payne of the midrel and swellyng therof.

Against Dropsie,

Sickes.

How make you syrup of Sticados.

Health.

TAke of the flowers of Sticados. ʒ. rrr. Tyme, Calamint, Organie. ana. ʒ. r. of Anisleede, Pellitarie of Spaine, ana. ʒ. vii. long Peper. ʒ. iii. Gynger. ʒ. ii. of Raysons of Corans. ʒ. iiii. of suger ℔. v. put also vnto them these pouders folowyng, Cynamom, Calam. Aromaticus, Saffron, Ginger, blacke Peper, longe Peper, ana. ʒ. i. ß.

bynde them in a thinne clothe, and hang them in the sirup. This hath ben proued against all colde diseases, of the sinewes, as the Paulsie, faulyng euell, crampe, shaking, writhyng of the necke on the one side, reumes from the head to the breast, and doeth comforte the stomacke and the inwarde partes of the bodie.

Sickes.

How make you siirupus de Violes, or violet tes?

Health.

Take. ℞. ℥. of the infusion of violets, of Sugar clarified. ℞. iiii mingle them together, and seeth them with a soft fier, & kepe them. This is a present medecine against hote Agues and heat of the liuer and harte, the pluralie, drie coughes, the roughnes of the windepype and throate.

Sickes.

How make you syrupe de Papauere simp. or Poppie?

Health.

Take of the heads of white and blacke Popie, ana. lx. ʒ. seeth thē in. ℞. iiii. of raine water vntill it come to. ℞. ß. and with. ʒ. iiii. of white Sugar and Penedise make your sirup. This siruppe causeth a man to sleape, and quencheth the thyrst, it stoppeth reumes running to the breast, and doth mitigate the pain. This is not so cold as the compounde Papauer.

Sickes.

How make you siirupus de Papauere Compositus?

Health.

Take of white and blacke Popie. ana. ʒ. l. of Maidenheere. ʒ. xb. of Sugar. ʒ. b. of Iuiube. xx. of Lettise seede. ʒ. xl. of Malowes seede, of the kirnels of Quinces, ana. ʒ. bi. seeth them in. ℞. iii. of water, vntill the halfe be consumed, then make your sirup with. ʒ. biii. of Sugar and Penedise. This compounde sirup hath the same vertue, which the simple hath, but it causeth great colde & aswageth paine better. Mesuas doth iudge it to be good agaynst a drie coughe and a consumption.

Sickes.

How make you Sirup of Mirtes comp.

Health.

Take. xx. Mirtes, of Saunders white and red, of Manna or swete dewe of heauē, the flouers of wilde Pomgarnets, Barberies, aā. ʒ. xb. of Medlers. ʒ. l. of well water. ℞. biii. boile thē al to the half then strain them, and put into the strayning, the iuce Pomgarnets & Quinces, ana. ʒ. bi. of Sugar clarified. ℞. iii. mingle these, and seeth them

them vntill they come to the fashion of a syrup.

Sickness.

How make you Syrup of Wyrtes, simp.

Health.

Take of the iuce of Wyrtes. li.xii. seethe it in a vessell of glasse with a soft fier vntil the thirde parte be consumed, then straine it and let it stande vntil it be clarified, then take. li. viii. of that which is clarified, and put vnto it. li. v. of Hony, seeth it till it come to the thicknes of a sirup. ʒ. i. if it be sommer set it in the sunne, vntil the water be consumed. This comforteth the stomacke and al the inward partes, and cureth also an olde coughe.

Sickness.

How make you sirupus Acetosus simplex.

Health.

Take of good white Sugar. li. viii. and putte it into a vessell of stone, and cast vpon it. li. iii. of cleare welle water, seeth it with coales or els with a littell fier, without smoke, alwaies scommyng it, seeth it till it shalbe cleare, and vntill the water be half consumed. Then put vnto it of Vineger of white wine very strong. li. iii. seeth it vntill it be enough. This is a present remedie against all hoat diseases, subtill or grosse matter, prouoketh Urine, quenche Choler, and doeth extenuate and make grosse thinges soft, and clenseth stinkyng matter in the stomacke.

Sickenes.

How make you sirupus Acetosus compositus.

Health.

Take of well water. li. x. put vnto it the rootes of Fenell, Smalage, Endiue, ana. ʒ. iii. of Anysseede, Fenell seede, Smalage seede, ana. ʒ. viii. of Endiue seede. ʒ. ß. seeth them with a softe fier, vntill they come to. li. v. then straine it, and put to the decoction li. iii. of Suger, let it bee clarified as before, and mingle with it a sufficiente quantitee of good vineger, accordyng to the forme of the syrup before. This syrup purgeth groase, and fleume it scoureth, and openeth opilacions and obstructions, whiche be aboute the liuer, splene, and reines.

Sickness.

How make you syrup de succo Endiuiæ, **or Endiue** simplex.

Health.

Take the iuce of Endiue fined. li. viii. of Suger clarified. li. v. ß. make your syrup, sething. This is a principal medicin to alwage

the

the heate of the lyuer, the harte, and the other chiefe partes, and it cure the Pleurelie.

Sicknes.

How make you syrup of Endiue compositus.

Health.

TAke the iuce of Endiue and Fliewoorte, ana. ℞. iii. these iuces must be clarified, then take of Roses, Violets, Lētels, Borage, Egrimon, ana. ʒ. ß. of Maydenheere, Barly the huske taken of, of the foure great cold seedes. ana. ʒ. i. of sugar, almuch as wil suffice make the syrup, and pouder it with white and red Saunders, Barberies, kirnels of Quinces, ligni Aloes, Cynamon, the rynde of Pome-citrone, ana. ℈. i. This alwageth the great heate of the liuer, and hart and of the other principall partes, it is very good for all hoate complexions, it loseth and openeth all opilacions, and obstruction it doth comfort weake members which be troubled with heate it dothe also digest cholerike and sharpe matter.

Sicknes.

How make you syrup of Suckerie or Cichorii.

Health.

TAke bothe of the garden and wilde Suckery and of bothe Endiues, ana. ℔. ii. of Gordes, Lyuerwoorte, white Endiue, Lettis Sumterre lupius, ana. ℔. Barley the huske not taken of, Galcakenge, ana. ʒ. iiii. of Liqueris, Maydenheere, Ceterache, Tentwort Wodder, ana. ʒ. vi. the rootes of Fenell, Smallage and Sperage. ana. ʒ. ii. boyle them in a sufficient quantite of water and strain them and make your syrup with good sugar and for euery pounde of Sugar take ʒ. iiii. of Reubarbe and ℈. iiii. of Spichnard bounde in a thinne cloth which shalbe often time pressed, till your syrup be well sodden: the quantitee that a man shall take at one tyme is. ʒ. iii. with the water wherin the lower common colde seedes were strained.

Sicknes.

How make you syrup of Quinces.

Health.

TAke of the iuce of tarte Quinces, lined and clarified, partes. x. Sugar, partes. ii. make a syrup accordyng. This stopeth vomityng, quencheth the thirst and doth comfort the stomacke.

Sicknes.

How make you syruppe of Nenuphar, or water Lillis.

Health.

TAke take. ℞. ii. of the flowers of Nenuphar, and seeth theim ones, then presse them, and put into the iuce pressed. ℞. ii. of sugar, and seeth it till it come to the forme of a syruppe.

Sicknes.

Sicknes.

How make you syrupe of Barberies?

Health.

First take of the iuce of Barberies fined. ℞. iii. of Sugar clarified ℞. iii, make a syrupe accordingly.

Sicknes.

How make you syrupe of tarte Pomgarnettes?

Health.

First take of the iuce of Pomgarnettes. ℞. ii. ß. of sugar clarified. ℞. iii. make this syrupe as before. This syrup is good, againste hote Agues of choler and fleume.

Sicknes.

How make you syrupus de Bizantijs?

Health.

First take of the iuce of Endiue and Smalage, ana. ℞. ii. of Hops, the garden or wilde Borage, and Buglosse, ana. ℞. i. boile theim ones and then straine and fine them, this doen, take. ℞. iiii. of the iuce clarified, of fine Sugar. ℞. ii. ß. seeth it with a gentill fire, vntill it be thicke as syrupe. This is very good againste Agues, whiche come of obstructions and of choler, of fleume, and also the yelowe Jaunders.

Sickenes.

How make you syrupus de infusione Rosarum viridium? **Or grene Roses.**

Health.

First take of the infusion of yong Roses. ℞. v. of Sugar. ℞. iii. mingle theim, and make a syrupe. This is good for the thrisle in burnyng Agues, and to assage the heate, it doeth comforte the stomacke, harte, and liuer, beyng troubled with heate, it preserueth the body frō all corrupcion, and from the pestilence, it resisteth poison.

Sicknes.

How make you syrupus de Rosis succis? **Or dried Roses.**

Health.

First take you of the infusion of drie Roses, and Suger ana. ℞. ii. mingle them and make a syrup. This doeth comfort the stomacke, and binde meruellous well.

Sicknes.

How make you syrupus de succo Rosarum?

Health.

First

FIrſte take the iuce of Roſes fined. ℞. i. ß. of Sugar clarified. ℞. i. ß. make a ſyrruppe accordingly.

Sicknes.

How make you ſyrupus de Iuiubes

Health.

TAke. lx. Iuiubes of violetes. Malowes ſeede, ana. ʒ. b. of Maidenheire. ʒ. i. the kirnell of Quinces ſede, of white Popie, Mallowes, and Lettice. ʒ. i. the gumme Tragantum, ana. ʒ. iii. of Liquores, Barley, the huſke taken of, ana. ʒ. viii. ſeeth theim in. ℞. iiii. of welle water, or els Raine water, vntill the halfe bee conſumed, then ſtrain it, and put vnto the iuce ſtrained. ℞. iii. of ſugar clarified, make your Syrup accordingly. This is very good againſt hoarſenes of the voice and the cough, the pluraſie, and exulcerations of the bladder.

Sicknes.

How make you ſyrup of Maydenheere comp.

Health.

FIrſt take of Maydenheere. ℈. ii. of Tentwarte, Cetorake, ana. ℈. i. of Iuiubes, Liqueris, ana. ʒ. ii. make a decoction puttyng vnto it. ℞. iii. of Sugar, make your ſirup, then take of Maidenheere. ℞. iiii. of Iuiubes. ℞. iii. Liqueris. ʒ. iii. of ſugar. ℞. vi. and this ſyrup is iudged to be the better. This purgeth groſe humours, loſeth and openeth obſtructions, ſcoureth the raines, and cleanſeth the breſt of groſe humours.

Sicknes.

How make you Syrup of Maydenheere, ſimp.

Health.

FIrſt take of the decoction of yonge Maydenheere. ℞. iii. of Sugar ℞. make your ſyrup.

Sicknes.

How make you an other ſyrup of the ſame.

Health.

FIrſt take of Liqueris ſcraped. ʒ. ii. of Maydenheere. ʒ. b. caſte vpon them. ℞. iiii. of well water, and ſo let them ſtande a daye and a night, then boile them vntil the halfe and ſtrayne them. and put vnto the decoction. ʒ. viii. of Sugar clarified, Benedice, and Maydenheere, ſeeth it till it come to the forme of a ſyrup.

Sicknes.

How make you ſyrup of Mugwarte.

Health.

Take

Take of Mugwoꝛte. ℈. ii. of Calamint, Folium indicum, Sauerie, Oꝛgany, Time, Quikebeme, Stichados, ana. ℈. i. of Camomill, Melylot, Mergeram, Roſes, ana. ʒ. i. of Gingius odoꝛatus Calamus Aromaticus, ana. ʒ. iii. of Spikenarde. ʒ. i. Germander, Moderwoꝛte, Geloſlowers, Sothernwodde, ana. ℈. ß. gladyan, Hoꝛehounde, Madder leues, Siluer Montan, ana. ʒ. i. Azarabacca, Squinantum, Enilede ana. ʒ. vi. Fenel, Anpy, Smalage, ana. ʒ. vi. boile thē in a ſufficiēt quātitee of water accoꝛding to the art, then put vnto thē aſmuche Hony as wil ſuffice, and make your ſirrup. This is a preſent remedie to pꝛouoke the naturall termes of women beyng ſtopped.

Sicknes.

How make you Siripus de Limonibus?

Health.

Take of the iuce of Lemondes. ℞. i. ß. of Sugar clarified. ℞. iii. make your ſirup. This is very good to conſume groſe and coꝛrupt humours, and woꝛmes, it aſwageth heate in Agues, and purgeth raw humours.

Sicknes.

How make you Sirupus de Cetrach.

Health.

Take of Cetrach, Harteſtonge, Endiue, Liuerwoꝛte, woꝛmewod Sichoꝛie, ana. ℈. ß. of Hodder, Linſeede. ʒ. i. the lower commō great ſeedes, flowers of Boꝛage, Bugloſſe, Langdebief, aff. ℈. i. Maydenheere, rootes of Fenell, Parſely, Kneeholme oꝛ butchers Bꝛoume, ana. ℈. i. ß. make your ſyꝛup, and caſt on theſe pouders, Folium Indicum, Spichnard, the gumme Lacca, Caſiakiſtula, ana. ʒ. ii. binde theſe in a thinne clothe, and boile them in the ſyꝛup, and reſerue it. This doeth comfoꝛte the liuer, ſcoureth the reines, and deliuereth the ſplene fro all obſtructions.

Sicknes.

How make you the ſyꝛuppe of Bugloſſe?

Health.

Take of the infuſion of the flowers of Bugloſſe, oꝛ Langedebefe, ℞. iii. of ſugar. ℞. ii. make a ſyꝛuppe.

Sicknes.

How make you an other of theſame.

Health.

A preſent ſyꝛuppe foꝛ the ſtomacke.

Iſſue take of the iuce of Bugloſſe, tined. ℞. iiii. of ſugar. ℞. iii. make your ſyꝛuppe. This ſyꝛuppe doeth comfoꝛt the ſtomache, and maketh a man merie, it is alſo miniſtred againſt ſounyng and faintyng of the harte, and frauſey.

Sicknes.

How make you Sapo Moſchatus?

Health.

A very ſwet Baule to cleſe the ſkin.

Take white venice Sope. li. iiii. cut it into ſmal peeces, and the pouder of Cloues, Juncus Odoratus, Spicknard, white Saſſaders, ana. ʒ. i. ß. the pouder of Beniamen and fine Maſticke, & Storax Calamite. aā. ʒ. i. fine Muſke. ℈. xxx. Amber greece. ℈. xxiiii Ciuet. ℈. xvi. put theſe in a morter with ſum Roſe water, or els ſweet compoūded water: you may put in Oyle of Been, or els a litle oyle of Almondes or Jenuper: and ſo make this ſweet baule, & waſhe therwith.

Sicknes.

How make you Theriaca Galeni?

Health.

Scholas Nepoſitus do put in white Coporas.

Take of *Trochiſcie, Squillini* or *Scillini* ʒ. iii. of longe Peper. ʒ. ii. of Trochiſci, Theriaci, Diacorallion, aā. ʒ. i. of the woode of Balme. ℥ iii. the iuce of blacke Popie, Agarike, wilde Rapes ſeede, Cinamom, the iuce of Balme, aā. ℥. ii. of Reubarbe, Saſron, Spicknarde, Roſes, yreus, Calamus, Coſte, Squinantū, Ginger, Calialyng. Storax Calaminte, Mirrhe, Turpentine waſhed, white Frākinſens, Calamint, Dittō, Sticados, wilde Tyme, rootes of Sinkefolie, Perſely, white Peper, aā. ℥. ii. Folium Indicum, gum Arabike, Serapin, terra Sygillate, Hipociſtis, Spicknarde, Gladium, Germander, Gentiā, wilde Fenell, the ſeede of Balme, Smalage, Amonium, Fenell, wilde Carowaies, Siler montan, Creſſes, Anniſeede, S. Jhons herbe, wilde Aſpaltum, which is a thing compoūded, and made of Jewes, Pitche, Caſtor, Opopanax, Galbanū, Mummy, Centaurie, Ariſtologia longa, wilde yelowe Carettes, ana. ℥. i. of Honie aſmoche as will ſuffice. This is iudged to be the chiefe and principall of all medicines, bicauſe it bringeth quietnes, and doeth cure the greateſt diſeaſes, and greues in euery parte of the bodie, as the fallyng ſickneſs, and inſenſibilitie, whiche is a diſeaſe, when a manne can neither moue, feele, nor vnderſtande, it healeth conuulſions, the hedde ache, paine of the ſtomacke, megram, horſeneſſe of the voice, and ſtraitnes of the breaſt, ſhortnes of winde, and diſeaſes of the winde pipe, ſpittyng of bloud, yelowe Jaūders, Dropſie, & the diſeaſes of the liuer: Iliaca paſſio, woundes exulcerated in the bowelles, franſinefſe, the ſtone, it prouoketh the Termes ſtopped, and deliuereth women of dedde childzen, it cureth lepzes, meſelles, and olde diſeaſes: It is a preſent remedie againſte colde, and all poiſons, ſtinging of venemous beaſtes, and here you muſt vnderſtand that the quantitie ought to be changed in miniſtryng of it, according to the quantite, and qualitie of euery diſeaſe, this doeth refreſhe alſo and comforte the ſences, harte, braine, liuer, ſtomacke, and doeth kepe all the bodie ſafe and pure, from all corrupcion.

This is a Triacle of an incomperable vertue againſte poyſon, Peſtilence, and venime.

Sicknes.

How make you Criſera? Saraſenica

Health.

Health.

TAke the iuce of blacke Popie. ʒ. ii. of Cinamom, Cloues, Galinga, Spicknarde, Setwall, Ginger, Coste, Storax Calamita, Calamus Aromaticus, Cipres, Flowerdelice, Wormelede, Gladian, Mandrager, Spicknard, Roses, Peper, Aniseede, Smalage sede Persely, yelowe Carotes, Henbane, Comine, Basell, of Honie almoch as will suffice. This is a present medicine against all inwarde diseases of women, and against the paine of the stomacke, taken with the decoction of Aniseede and Mastike: It cureth also all diseases of the Matrice, whiche come of colde, taken with wine, wherein Mugwort was sodden, and if you make a rounde thing of silke or wolle, to seem after the fashion of a finger, and anointe it with the oile of a Wesell, or soche other Oile, and put it into the matrice, then it will moue the flowers of women, whiche doe not conceiue. It is also a singuler remedie for children, whiche speake in their slepe, or cannot slepe, if it be taken with wine, wherein Mandrag or Elder hath been sodden: It will also helpe them, if it be taken with womens milke, accordyng to the quantite of the little graine Cicer.

Sicknes.

How make you *Diatrion Sandalon*.

Health.

FIrste take of white, redde, and yelowe Saunders, of Sugar, aft. ʒ. ii. some Potticares take Fleworte for sugar, which is thought to bee better. And Galline doeth make this compolicion, after this sorte. Take of Reubarbe, Spodie, Liquores, Purselin seede, ana, ʒ. i. ß. of Imile, Gumme Arabicke, Tragantum, of the lower comon greate seedes, white Endiue seede, ana. ʒ. i. ß. of Camphere. ℈. i. so put vnto these lower times as many Roses, as of all the other, and of the syrup of Roses, almoche as will suffice. This doeth cure the paine of the liuer and stomach, and those whiche be in a consumpcion, or haue the yelowe Jaunders.

A goodly dis to coule the liuer.

Sickenes.

How make you Trochisci Diarhodon abbatis?

Health.

TAke of Roses, ligni Aloes. ʒ. ii. of Mastike. ʒ. i. ß. Wormewoode, Cinamom, Spicknarde, *Cassielignum*, Squinantum, ana. ʒ. i. make your balles with old wine, & with the decoctiō of the cōmon rootes, as Smalage, Percelie, Louage. These balles bee verie good against olde Agues, and those whiche come of diuers causes, against quotidian and all other Agues, by the whiche the beautie and forme is corrupt & this is put into great confections saith Nicholas.

Sicknes.

How make you Trochiſci de violetes?

Health.

Take of the young flowers of white violetes. ʒ. b. of Amili. ʒ. iii. the ſeede of white Popie. ʒ. iii. of Reubarbe. ℈. b. the ſeede of Plantein. ʒ. i. of Baime. ℈. i. of Roſe water, as moche as will ſuffice, make it after the forme of the balles before, this is not vſed but when it is mingled with other compoſicions.

Sicknes.

How make you Trochiſci de Squilla?

Health.

First take one holle Squilla, and bake it well in paſte, and caſte awaie the outward rinde, beate the ſubſtaunce of Squilla in a morter, and put vnto it aſmoch of the fine flower of Orobus, and temper it with wine and Honie, and if you haue not Orobus at hande, then take aſmoche breade, well and finely broken: make your little balles, and drie theim in the Sunne. Some Poticaries take in this confection, one parte of Squilla, and partes. ii. of Barly flower.

Sicknes.

How make you Trochiſci Theriaci.

Health.

First take a yong Adder, of the length of a ſpanne, with redde eyes, a shaking tongue and hornes, like the graine Seſanium, cutte awaie the hed and taile, about three fingers, that which is in the middes muſt be dreſſed, the ſkin taken of, and the inward partes caſt awaie, waſhe it oft in ſwete water, and ſeeth it ſo long, til the fleſhe fall from the backe bone, and temper the fleſhe and the iuce of it together, putte vnto it aſmoche of the flower of Orobus, or of breade, make little balles of the weight of. ʒ. ß. drie thē in the ſhadowe. These be not taken, but when thei bee vſed with other greate compoſicions, except it be in curyng the Leper.

Sicknes.

How make you Trochiſci Diacorallion?

Health.

Take of redde Corall, Cinamom, Mirrhe, Amonium, Popie ana ʒ. iiii. of Squinantum, Safron, ana. ʒ. ii. of Calamus Aromaticus, the wood of Baime, Caſſiaſiſtula, Folium indicum, Maſticke, wilde Tyme, Valerian, Azarabacca, herbe Robert, ana. ʒ. i. and theſe beyng firſt made in pouder, forme your little balles with wine. These are a preſent remedie to ſtaunche the bloudie flux, it doeth alſo ſoftelie the ſtomacke, and cauſeth good digeſtion.

Sicknes.

Sicknes.

Yow make you Trochiſci de Camphere.

Health.

Take of Roſe leues.ʒ.iiii. of Spodie.ʒ.ii. of yelowe Saunders, ʒ.ii.ß. of Saffron.ʒ.ii. of Liquoris.ʒ.ii. of ligni Aloes, Cardamom, Amili, Camphire, ana.ʒ.i. of ſugar, of Manna or ſweete dewe, ana.ʒ.iii. make your balles with the ſappie parte of Flewoxte, and Roſe water. Theſe be very good in hote Agues, and to quench the thirſtie and burnyng of redde choler or bloud: it aſwageth the heate of the ſtomache, liuer, of all the inward partes, it cureth the yelowe Jaũders, and thoſe whiche are in cõſumpcion.

Sicknes.

Yow make you Trochiſci de Alchachengi.

Health.

Take of the Beries of Alchachengi, three of the ſower greater colde ſeedes, ana.ʒ.iii.ß. of Bolermoniacke, gumme Arabike, white Frankinſence, Dragons bloud, white Popie, bitter Almondes, Liquoris, Tragantum, Amili, the kirnelles of Pineaples, ana.ʒ.vi. of Smalage ſeede, Amber, Henbane, the iuce of blacke Popie, añ.ʒ.ii. make your balles with the ſappie iuce of the beries of Alchachengi. Theſe bee a preſent medicine againſt exulceracions in the reines, and the blader, and the paine in piſſyng.

Sicknes.

Yow make you Trochiſci de Mirrha.

Health.

Take Mirrhe.ʒ.ii. of Lupus.ʒ.v. the leaues of Rue, wilde Mint Peneriall, Comine, Mader, Peletarie of Spaine, Serapin, Opopinax, ana.ʒ.ii. make balles of the waighe of.ʒ.ii. of whiche let the pacient take.ʒ.i. on the daie tyme, in the water wherein Juniper ſeede was ſodden. Theſe be ſo ſtrong a medicine, to purge the termes in women, that it will cauſe the childe to diſcende, if thei vſe thẽ oft, the termes ſhalbe moued very well: alſo in boryng the crokyng & bowyng of the hamme, or in cuttyng the vein, whiche lieth by the ancell, you maie alſo vſe boryng about the thies.

Sicknes.

Yow make you Trochiſci de Muſco.

Health.

Take of the wood of Aloes.ʒ.v. of Amber.ʒ.ii. of Muſke.ʒ.i. the gumme of Tragantum, with Roſe water aſmoche as will ſuffice, to temper theim together, ſo make your balles. Theſe doe comfort the ſtomacke, harte, and liuer, & be vſed with great medicins.

Sicknes.

How make you Trochiſci de Rubarbaro.

Health.

Take of Reubarbe.ʒ.x.the iuce of Egremony.ʒ. iiii. of Roſes.ʒ. iii. of Spicknarde, Aniſſeede, Madder, Smalage ſeede, wormewood, Azarabacca.ana.ʒ.i. bitter Almondes.ʒ.iiii. make your balles of the weight of.ʒ.ß. Theſe doo aſwage the paine of the liuer, and do deliuer it from obſtructions they cure inwarde impoſtumes, old griefes, the dropſy and yelow iaunders, and reſtore good couler, to drinke them is a preſente remedy, for theſe whiche bee of euill lyuyng or in conſumption. Many Phiſicions do vſe them in hote Agues, and when the body beginneth to fall into conſumption.

Sicknes.

How make you Trochiſci de Spodio.

Health.

Take the red Roſes.ʒ.xii. of Spodie.ʒ.x. of Sorell ſeede. ʒ. vi. of Purſline ſeede, of Coreander ſeede, inkuſed in vineger and afterwarde dried, the rinde of the Frankenſence tree, ana.ʒ.ii. Amyli made in pouder, the flowers of wylde Pomgarnets, Berberies, ana.ʒ.ii. gumme Arabike made in pouder, ana. ʒ. i. make theſe with the iuce of vnripe grapes. Theſe bawles taken with the iuce or ſeedes of Sorell, be very good againſt Agues of choler. which haue a continuall flux, they aſwage the burnyng of the ſtomacke and liuer and quenche alſo the thurſt and drineſſe.

Sicknes.

How make you Trochiſci de Abſynthio.

Health.

Take of Roſes, wormewod, Anyſſeede, ana.ʒ.ii. of Rewbarbe, the iuce of Egremonie, Azarabacca, Smalage, bitter Almondes, Spicknarde, Maſtike, Folium indicum, ana.ʒ.i. make your balles with the ſuce of Endiue. Theſe be good in longe Agues, and deliuer the ſtomacke and liuer from the principall partes, and doo cauſe good appetite, if they be dronken in longe Agues they profitte very muche.

Sicknes.

How make you Trochiſci de Eupatorio.

Health.

Take of Manna or ſweet dew, the iuce of Egremonie, ana.ʒ.i. of Roſes.ʒ.i.ß. of Spicknard.ʒ.iii. of Reubarbe Azarabacca, Aniſeede, ana.ʒ.ii. of Spodie. ʒ. iii.ß. make your balles with the iuce of Egremon. Theſe be neceſſary againſt long Agues, and the cold,

and

and shaking of them, against obstructions of the liuer and splene and inwarde inpostumes, the yelowe Jaunders, and the dropsie, if thei be taken at the beginning.

Sicknes.

How make you Trochisci de terra sigillata.

Health.

TAke of Dragons bloud, gum Arabike made in pouder, Cluet, Rose seede and leaues, Amyli made in pouder, Spody, Acatia, Hipoquistis, the stone which doth stanche bloud, the flowers of the wilde Pomgarnet, Bolermanie Terra Sigillata Hempseede, Cornell, Perles, Amber, ana. ʒ. ii. Tragantum, blacke Popie, ana, ʒ. i. ß. Purssline seede made in pouder, Frankensence, Oke apple, Saffron, aña ʒ. ii. make your balles with the iuce of Plantaine. These be excellent balles to staunche spittyng of bloud, and chiefly if they be taken with the water of Plantaine: if the forehead be therwith annoynted, they stoppe the secret termes, and to conclude they stoppe any fluxe, if so be that the place be therwith anoynted.

Sicknes.

How make you Trochisci de Ambre.

Health.

FIrste take of Amber. aur. vi. of Hartes horne made in pouder, gumme Arabike, Corall in pouder, Tragantum, Acatia, Hipoquistis, the flowers of wilde Pomgarnetes, Mastiche, the gum of Ladanum washed, blacke Popie made in pouder, ana, aur. ß. make these with the slimie iuce of Fleworte.

Sicknes.

How make you Tela Galteri?

Health.

TAke of comon sallet Oile. ℞. i. of Cerusse. ʒ. iiii. of Litarge. ʒ. iii Mirrhe. ʒ. ß. make these like a ceare clothe, whiche is made of waxe. This doeth heale and drie vp sores.

Sicknes.

How make you Vuguentum Apostolicum?

Health.

TAke of Turpentine, white waxe and Rosen, take. ʒ. riiii. Opopanaxe, the pouder of Bzalle, ana. ʒ. iii. Amoniacum. ʒ. rii. Aristologia, Rotunda, white Frankinsens, ana. ʒ. vi. Mirrhe, Galbanum, ana. ʒ. iiii. Opopanax, Verdegres, Bdellum. ʒ. vi. of Litarge ʒ. ix. infuse your Bdellum in good vineger, and so dissolue it, and seth it in Sommer with. ℞. ii. of oile, in Winter in thze. This cureth easely olde fistulas, swellyng, and harde kirnelles, it eateth awaie deade

flesshe, and clenseth the wounde.

Sickes.

How make you Vnguentum Rosarum?

Health.

Take of yong swines greace, as moche as you will, and washe it in hote water. ix. tymes, and as oft in cold, then stampe it with a greate quantite of yong Roses, and let it stande by the space of seuen daies, afterward seeth them with a soft fire, and straine thē, then take again as many Roses, and stampe them with the greace & so let them stande by the space of. vii. daies then caste vpon them one parte of the iuce of roses, and of the oyle of Almonde. vi. partes seeth all together with a soft fier vnto the iuce be consumed, and if you wil put vnto this *Vnguentum rosarū* a litrell quantitre of Opium, then it wyll proue a very excellent medicine to coole heate and to anoynt the back with all.

Sickes.

How make you Vnguentum basilicum maius.

Health.

Take of white ware, Rosen, Talow of a Cowe, drie pitche, the Greke pitch, the fat of the belly of the Swine, fine Frankēsence, Mirrhe, ana. ʒ. vi. of liquid or moyst pitche. ʒ. iii. of al the other ana. ʒ. ii. ß. This is a present oyntment against woundes inflamed & woundes in the fine wes, it doth clense them and bryng new flesshe agayne. The learned Surgens, thinke this oyntment not to bee layde to hot sores or woundes, because it is of his nature also hot, & so shall cause greater inflamacions wherfore vse it rather in woundes without all inflamacions of heate.

Sickes.

How make you Vnguentum aureum.

Health.

First take of yelow ware. ʒ. vi. good oyle. li. ii. ß. Turpentine. ʒ. ii. Rosen dried, Pitche ana. ʒ. i. ß. fine Frankensence, Mastike, ana. ʒ. i. Saffron. ʒ. i. make your oyntment. This hath ben proued for to heale bruses and strokes.

Sickes.

How make you Vnguentum basilicum minus.

Health.

Take of Rosen, Pitche, ware and oyle as much as wil suffice and make your oyntment.

Sickes.

How

How make you Vnguentum Populeon.

Health.

TAke the buddes of Poplar tree. ℔i. ℥. ß. blacke Popie, Mandrage leaues, the buddes of Bramble, Henbane, Dwale, Stoncrope, lettice, Howselike, Burre, Violettes, Maydenheere, ana. ʒ. iii. of youge freshe swines greace. ℔i. ii. drie all your herbes and boyle them with the greace and so make your oyntmēt accordingly. This is good to anoynt the temples, pulses, the palmes of the handes, and the sooles of the feate in hotte Agues.

Sickes.

How make you vnguentum Martiaton.

Health.

FIrst take of white waxe. ℔i. ii. of oyle. ℔i. viii. of Rosemarie, of Bay leaues, ana. ʒ. viii. of Rue. ʒ. viii. of Quikebeme. ʒ. vii. of Sauine, watermintes, Sage, Basell, wilde time, Calaminte, Mougworte, Enula Campana, Gelouflowers, Brankursine, goose greace, Peritorie, Pimpirnell, Egremony, Worme woode, Primerose, Borage, younge buddes of Elder, Orpin, Millefolie, Houfleke Germaunder, Centaurie, Strawberie leaues, Sinckefoly, herbe Indaice ana. ʒ. iiii. the roote of Holy oke, Comin, Wirtell, ana. ʒ. iii. of Fenigreke. ʒ. i. ß. of fresh butter. ʒ. i. ʒ. ii. of Nettels, violettes, red popie, of the thyrde hinde of Wintes, of Balme, Dockes Maydenhere, Male thistle or Cardus Benedictus, Woodebyne, Valerian, herbe Robert, Sorell de Bois, Hartes tongue, Ore iye, Camphere, Storar, Beare suet, ana. ʒ. ß. Maskyke, & fat of a Beare, and of a whelpe, ana. ʒ. i. of Frankensence. ʒ. ß. oyle of Spyke. ʒ. ii. let al your herbes be gotten in May, in one or two dayes together, if it may be, & from. iii. of ỳ clocke in the morning vntil. xii. thē stampe al your herbes together & infuse them in sweet wine. vii. daies, on the eight day seeth them ouer a soft fier, and whan your wine doeth begin to consume, then put in your Oyle and boyle them al together vntil your herbes begin to consume then strayne them, and caste away the herbes, and set the iuce strained on the fier againe, and when it boyleth, put in Storar, and soone after the butter and the grease, the oyle of Spike, Maskyke, Frankensence, Waxe, and whan the waxe is melted, then take it from the fier, sturryng it alwaies til it shalbe thicke, and then reserue it. This is a singuler oyntment for a colde headache, the paine of the breaste and stomache, and agaynst hardnes of the breast, the splene and the lyuer, it cureth, *Illiaca passio*, if the place be anoynted with the oyntment hot it healeth the Paulsie, the ache of the hippe, and the goute in the feet, the frensie, swellinges, hardened kirneis, the crampe, the conuulsiōs and all other aches of colde.

Sickes.

How

How make you Vnguentum arogon.

Health.

Take Rosemary, Margerã, the roote of wake Robin, or Cuckopynke wild Tyme, Rue, wilde Cucũmer rootes. ana. ℥. iiii. ß. of Bay leaues, Sage, Sauin, ana. ℥. iii. of Hoꝛselemintes, *Laureole*. ℥ iꝛ. of Bꝛionie rootes. ℥. iii. of Neppe, wilde Cucũmer leaues, ana. ℔. ß. of Mastike, Frankensence, ana. ℥. viii. of Pelletarie of Spaine, Euphoꝛbe, Ginger, peper, aũ. ℥. i. oyle of a Welel. ℥. ß. *Olei Petrolii*, the greace of a Beare, oyle of Bay, ana. ℥. iii. of Butter. ℥. iiii. of salet Oyle, ℔. v. of waxe, ℔. i. ℥. iii. gather your herbes in May, and vse al other thinges, as in the oyntement beꝛoze, stampe them well and lay them in oyle in a moꝛter by the space of. vii. dayes, and on the eight day set it on the fier vntill the herbes go downe to the bottome, afterwarde straine them, and then set the iuce strained on the fier again, & whan it beginneth to boyle, put in your oyle of Baye, Butter, the Beares greace and waxe, the which beyng melted, put in Mastike, Frankensence, at the last, Ginger, Peper, Pelletarie of Spaine, Euphoꝛbe, and when they be well sodden, then take all of and reserue. This curethe colde aches, annointed after this fashion, take an Eggeshell & warme the oyntment in it at the fier, then anoynt the place, whan the place is anoynted, lay also the shell vnto wherin the oyntmente was warmed. It helpeth the crampe and conuulsions, and whan a man is so stiffe foꝛ colde that he can not moue his necke: it is good against ache and paine in the hippe and ioinctes, and against a quarten Ague, if so be the backbone be therwith anoynted beꝛoze the fitte come.

To cure aches in the ioinctes, comyng of colde.

Sicknes.

How make you *Vnguentum Dialthæa.*

Health.

First take of Holioke rootes. ℔. ii. of Linseede, Fenegreke, ana ℔. i. of Squilla. ℔. ß. of oile. ℔. iiii. of waxe. ℔. i. of Turpentine the gumme of Iuei, Galbanum, ana. ℥. ii. of Colophonie, Rosen ana. ℔. ß. washe the rootes well, and beate your Fenegrike, Linseede, and Squilla altogether, afterwarde put them all into. ℔. viii. of water, by the space of thꝛee daies, and on the foꝛwerth daie, boile them till thei be thicke: then put them softly into a bagge and straine them, puttyng vnto them a little hotte water, to cause the iuce to straine the better, after this take. ℔. ii. of that iuce, and boile it with oile, vntill the iuce bee consumed: Then put in the waxe, and when it is melted, put in Turpentine, Galbanum, gumme of Iuei, and at last pouder of Rosen, and oꝛie Pitche, when it is thicke, take it from the fire, and make your ointment. This allwageth paine of the stomache of colde, and the pleurasie, if you anointe the place therewith, it dooeth also bꝛyng heate, molifieth and causeth moistnes.

Sickenes.

How

How make you vnguentum Agrippæ

Health.

Take of Bryonie rootes .ℨi. ii. the rootes of wilde Cucumer and *Squilla*. ℨ.vi. of Flowerdelice. ℨ.iiii. of Ferne rootes. ℨ.ii. of Walwoorte, & Heathstell aā. ℨ.ii. washe the rootes twise or thrise, & beate theim in a morter of Marbel, then put theim into. ℨi.iiii. of oile Oliue, & Mastiche. ℨi.ii. by ỹ space of seuē daies, to encrease the better their heate, sauour & efficaci, boile them on the eight daie, vntill the rootes be sokte, then straine them, and when thei be strained, set them on the fire again, and when it beginneth to boile, take. ℨ.rb. of white waxe, and when it is melted, take it from the fire, and make an ointemente of it, when it is colde. This is a presente remedie againste the Dropsie, and all swellynges, in what parte so euer thei bee: it asswageth paine in the sinewes, prouoketh vrine, causeth a man to be laxatiue, and cureth paine in the raines of the backe.

An ointment agaynst the Dropsie and swellyng.

Sicknes.

How make you vnguentum diapompholigos.

Health.

Take oile of Roses. ℨ.r. of white waxe. ℨ.b. of the iuce of Nightshade beries. ℨ.viii. of white Lead. ℨ.iiii. of comon Lead made in pouder, of Tuthie, a kinde of Leade, aā. ℨ.i. of Frankinsens, ℨ.i. make those simples in pouder, whiche be fitte to be made in pouder, seeth the iuce of Night shade, with the oile of Roses, vntil the iuce be consumed, then mingle the waxe with the pouders, and beate thē in a morter, and then make your ointement. This dryeth *Erysipela* & old stinkyng sores in the legges and thighes.

Erysipelas is a redde inflamation in ỹ body, with a Feuer or horror.

Sickenes.

How make you vnguentum de Enulacampana.

Health.

Take of Enulacampana rootes sodden in vineger, and afterward well dryed. ℨi. i. of Swines grease, oile Oliue, ana. ℨ.iii. of newe waxe. ℨ.i. of salte made in pouder. ℨ.ß. of quicke Siluer, and Turpentine washed, ana. ℨ.ii. make this ointmente accordingly.

Another ointment against extreme itche, scabbes, and sore.

Sicknes.

How make you vnguentum contra Scabiem.

Health.

Take of Swynes greace. ℨ.b. oyle of Baye, Quike siluer sleked, of waxe washed, of Frankensence made in pouder, ana. ℨ.ii. of salt ℨ.viii. of the iuce of Plantain and Fumiterre, almuche as you iudge sufficient. Make it after this fashiō, set the iuces with the wax, oyle of Bay and Swines greace on the fier, and let them boyle vntil all be melted, then put to Salte, Frankinsence, Mastike, and boyle them all

Another for the same.

all vnto the iuce be consumed. Then take them from the fier, and put vnto them the Quicke siluer flecked, as you did in the other oyntment before and so vse it. This is a very stronge oyntment and therfore you must take diligent hede, least that you touche any principall member with the oyntment, because of your quike siluer you must also mingle a greate quantite of Mastike with it.

Sicknes.

How make you vnguentum propueris scabiosis.

Health.

FIrst take of Turpentine washed. ʒ. iii. of Butter washed. ʒ. ii. of Salte. ʒ. i. of the iuce of Pomecitrones, of the yolkes of. iiii. Egges, of oyle of Roses. ʒ. i. mingle all these together & make an oyntment.

Sicknes.

How make you vnguentum deficcatiuum Rubrum.

Health.

TAke the stone called lapis Calaminaris, of terra Sigillata aā. ʒ. iiii. Litharge of Golde, white leade. ana. ʒ. iiii. of Camphere ʒ. i. of war. ʒ. b. oyle of Roses, oyle of Violets, ana. ʒ. bi. make the oyntement accordingly. This will drie moste humours.

Sicknes.

How make you vnguentum contra Lumbricos.

Health.

TAke of bitter Almondes, and the iuce of Peche leues, and Motherworte, ana. ʒ. ß. of Roses, Lupine flowers, the pouder of Hartes horne, ana. ʒ. i. of Aloes. Succotrini. ʒ. ii. some put vnto these. ʒ. ii. of Orgals. Take a littell quantitie of vinegar, and as moch Hony as will suffice, this applied to the belie, will kil wormes.

Sicknes.

How make you vnguentum Resumptiuum.

Health.

TAke of Swynes greace. ʒ. iiii. of Hennes greace, Goule greace, and Duckes greace, ana. ʒ. ii. of Hysop. ʒ. ß. oyle of Violets, Camomill and Dill, ana. ʒ. ii. of fresh butter. li. i. of white waxe, ʒ. bi. of Tragantum, of the slimy tape of the kirnels of Quinces, Linseede, and holyoke, of Gumme Arabike, ana. ʒ. ß. mingle them together and make anoyntment.

Sicknes.

How make you vnguentum Album.

Healeth.

Take of Oyle Olyue. ℞. ii. of fine white Leade. ℞. i. white ware, ℥. vi. some Poticaries put to these. ℥. ii. of Camphier, make the oyntment accordyng.

Sckes.

How make you *Vnguentum Mirabile.*

Healeth.

First take of Lytharge, of Galde. ℥. iii. of Nalet Olie. ℞. ß. of vineger. ℥. iii. make the oyntment in a Leade morter accordingly: this coolerh and dryeth, and killeth itche.

Sickes.

How make you *Vnguentum Egyptiacum.*

Healeth.

First take of the flowers of Blatle, called Marbegrece, of Dony, ana. ℥iiii. of stronge vynegar, ana. viii. seeth them vntill they be thicke, and make your oyntment. This is a singuler good ointment against old woundes and fistulas, whiche stande in nede of clensyng. It doeth also eate away dead flesh and purgeth also from al corruption.

Sickes.

How make you *Vnguentum Citrinum.*

Healeth.

Take of Bozar whiche is a kynde of Salte Peter. ℥. ii. of Champhire. ℥. i. of white Cozall. ℥. ß. of Sea glalle burnt. ℥. i. of Merbon stones, of the Gumme Tragantū, Amili, Merbull, Cristall of fine Frankinsence and white, of Salte peter, ana. ℥. iii. of white Marbell. ℥. ii. of Serpentarie, white Lead. ℥. vi. make it after this fashion, stampe your Tragantum, and the Marbull stones in a Morter with an Iron pestell, stampe the other alone in the same Morter, and serse them thorough a Syue with a fine clothe, with. ℞. of fresh Swines greace, and Goates greace, and of Hens greace. ℥. i. These greaces must be put into a Skillet, or some other suche like vessell, the whiche vessell ought to hange ouer the fier, in a cauderne ful of water let the water in the caulderne so boyle that the greace may be melted, by the heate of the water in the cauldern, whan the greace is melted, straine it thorough a fine clothe into a dishe, and put vnto it all the powders, except Camphire and Bozar, stirryng it continually, vntill all go together on a lumpe. This done mingle with it twoo Pomecitrones or mo, stirryng it all wayes, and whan it beginneth to boile, put in Camphire and Bozar, it must be continually stirred till it be cold, after that it be taken from the fier the which done, make the oyntment. And

here you muſt note that one pounde of pouder, will requier. ℔. viii. of greace.

Sickneſs.

How make you *Vnguentum Neapolitanum*,

Health.

These ointementes bee good for the buttons of Naples, ſoores, ache, &c,

Firſt take of Oyle of Camamil, Oyll, Spichnarde and Lilles, ana. ʒ. ii. of Swines greace and the larte of Veale. ana. ℔. i. of Euphorbe. ʒ. v. of Frankinſence. ʒ. ſ. Oyle of Bay. ʒ. i. ß. greace of a Viper. ʒ. ii. ß. of quicke Frogges, of earth wormes waſhed in wine ʒ. iii. ß. iuce of walwoꝛte, and Enula Campana rootes. ana. ʒ. ii. of Squinanctum, Stichados, and of Mother woꝛte, ana. ℥. ii. of ſweete wine. ℔. ii. boyle them all together vntill the wine be conſumed, then ſtrain them and put vnto the ſtraining. Litharge of gold. ℔. i. of Turpentine waſhed. ʒ. ii. make this ointment oꝛ cearecloth with white wax, putting vnto it, whan it is almoſt ſodden. ʒ. i. ß. of Stackte, oꝛ of the faireſt and tendreſt parte of Mirrhe, then take it from the fier and ſtirre it tillit be luke warme, after this put vnto it. ʒ. iiii. of Quicke Siluer ſlecked with your ſpittell, ſtiryng it till the Quickeſiluer be runne together on a lumpe with other ſimples, and ſo make your oyntment.

Sickneſs.

How make you Another. &c.

Health.

Take of Oyle of Spyke. ʒ. i. Oiel de Caitari, Oyle of Baye, oiel Petrolei, and Swines greace. ʒ. iiii. of Frankinſence. ʒ. ß. of Euphorbe. ʒ. i. ß. the oyntment of Dolſohe. and of Agrippa. ana ʒ. i. of Quickeſiluer. ʒ. iiii. mingle all together & make your oyntmẽt.

Sickneſs.

How make you *Vnguentum Galeni*,

Health.

A good colde vnguentum.

Take of white waxe. ℔. i. oyle of Roſes. ℔. iii. let theſe be melted all together, and waſhed well and ofte with colde water, vntil they be white, the better that they bee waſhed with a litrell wineger.

Sickneſs.

How make you *Vnguentum ad Combuſtum ignis*, to heale burnyng with fier.

Health.

An ointment for burnyng.

This an oyntment whiche I haue ofeen times proued to helpe many, whoſe vertue excelleth in healynge the fleſh, when it is combuſt oꝛ burnt with fier, and it muſt be thus made. Take of the

the rinde or tender barke of Eldar, & the Pith or corke of ỹ same Eldar ana.ʒ.ii. boyle it in.iiii. pintes of water vntill halfe be consumed then strayne it, and put in Oyle of Nuttes.ʒ.iiii. and seeth it softly in a cloase vessell vntill your water be wasted, then put in new cleane clarified wax.ʒ.ii. mingle them together and so is your oyntmẽt made.

Sicknes.

How make you Sugar Rosat.

Health.

TAke fine Sugar and dissolue it with Rosewater, and seeth it well, then cast it on a Marbell stone, till it be colde and harde, afterwarde cut it in great peeces. Thus you may also make Sugar Violet, and Buglosse.

Sicknes.

Where sickness destributh the flixe with the effectes.

I haue been troubled with a bloudy flixe many a longe daye, with paynfull turmentes in my guttes, and runnynge oute of Yellow choler, excoriation, or as I thinke the scrappynge of my guttes, with pouryng out of bloud, my body is cleane wasted, my flesh consumeth, I cannot tell what to doe, I take no rest in my bed, I haue a continuall dyneſſe, this paine hath brought vnto my minde, an infinet number of cares, and miserable afflixtions of the soule: I haue been with many, I haue sought euery where for helpe, but I haue founde none. I pray thee deare Health bestow vpon me some worthie medicine which may recouer me, and heale me of this sore, and greate disease.

Health.

I glister to stop the bloud the flixe.

THis assuer your selfe, I haue helped many, and hindered none that haue vsed it, for I my selfe haue oftentimes proued it, euẽ so do you. Take the iuce of Planten, of Knotgrasse, of Shepperdes purse, of Nightshade, of Ribworte, the water of Roses, aſſ.ʒ.ii. the whites of three Egges, the seede of Rysse, the dried Flowers of Pomgranets, the rinde of Pomgranets, the wilde white Rose, finely beaten in pouder and searced, ana.ℨ.ii. *Mucila.*ʒ.i. clarified Ore tallow ʒ.ii. Goates mylke pinte.ß. seeth all these together, then put in Terra Sigillata fine in pouder.ʒ.i.ß. put these all into your glister bladder, and receaue it luke or more then bloud warme in at your foundamẽt, and lie boune vpon your bedde and reste, hauyng the lower partes of your belly warme anoynted with Oyle of Rue, and afterwarde take Worme wod, Southerne wod, Rose leaues, Sauery, Puleole, Rosemarie, ana.℥. the beries of Myrtels, the pouder of the barke of Pomgranets, ana.ʒ.ii. wheate Bran.℥.ii. seeth all these in rayne water, and white wine, ana.℔.iiii. vntill parte be consumed, then with warme clothes be washed, and after apply all these thynges to your Raynes of your bache and belly, then drinke Red wyne wherin tarte ploumes

Bullein haue vsed this oft tymes to his frendes.

haue bene sodden, Planten water, and vnripe Mulberies: and this, is mine aduice Sicknes, to make thee whole, for with this I haue helped many withall.

Sicknes.

How make you an Epithema to stoppe the Flixe?

Health.

I Shall teach you a very good holsome Epithema, whiche hath helped many a hounderd, make it and proue it as occasion shall moue thee. Take a Linnen bagge a foote square, put therin Red Rose leaues, red Briar leaues, Myrtill beries with the leaues, Polet of like quantitee to fill this bagge accordynge to greatnesse of the body to make this Bagge, but commonly. xii. inches is vsed, let this seeth in Red wine, then applie it to the belly very warme, and make it warme againe, yea. x. or. xii. times, and kepe it to the belly: and sometime there apperety knottes like litle Figges in the nether partes, through the aboundance of humours, in suche cases, with a Sponge washe that place often times with the decoction of the Epithema aforesaid, and drie Mulberies, and Briar bearies whiche bee thane ripe, make them into pouder and burne Hogges heere, and the asshes therof put into this pouder, and. viii. graines of Mastiche in pouder, cast or rubbe your sore place therwith. iiii. times a daye, and here after folowethy most excellent for that saue purpose. Take gum Arabike, Frankinsence, Mastike, Aloes succus or yellow, ana. ʒ. ii. Dragons or mans bloud, the stone called Hematite, ana. ʒ. i. ß. the burnte pouder of the cloue of a Crabbe or any shell fishe. ʒ. ß. with twoo hard rosted Egges, this gumme dissolued with a litteli Red wine tempered with the rest of these pouders and Egges, make them warme and in a linnen longe bagge applie it to the raynes, and so make it warme betwene. ii. platters vppon the Coales, and giue the sicke Theriaca ʒ. i. mingled with Red wine. ʒ. iiii. warme to drinke at that present time, and this will stoppe any extreme flux, if you will make a glister to helpe the Colike or winde in the guttes. Take Hysop, Centaury, ana. ʒ. i. and one good white Coloquintida, seeth it in a cloase vessell in twoo quartes of water vntill halfe be wasted, then straine it, and take a pint or more of this decoction, & put thervnto oyle of Rue. ʒ. i. and warme let it be ministred, if this be somewhat weake to a verye stronge body, adde to this Pony. ʒ. i. Hyera simplex. ʒ. i. and common Salte. ʒ. i. ß.

Epithema to stop fluxis.

A glister for the Colicke.

This did doctor Manfredi vse to his patientes at Florence, many tymes.

Sicknes.

How make you Collyria which be vsed for sore eyes?

Health.

THey be made of twoo kindes, the one liquid or moist called Collyrium, the other drie, made in forme of a Suger loafe, called Diel, but in waight not. ʒ. ß. of them speaketh *Galen, lib. 4. medic. localium*

Collyriums. Sicc.

localium cap.4. and *Paulus Aginetæ in libro septimo. Cap.16.* They bee made of iuces, liquors, ſedes, fruites, partes of plãts, mettals. &c. But I will thee ſhew how to make ſome for the comforte of eyes: and firſt whan the eyes begin to be ſore, hotte, redde, dimme. &c. Take the white of an Egge well beaten, and oftentimes drawne through a ſtrainer with the lyke quantitee of cleane Roſe water, & Plantein water mingled together, and drop parte of this into your eyes. Another, take Tuthia or Lapis Tuti prepared, and the ſtone called Calaminari, ana. ℈. iiii. the white of an Egge, Roſe water, womans Milke, the decoction of the curnels of Quinces, ana. ℈. iii. mingled together, you may put in fine cleare yellow Aloes. ℈. i. if you will. This Collyria will drie vp watry and gummy matter in the eyes.

Verie good Collyria for ſore eyes.

Another to quicken the ſighte. Take the ſtone Tuthi or Tuti prepared, Armoniaci, Bras burned or adult, lapis Calaminari, ana. xii. peny waighte, Myrrhe, the ſtone called Hematiſt, Opium, ana. vi. peny waighte, yellow Aloes called Hepatici, Bulles gaule, Galbanũ, gum Sagapeni, ana. iiii. peny waighte, Salt Armonyake, the iuce of Chelidon, ana. iiii. peny waighte, and thervnto Roſe water, and beat it in your Morter, then rowle them in ſmall ſharpe peeces, and drie them, kepe them vntill you haue neede: and whan occaſion ſhall ſerue, diſſolue one of theſe peeces in Roſe water, the white of an Egge or womans Milke, and put it into your eye. This is moſt excellent to make cleane the eyes, ſharpe the ſighte, and make it beutifull.

The beſte learned of the Grekes and Latines hir rules for ſore eyes.

Another for the ſame. Take Ceruſſe waſhed in Roſe water. viii. ſundrie times in ſeuerall waters. ℥. i. whit gum, Sarcocol of Perſia ℈. ii. Amyli, Traganth. ana. ℈. i. Opium. ℊ. iiii. all lightly beaten or grounde on a ſtone, put thervnto a little of the Muſſege or thicke decoction of Fenigrece, and ſo faſhion them and make them drie, & kepe them cleane, you may put ſome of this into your waters for the eyes.

Sickes.

How make you a Liniment to put away paine in the Pleuricie?

Health.

A Liniment for pleuracie.

TAke Oyle of Camomill, the latte of a Capon, ana. ℥. i. of freſh Butter newly made. ℥. iii. and a littell peece of new waxe, ſo make your Liniment to anoynt the ſtomache.

Sickes.

How make you a Frontale or a Forhedcloth to quench heate in the head, in the time of a Feauer, and to cauſe ſleape.

Health.

A frontale for hed ache.

AFter the minde of *Galen* prepare a double cloth of Linnen. iii. fingers broade, and in length from one eare to the other eare, put into this clothe as foloweth. Take Red Roſes or their leaues,

Lettice leaues, Poppie leaues or the seedes, and twilte it, and make this frontall warme betwene twoo broade platters or platters, with Rose water and Uinegar, and then binde it to the forehedde. An other for the same. Take water Lillies, violetes, Mellilot, Lettice flowers white Poppie heddes, ana. ℳ. ij. bruse all together, & put it into your clothe. If the hedde be colde, and haue no warmenesse, then make your frontale thus. Take Sage, Rosemary, Camomill, Betonie, Brioni, Mellilote, Bazel, Sauory, or soche like herbes brouled, and putte into your clothe: And in hotte paines of the hedde, poure water of Roses and Uinegar together, vpon a hotte Tile stone, and receiue the vapor or smoke into your mouthe. In causes hot poure *Aqua vite*, & Sage water vpon a burnyng Tile or stone, & receiue the smoke. Cõmonly *Galen* in. xii. of his *Therapeuticis*, did anointe sicke folkes heddes with *Oxyrhodinum*, whyche is made of oile of Roses. ℥. i. and Uinegar. ℥. ii. mingled and shaken in a vial of glasse, and colde, anointe the forehedde therewith.

For sleape.

Vapour to smell vpon.

Sickness.

How prepare you a Gargarisme or washyng gurgle, for the mouthe and throte.

Health.

A gargarisme to gurgill in the mouthe and throate.

YOu shall doe thus. Take the stilled waters of Roses, Plantan, Uinegar, Honie, Lettice, Straburie, Nightshade, water Lillie, and of Burnet, ana. ℥. i. Diamoron. ʒ. vi. the iuce of Raspes, of Barberies, ana. ʒ. vi. ß. syruppe of Poppie, ℥. ß. of Straburies, ℥. iii. of Uinegar. ℥. ß. mingle theim well, and this is a gargarisme, to shower the throte in all hotte diseases, and in the time of *Angina*. And here followeth an other for the same. Take Plantan, Burnet, Straburie leaues, Knotgrasse, ana. ℳ. i. Sorrell, Sage, ana ℳ. i. redde Roses. ℳ. ß. long Peper, Pellitorie, ana. ʒ. ß. ℨ. ii. boiled in a pottell of water, till the halfe or more, then straine it, and putte to it Honie of Roses. ℥. i. ß. Drimell, Mellilotci. ℥. i. mingle them together, & than it is perfitly made. An other very good, which haue doen much good, as Doctor *Leonarde Fuchius* reporteth. Take *Hyera Picra simplici*. ℥. ß. Drimell, Mellilotci. ℥. ii. the stilled waters of Hyssoppe, Betonie, and Organ. ℥. i. ß. mingle them, and make your gargarisme. Mustarde, Uinegar, Peper and Honie mingled together, doe make a good readie gargarisme. Prouided that you minister your gargarismes warme, to draw humours: But when you stoppe them, vse colde thynges, taken colde in your mouthe, as Uinegar, fountaine water, &c.

A gargarisme must be giuen warme to draw humours from the head.

Sickness.

How make you Nasalia, or to stoppe blood in the Nose?

Health.

Nasalia.

WHen the bloode doe aboundauntly flowe out of the Nose, it is good to open the Liuer baine in the right arme, to take the aboundance awaie, and sometyme small stringes or baines will breake,

breake, in soche cases moderate diate and colde thynges, is good to bee bled, and this pouder to be put into the nose. Take the hates or wolly knottes, growyng vpon Sallowes, commonly called Palmes, beyng drie, Bole Armonie fine, that will cleaue to the tongue, and Dragons blood, ana. ʒ.i. beaten into pouder, and finely sifted, and the fine heere of a Hares bellie. ʒ.i.ß. cutte or minced moste shorte like pouder, put these together, and stuffe theim into the bloodie nostrell, or els dissolue them with the white of an egge, and so drawe thē into the nose: Often tymes the hedde is stopped, and the stomache so disquieted, that Sternutacions or nesynges will helpe. And also these said Sternutaciōs will helpe women to quicke deliueraunce, in the time of their trauel. Then doe thus. Take Margarit, Nigella, Cloues, white Peper, Ginger, ana. ℈.ii. Castor, Conditi, ana. ℈.i. make them in fine pouder, and putte them into the nose. Or thus. Take Nutmegges, Aros rootes ana. ʒ.i. *Elleborus Albus*, called nesyng pouder roote. ℈.i. white Peper, Pellitorie. ʒ.ß. Calamus. ʒ.i. ℈.i. beate them in pouder, and kepe it to vse, as a mornynges and in child birthes. &c.

To stop blod in the nose.

The moste of nesyng.

Sickes.

Reumes, weakenes of sight, dulnes of hearyng, slownes of speache, ouer moche slepe, somtime trouble me with soulenes in my mouthe, what helpe then to clense, or drawe forthe fleume.

Healeh.

Make a pretie linen bagge of fine clothe, put therein Mustard seede, Hyssoppe, Ginger, Peper, Pelletorie, Stauesagre, Waxtine, Organ, ana. ʒ.i.ß. beaten together, put part of this into this bagge, or els into your mouthe, without the bagge, or els tempered with the iuce of Beates and Honie, and so make your manfull or bityng chyng. It will draw fleume, clense the yes, comforte memorie, and quenche the salte fleume, that make the face high coloured, vse it a mornynges often times.

A pophlegma tismi, to putte in the mouth to draw foorth filthe.

Sickes.

How make you Pessis to molifie, to vnbinde, and to restraine, to be put into the secrit place of the vrin of women.

Healeh.

Truly the makyng of them which doe molifie be thus made. Take Oelypi, whiche is an oyle sodden out of the woll that is clipped or woone from the neches or flankes of sheepe, Hartes tallow or ỹ marth called Mary, Goose greace, Capons or Hens greace ana. ʒ.i.ß. Flax or lint seede, Fenigrece in pouders, ana. ʒ. ii. Melilot ʒ.i. Waxtine. ʒ.i.ß. the yolkes of Egges, Oyle of Roses, and the Oyle of Flowerdeluce, ana. ℥.i.ß. freshe Butter. ʒ.iii. put to a peece of waxe melt them together, and prepare woll rowled together in the fourme of a finger or such like, dippe it in this liquor, whan it is stiffe let it be

Oelypi is an foule Oile made of woll but very good for Pessaries and other medicens.

A molifying Pessary.

How to vse a Suppositary. bled, I meane into the secret place of Conception, retaintynge it in the place. iiii. oz. v. howers with a threade in the ende therof, it may be made with a Sponge. To prouoke termes menstrual. Take Mugwoꝛt Southerne wood, Dyttan, Calamus odoꝛatus, ana. ʒ. ii. the seede of Nigella. ʒ. i. ß. Bay beries. ʒ. ß. drie Rue. ʒ. i. Sauen. ℈. ii. Myrrhe Storyax liquid, aff. ʒ. i. ß. Sagapine, Ladani, ana. ʒ. i. beaten in a moꝛter with Hony, and roule it in the Pessary, and applie it accoꝛdyngly.

Sometime moderate flux oꝛ termes passeth so much and so painfull, that in suche cases, Pessaris restrictiue be very holsome as example. Take the pouder of Hartes hoꝛne, Olybanum, ana. ʒ. ii. Dragõs bloud, Balaustia, aff. ʒ. i. ß. Damaske Roses. ʒ. ii. *Acacia*, oꝛ iuce of sower Ploummes dꝛied, Hypocistidis, Mastike, ana. ʒ. i. Bole armeny. ℈. ii. Bistoꝛta, Comfoꝛy, ana. ʒ. i. ß. bruse and stampe them well in a moꝛter put in the iuce of Planten, and Oile of Roses, as will suffice to roule in your woll and make your Pessari.

Pessaris to restraine.

Sickne

Against foule stinke of a coꝛrupt ayꝛe, a filthy house, and coldnesse of the bꝛaine. what smoke, fume, oꝛ sauour is then good.

Health.

How to receiue fume oꝛ vapoꝛ. YOt only foꝛ a colde bꝛaine, but also against rawe humours, and vomityng of bloud. &c. If the pacient haue a few coales betwene the legges, stoupyng downeward, with clothes caste loose aboute the naked body, as a mantel gowne &c. receiuing ꝑ smoke at the mouth, thꝛough some Trunke oꝛ hollow thyng. Take the wod of Aloes. ℈. ii. Galia muschata. ʒ. i. Sage, Margarum, Rosemary, Maces, Bay leaues, aff. ʒ. i. stamped in a moꝛter into fine pouder, put in fine Muske ℊ. viii. and cast parte of this oꝛ al this, by littel and littell on the cooles, oꝛ thus as foloweth.

Take fine Frankinsence, Cinamon, Cloues, Maces, the rinde of a Pome Citron, aff. ʒ. ß. the wood of Aloes, Myrrhe, Mastike, Trochis of Gallia, Muschata. ʒ. ii.. beate all in a moꝛter, and put some Storyax liquide, and pour moꝛter partly warme, beate altogether ꝑ make your sweet fume, puttyng in if you will Muske, Amber grece. ana. ℊ. iiii.

Here is a good one. Take Ladani. ʒ. i. Frankinsence, Mastike, ana ʒ. i. Storyax, Calamita. ʒ. ii. Cloues, Cinamon, Nutmegges, ana. ʒ. i. wood of Aloes, Myrrhe. ʒ. ß. dead cooles of Salow, Syprus, Fur, oꝛ Genuper. ʒ. ii. beat them all in a moꝛter somewhat warme, put in a little Venis Turpentine, and cleane Rosewater, and woꝛke al togeꝛther with your pestill, and make your parfume, and this shall suffice, but when women doe sodenly faule sicke with swellynge of the Matrix called the mother, then it is perilous to vse sweet parfumes, but then vse to parfume with Galbanum, Castoꝛ, Fethers, the paryng of Hoꝛshoues. &c.

Parfumes for ꝑ mother.

Sickne

How

How make you Saeculum or Scutum, the shilde or t'wilte for the breast.

Health.

They be verie comfortable for the breast and stomache, to stoppe vomittes, and be good for the Hart, splene, and Belly, and thus it is made, Take flowers of Rosemary, Lauender, Camamell, Betonie, Roses, ana. ℔. ß. or Sage, Margarum, Melliote, Wintes, ana. ℔. ß. or leaues of Sene. ℥. ii. ß. Stichadus. ℥. iii. Cloues, Nutmegges, ana. ℈. ii. and Maces. ℈. iii. stamped in a morter and t'wilted in a silke or fine linnen clothe, made in the forme of a shielde or a square Trencher. Another. Take flowers of Buglosse, Roses, Balme. ℥. iii Cloues, Maces, wood of Aloes, Cardamon. ℈. ii. Saffro. ℈. i. Galinga Spikenarde, the bone of a Hartes hart, aff. ℈. i. ß. Muske, Amber greece ana. ℊ. r. beate in a morter, and with soft Cotton t'wilted and applied to the breast. You may put in warme herbes as Sage, Wormewood, Wintes, Horhounde, Southernwod, &c. put in a Twilt or Stomicher with the pouders of Calamus, Cloues and Comen, t'wilted and made verie warme with wine or Aqua vite betweene t'woo platters, and so applied to a weake feble stomache, and thus I ende of Saeculum or Twyltes.

Scuta.

This is an Emplaister, if oyle be put in.

Sickes.

How is a Cerat made?

Health.

They be made of wax, Oyle and pouders in a Twilt, in forme of a show soole, or an Oxe tongue, and is thus made. Take Cinamon, Cloues, ana. ℥. i. Galingal Maces, ana. ℥. ß. sweet Calamus. ℥. i. ß. wood of Aloes, Gallia Moschata, ana. ℈. i. Flowers of Pomgranets, Mastike, Ladani, ana. ℥. i. oyles of Mastike Roses, Wintes, aff. ℥. i. with wax, ℥. Turpentine, beat your drie thinges in pouder and put your wax to them, and so melte theim, and so kepe your Cerot. You may make the same in Leather or Sylke. You may for the Spleene put in Melilot, Line seede, Fenegreke, Caper barkes, Calamus, Nutmegges, wax, Turpentine, according to arte, puttyng in Oyle.

A Cerot, and how to make it.

Sickes.

How make you Insessus.

Insessus.

Health

For lache of a Bathe, these are good for the belly and raynes. Take Filipendula, Saxifrage, Mallowes, Holihoke, water Cresses, ana. ℔. i. the seedes of Flax, Smalage, Fenigrik seeth all together in sufficiene water to the thirde parte and so vse it for the stone. Another. Take Mugwort, Sage, Betony,

Cala-

Calamint, Organe, Pentroyall, Camamill, Melilot, saine Johns grasse Sothern wood, ana. ℳ. ß. the rootes of Pyeos and Smalage, aff ʒ. i. seeth your rootes soft and your herbes, this is good for the Matrix, Belly, for Colliche, swelling winde, Timpany, colde, &c. Another against a blouddy flixe. Take Plantein, Knotgrasse, the rindes of a Pomegranets, Shepardes purse, Horsetaile like a water sprinkle, the flowers of Pomigranets, ana. ʒ. iiii. seeth all in raine water, Vineger or Redwine to the thirde parte and applie it to the lower partes of the belly.

A goodlie remedy for the flixe.

Sickne.

How make you Fomentum.

Health.

Fomentes moiste & drie.

Therbe two Fomentes one moyst and the other drie as *Hipocrates* saieth *lib. ii. Aphor. xxiii.* and now of a moyst one. Take malowes the Flowers or toppes of Dyll, Camamill, Melilot, ana. ℳ. ß. the seedes of Line and Fenegrice, ana. ʒ. ß. sodden in. li. ii. of Fountaine water to the halfe, and so you may drawe it through a leavs or a strainer, and with a spoge warme, you maie washe the belly, or any other greued place.

Sickne.

How make you Dropax to clense the head, and pull of scaules, and filthy Glewe that children are infected withall.

Health.

A Dropax for a skalde heade.

Dropax will doo many thynges to the bodye, it may be made to humect and to drie, to clense, to coole & warme, but to your question to make a Dropax for an vncleane head, called the scaule or glewe, or els crust. Take Pix or Pitche, waxe, Colophoni, ana. ʒ. iii. Bytumen. ʒ. ß. Brimstone. ʒ. iii. Peper, Pellitorie, ana. ʒ. ii. Staue sagre. ʒ. i. ß. Euphorbii, Ellebori the white, ana. ʒ. ß. beat your dried thinges into pouder, and melt them together, spreade this vpon a Lether warme laied on the fowle head, beyng first hauen for. xviiii. howers and so quichly rente of, and thus I make an ende of these kindes of Compoundes. And when I haue more quietnesse, with conuenient leyser I will say some thynge of Compounded waters: But it shall make no greate matter if I giue place to them, whome no man can mende, that haue written most plentifully, learnedly and compendiously, of the natures of Precious waters, bothe Simple and Compounde: yet shal I remember some good waters shortly, because time and place so moueth me in that case.

where the harte is vnquiet, prothe rous labour doe not gor forwarde.

Sickness

Sickner.

MYne yes beginne to bee dimme, my sight faileth me: I would learne to make a water, to kepe them from beter blindnes. For when the sight is decaied and gone, the ioyes of this worlde is paste, and nothyng is left, but miserie and heauinesse of minde, and cõtinuall mournyng.

Health.

A Meruellous water to conserue the sight, I shall teache thee, whiche I haue proued my self, to haue helped many one: and the greate learned manne in waters, called *Raymundus*, haue written it, whiche in distillacõs was equal to any, that euer practised the same, and it is thus made.

A goodly water for sore yes.

Take the leaues of Rewe, Minte, redde Roses, Sage, Maidenheere (other leaue out Minte, and Sage, and for theim putte red Fenel, Veruine, Euphrage called Eyebright, Betonie, Yonie Soucle of the Mountaine, and Endiue) of euery one. vi. handfulles, lette them be put into white wine, for the space of. xxiiii. howers, then let them be distilled in a Limbike: the water that shall first runne out, is compared vnto Siluer, the seconde vnto Golde, the third vnto Balme and this must be close kept in a glasse: it is a water for all the diseases of the yes, that bee curable, out of *Arnaldus*, and *Raymundus*, it is described. Emongest the waters, composed for diuers inward diseases by *Wolfgangus*.

Three riche waters, Siluer, Golde, and Balme.

An other water for the yes, aboute the beginning of Maie, gather Celandine, Veruen, Rewe, Fenell, beate them seuerally, and take, ℥. iii. of the iuce of euery one of theim, then mixe theim, put to a little of the grene braunches of Euphrage, called Eyebright, or Roses. ℥. iii. of Sugar Candie. ℥. iiii. of the beste Tucia, and as moche of Dragons blood, when all these are beaten, thou shalt mixte them together, and distille theim in a Limbicke of glasse, the liquere that runneth forthe, thou shalt let it stande two or three daies in a receiuer, and then vse it: it is of greate vertue, for the yes that bee darcke, dimme, redde, or haue the webbe in the ye. The water of the vine, together with Honie sublimated by the fire, cureth the blindnesse of the yes specially. The Monkes in *Anglia*, that is the water of the vine (called thet) whiche in euery Spring tyme, when the vines are cutte, for certaine daies, this water without any distillacion pressed forthe, putteth away pricknynges, and heate of the yes, and clarifieth the sight, commyng by a hotte cause, if a man put it in bothe corners of the ye. one droppe of this water, it sharpeneth the sight, and cureth any disease of the yes, within. x. daies, saieth *Rhinthinus*. &c. Rede after in the trimming waters, emongeste them that be ordeined to Dyyng of the heere. Here is also a water for the yes in Sommer, to preserue the sight, described by *Ioannes Mesuardus*, in his Epistelles, vi. iiii. three partes of Roses, the herbes of Fenell, and Rewe, of either one parte, and let them be well mixt together, and after three daies, let a water bee distilled, other in onely vapor of seething water, or in the Sonne, or in *Balneo Mariæ*, as thei call it, so

A water for the webbe.

The maner of destillyng the water for yes.

so that a handfull of the forsaied herbes, bee put into the receiuyng vessell, that the droppes maie fall vpon them, and the mouth of the receiuer, and the nose of the vpper vessell, must bee diligently ioyned together, and closed, that the vapours maie not gette out, but kept very close from aire.

And hereafter foloweth an other water, of an excellente vertue. Fill a still full of the leaues of Agrimonie, Vervein, Eupfrage, Fenell, Rewe, redde Mintes, and Louage, cutte theim, sprinche vpon them a little white and clere wine, and destill theim in a clare stillatorie, this liquore repelleth the swellyng of the ye liddes, of a colde cause, it driueth vp the blere eyednesse, it stoppeth the flowyng of teares, it cleareth the sight, it breaketh the blemishes, spottes, cornes, or pearles, if thou wilte haue it stronger to breake spottes or pearles, put vnto it *Gallitrichum*, and Chickens weede, with redde flowers. You maie gette a water out of Fenell, also for the same causes, for a liquore gathered out of the rootes and leaues of Fenell, sodde in water, with a Vaten laied vpon the water, while it yet seeth, and kept in a glasse, and one droppe put in to the corner of the ye euery daie, morning and euening, for the forsaied causes, and this is proued. To breake the spotte or pearle, mixte with the forsaied waters, Mirrhe, and Aloes a pounde, and putte a droppe of the liquore strained, in either corner of the ye, early and late.

Goodlie waters for the yes, whiche excelleth in vertue.

The water of white thorne and willowe for redenesse of yes, comyng of heate.

A water distilled of the flowers of white Thorne, and willowe, put teth away pitchynges, heates, or rednes of the yes, it stoppeth teares comyng of a hot cause, and breaketh the spottes, or pearles of the same cause. A water of the leaues (flowers) of Eupfrage, stoppeth teares, comyng of a colde cause, and maketh softer the ye liddes, that swell of the same cause, and restoreth the same sight, that hath any impediment *Fuchsius* doe saie, that Eupfrage doe not heate, but is temperate, or els doeth coole moderatly in the first degree, and drieth in the seconde.

Water of Eupfrage called Ophthalmica named, because it is a herbe for yes.

An excellent water for the debilite of the sight, described by *Gordonius*, take Celandine, Fenell, Rewe, water of the Mountaine Eupfrage, Vervein, redde Rose with their buddes, ana. *li. ß.* Cloues, long Peper, ana. *ʒ. ii.* when they are bruised together, destill them in a Limbicke of Glasse, with a flowe fire, and put of te euery daie in the yes.

Gordonius water for yes.

An other of the same manner, for a *Fistula*, which he is certain will heale, twoo pounde of good white wine, destilled in the same vessell, that *Aqua vitæ* is destilled in: the waters of Rosemary and Sage, aff. *l. b.* Sugar. *li. ii.* when they are destilled, put again to theim. *ʒ. i.* of Sage, and almoche of Rosemarie, when they are steped together eight daies, thou shalte straine it and vse it.

Gordonius water for a Fistula.

A cancar in what parte of the body so euer it be, the herbe called Cancar, whiche is also called Doues foote, the flowers of Quinces, the flowers of Cerifolium, the flowers or leaues of the Peer, called Ideus, whiche is like a swete white Rose, and a fewe white Roses, Donie, and white wine, and the Alume, whiche is called Alume Glasse, let all these be destilled together.

Andreas Fosterius water for a Cancer.

A good water destilled of a Molwarpe, for all kinde of Goutes, or

Dropsies

Dropſes, *noli me tangere*, Scalles of the hedde, Sauce face, and the wolfe.

If you will haue a water without diſtillyng, quickely to waſhe your legges or feete, to make your ſaied water to ſmell well. Set a veſſell of runnyng or conduite water on the fire, ſeeth it well, and putte into it the flowers of Lauendula, or Lauender, and moche rather of that, whiche is comonly called Spike, bothe grene, and drie Baies, Baſell, Sage, Fenell, &c. and ſo waſhe at nighe: put cleane runnyng or Conduite water, and white wine into a veſſel wel ſtopped, and ſet it in the Sonne, putting in Lauender, Spike, and Cloues, that thei maie make ſwete the ſaid water and wine with their ſmell, but yet if the Lauender be grene and moiſte, it will tourne the wine almoſte into vinegar whiche if it be drie, it doe not ſo, the liquoure ſhall bee made the more ſmellyng: If the flowers be dried in the Sonne, in a Glaſſe cloſed, and afterwarde white wine to be put into it, if ſo be it, a manne deſire to haue a ſwete water forthwith, by and by, and let hym put a droppe of oile of Spike, vnto a good deale of pure welle or Conduite water, and chaſe it together, in a glaſſe with a narrowe mouth, although thei be made without diſtillacion, the ſame notwithſtandyng, beyng right diſtilled in the Sonne, ſpecially if certain other thinges be mixt with them, as Muſke, Ambre, Ciuet, Caphura, or meaner thynges, as Storax, and Stacte, Mirrhe, or any other ſpices, chiefly Cloues, or elſ thynges of leſſe eſtimacion, as Roſes, the barkes, flowers, or leaues of Orenges, Limons, Baie leaues, common ſweete herbes, Roſemarie, Margerum, Baſill, &c. thei ſhalbe made moche the ſweeter. But if you will haue a very pleaſant water, take, ℥.ß. of good Muſke beaten, in twoo poundes of Roſe water, put in the belly of a Glaſſe ſtille, and diſtille it, by little & little, then put it in a Glaſſe well ſtopt, with Amber grice. ℥.i. it is a water meruellous ſwete, and conuenient for fine perſones, that their clothes maie be ſprinkeled therwith: put. ℥.ß. of good Saffron, in. li.ii. of Roſe water (for the ſpace of one daie) and diſtille it, this water is holſome to bee mixte with medicenes: alſo for ſmelle, and garniſhing, put. ℥.ß. of Cloues beaten, in a pounde and a halfe of Roſe water. xxiiii. howers, and diſtille it, diſtille Camphere. ℥.i. with a pounde of Roſe water, and vſe it in medicenes, for noble perſones.

After the ſame maner is Roſe water, made with Saunders, and other ſpices (ſwete ſmellyng) what ſo euer a man will, ſome diſtille all this in puer water, in ſtede of Roſe water, thies leaued herbe, an herbe very ſwete of ſauour, whiche thei diſtille for perfumes, and to make diuers other prette ſwete ſauours. The Monkes of *Meſſen*, make a water of ſwete ſauour, where with the hedde, harte, and ſtomache are reuiued.

℞. Fower handfull of the flowers of Lauendula, Roſes white, and redde, of either twoo handfull, Roſemarie, Cloues, newe and freſhe Ciperus, of euery one a handfull, Minte, Sage, Tyme, Baileaues, or Penerial, of euery one halfe a handfull. ℥. iiii. of Cloues, Galingall, Nucis Moſch, Calamus Aromaticus, Ginger, Cinamon, of Flowerdelice, of euery one, ℥ ß. ſixe poundes of white wine (almoche as ſhall ℞.i. ſuffice)

How to make ſwete water without ſtillyng, good for to waſhe the feete, or for Warbars.

A pleaſaunte ſwete water.

The Monkes water for correction of the fleſh, better then holie water, and more coſtly.

ſuffiſe) when thei are braide and beaten in a Morter, let them bee put into a Glaſſe, well cloſed, for the ſpace of eight daies, afterwarde vſe them, as occaſion ſhall ſerue: it is excellent to waſhe the handes. if you mixte a little of it, with a greate deale of pure water. A man maie vſe it alſo deſtilled, and put in. ℈. i. of Muſke, *Epiphanius Empericus*, writeth an other of theſame mannes, delectable, with a marueilous ſwetenes of ſauour: Ciuet, Muſke, of either. ʒ. i. let it be tied in a fine linen cloth, & let it be ſet to ſoke in. ℞. ii. of Roſe water, a fewe daies in the Sonne.

In other of theſame *Epiphanius*, a very ſwete ſauour. Baſille, Minte, Maricrum, Flowerdelice, Hyſop, Sauerie, Sage, *Meliſſa*, called Balme, Lauender, Roſemarie, of euery one halfe a handfull, Cloues, Cinamō Nutmegges, the Pome Citron, of yelowe coullere, three or fower. let them be beaten, and ſet three daies in Roſe water, then let them be deſtilled with a ſlowe fire: when the deſtillacion is finiſhed. put to. ℈. i. of Muſke, and let it in the Sonne: you maie adde Amber grice. ℈. ß.

In other of theſame *Epiphanius*, of moſte exellente ſauoure. ℞. Three pounde of Roſe water, Cloues, Cinamon, Saunders, ana. ʒ. vi. twoo handfull of the flowers of Lauender. ʒ. vi. of *Aſſa dulcis*, Malmeſey, *Aqua vitæ*, ʒ. ii. lette it ſtande a moneth to ſtille in the Sonne, well cloſed in a Glaſſe, or vpon the toppe of a Furneis: then deſtille it in *Balneo Mariæ* and at. ʒ. i. ß. of Muſke, to the deſtillacion, then let it ſtande tenne daies in the Sonne, or aboue the Furnes, and ſo vſe it. It is a marueilous pleaſaunte in ſauour, a water of a wounderous ſwetenes, for the perfumyng the ſhetes of a bedde, whereby the whole place, ſhall haue a moſte pleaſaunt ſente: put into a little viall of Glaſſe. xviii. or twētie graines of Muſke, and Ciuet, and a little of Ambergrice, after filled full of Roſe water, ſette it ouer the fire, and when it is hotte, take it awaie, then let it ſtande to coole, well cloſed, after you haue doen, let it ſtand twoo daies, you maie vſe it frō thenſe forewarde, it is as good as though it wer deſtilled: then thou wilt perfume thy naphins, or other linen, put it in a veſſell with a wide mouthe, and ſpreade the clothes vpon it boiling, and that thei maie drinke vp the vapor and breth of it.

ſweete water for linnen.

In other maner of ſweete water, is called the water of the caſtyng glaſſe, into ſome little veſſell of Siluer, a little Roſewater made with Muſke, and a little Ciuet, and Cloues, Agalā, Styrax calamita, whē thei are all punde againſt a fire, mixe theim, and perfume any clothes with the vapour or ſmoke thereof, it is a marueilous ſwete ſauoure, whiche if thou wilte kepe cloſe the veſſell diligently, and when thou thinkeſt good, put more Roſe water vnto it, that it maie be renewed.

Agalam, or Agalugum, is the woode of Aloes.

In other. Thou ſhalt put into fower pounde of Roſe water, *Aſſa dulcis*, ſomewhat groſe beaten, Styrax, and Cloues, Camphere, Agalam, of euery ſorte. ʒ. i. Muſke, Ciuet, of either of them. ℥. rr. putte theſe together in a glaſſe, ſhutte with a Parchement, prickte through with tenne or twelue ſmalle holles, and let the veſſell boſle fower howers in a kettell, full of cleane water, as though it were in *Balneo Mariæ*, after when it is colde, ſtrain it through a fine linen clothe, and kepe it

in

in a glaſſe, in the whiche graines. xii. of Muſke ſhalbe put, whiche beyng moiſted, and ſteped with water, thou ſhalte ſtoppe the glaſſe, and ſette it in the Sonne. viii. daies, ſo ſhalt thou haue a wonderfull well ſmellyng water, a ſweete water, and a ſecrete, whereof one parte mixte with ten partes of pure water, maketh the whole moſte ſwete, graines. xx. or there about of Muſke, as the ſmell thereof pleaſeth the more, or leſſe, Nutmegges, Cloues, Galingall, Spicnarde, Graines of Paradice, Mace, Cinamon, of euery aſſ. ℥. i. all theſe beaten in a morter, let theim be put into a Glaſſe, litte to diſtille in, with Roſe water ℞. i. ſ. powred vnto it, let it ſtand ſo, for the ſpace of fower or fiue daies after warde put to it thrife almoche of Roſe water, and diſtille al this in a Limbicke, ſet in a kettell full of water ſethyng, as in a *Balneo Marie*, thou ſhalt kepe the water gathered together, diligently ſtopped for the ſame purpoſe aforeſaied, that the former ſerueth for.

In other excellent water, twoo pounde of the water, of the flowers of Citri, one pounde of the water of redde Roſes, of Mirtes. ℞. ſ. of Muſke Roſes a good quãtitie, and likewiſe of the flowers, of Cloues, ana. ℥. ſ. of *Aſſa dulcis* ℥. iii. well beaten aſſ. ℥. i. of Storax Calamita, and redde Storax, ana. ℥. ſ. all theſe ſtamped, and mixte with water, thou ſhalt diſtille them in a glaſen Limbecke, the hedde and the receiuer diligently cloſed with claie, with a ſoft fire, or in a *Balneo Maria*, or in a hetell of ſethyng water: a water of moſte ſwete ſauour, with the whiche oile is ſtilled alſo, the laſte water beyng mixte, with a hundred tymes almoche of pure water, doeth ſauour with the ſwetenes thereof, ſo is this folowyng of greater vertue, healthy, and ſwetenes.

There be. ii. kindes of this Aſſa, one is called *Aſſa fetida*, or Vrucis dunge, & otherwiſe called *Aſſa dulcis*, whiche commeth from Syria, and is alſo named Syrenaicus liquor, or the iuce of Laſarpitium.

Take a pounde of Mirrhe choſen, pure, newe and faire, beaten into ſmall peces. halfe a pound of the iuce of Roſes, when thei are mingled together in a Limbicke, let them be diſtilled in aſhes: where firſt thou ſhalt ſeperate the water, with a flowe fire: then make the fire bigger, and ſeperate the Oile: and at laſte deuide the water from the Oile. It maketh the face bright, it cloſeth woundes effectually, as well old as newe, the oile is moſte precious, and doeth theſame thynges that the water doeth, but moche ſoner, as for example: it doeth that in an hower that the water is about in. xxiiii. ℥. i. of this water diſtilled, mixt with a pottell of pure water, maketh them all notable well ſmellyng, but ana. ℥. i. of the oile, if it bee put to eight gallons of pure water, it doeth theſame.

A water incomparable, for the ſinguler goodneſſe, of the moſte excellent vertue thereof.

A goodlie Roſe water made with Muſke, whiche is required, and vſed alſo in other compoſicions, put. ℈. xii. or more of Muſke, and. ℈. xviii. of Amber grice.

Sicknes.

Of ſleepyng waters.

THeſe waters be very pleaſaunte and profitable, but waters to make a man to ſleepe were comfortable, I praie you ſaie ſomewhat of them.

Health.

To cause rest and slepe.

IF you will cause one to slepe, then doe thus as followeth Take. ℥. ii. of Henebane. ℥. i. of the rootes of Mandragora. ℥. vi. of Popie, Lettice, Orpin, Houseleke, ana. ℥. ii. the water Lille one handfull, when thei are beaten, let theim bee put in twoo pounde of water of Popie, with ℥. i. ß. of the sede of Darnell, for the space of twoo daies, and let them be stilled, and this is perfite.

In other causyng slepe. Take the seede of Darnell. ℞. i. of the seede of Henebane. ℞. ii. of the seedes of Purselen. ℥. iii. of the seede, or roote of Mandrag, as moche of Alkakengi, when thei are beaten, powre to theim. ℞. i. of the iuce of Beanes, as moche of the rootes, or leaues of Henebane. ℞. ß. of the iuce of the leaues of blacke Popie, minister. ℥. i. of this water, when it is distilled, it is vehement, and of great vertue.

A goodlie water for the stone, and helpeth the palsie and falling sickenesse.

A water for the stone, made by *Aegidius*. bicause it breaketh the stone, ℞. the sede of Pimpernell, Parsely, Smalage, Cohoptike, mustardsede, Bures, Malliches, of euery one like moche, when thei are well beaten let theim bee mixte with the blood of a he Goate, and a little vinegar poured to it, let theim stande a fewe daies, in a vessell well closed, and then at the laste, let theim bee well stilled, it is good for theim that bee troubled with the stone, what maner of stone so euer it bee, red, white sharpe, or plain, if so be it the stone be confirmed, and gathered to some straight, let the pacient drinke of this water euery daie, for so shal it be broken, and brought into sande, if so be scabed heddes be washed ones a daie with this water, thei shall bee made hole, and newe heere shall spring, and the scabbes shall be cured within nine daies (otherwise any kinde of scabbes washt therwith, is made holle within three or fower daies) if it be dronke fasting, it maketh good blood, and good couler (more then any other medicen) marueilously it maketh strong the sinewes, and taketh awaie the sallyng sickenes, if it be dronke twise a daie, otherwise is added, it healeth cleane the Pallie, if it be not dedde and radicated in the members. Thus saieth *Aegidius*, and *Lullius*, with other learned Clarkes. Also. ℞. *Caude equina*, Plantaine, redde Roses, the graine of Alkakengi, the rootes of holy Oke, shaven or scraped Liquoris, of euery one. ℥. i. Juniper, Sebesten, of either of theim. ℥. vi. Bole armoniake. ℥. ß. Cummen seede, the greate cold seedes clensed, of euery one. ℥. iiii. the seedes of white Popie. ℥. vi. ℥. ß. of Quinces, or the thinnest of Goates milke, ℞. vi. let them stand twoo daies in the infusion, and after let theim be distilled, giue the sicke pacient to drinke. ℥. iiii. warme, so long as the disease continueth *Epiphanius Empericus*.

In other water cõposed of *Aegidius*, it is cõmended of *Lullus*, of waters, ℞. Rewe, Satirion with the handes, and Satirion with the stones, Agrimonie, Chelidoni, Sugar, and the stone called Calaminaris, all of one waight, and beat it in a morter, it must be distilled with a slow fire: this water excelleth in vertues, no disease of the yes is so dull or dimme, or greate, but it wil banishe awaie, and giue place to this medicen: beyng dronke, it driueth awaie all poison, or taken with meates,

tes, for so it auoideth the poisone by vomites, it cureth the Dropsie, it purgeth the stomache from al euill humours, it quencheth sainct Anthonies fire in one daie, if Flaxe dipte in it, be laied vpon the sore: it is good also against the fire of a blacke Melãcholy, and white apostume without the fire, but if it appere redde without, it shall in no wise be conuenient, to laie on a plaster. It also healeth the canker, if Aloes be mixte with it, and a little Towe or Flaxe dipte in it, and laied like a plaster vpon it, twise a daie: this is a precious medicen, & neuer faile. *Sacra ignis.*

Sickne.

These be excellẽt waters. Be there any good waters against the fallyng sickneſſe, and resolucion of the senewes and Feuers. I praie you tell me them.

Health.

HEre after I will shewe thee goodly waters, for the same purpose, as folowe. Take Hisope, Peneriall, Cloues, Citozy, ana. ʒ. i. let thẽ be beaten in a mozter, and distilled in Sage water. ℔. vi. afterward take the stone *Tutie*, Perſely, Rue, Setwall, Aloes, and the stone called Callaminatis, ana. ʒ. i. and Malarion. ʒ. vi. when thei are beaten in a Mozter, seeth theim in the sozesaied water, till the thirde parte be consumed, and the liquoze strained with a clothe, thou shalte kepe it in a glaſſe, diligently closed nine daies, afterward let it bee giuen in drinke, euery daie in the Mozning before daie (by the space of tenne daies) to the sicke patiente fastyng, it is profitable againste the fallyng sickines: If he that taketh it, continue fastyng after it sire howers. And truely it is a moste effectuall remedie, it healeth all resolucions of the senewes, and the members are strengthened thereby, if it be dronke with Castozium, it is good againste all goutes, whiche hath not taken roote yet in the members, if it be dronk nine daies together fastyng, it putteth awaie all maner of agues, what matter so euer it come of, if it be dronke nine daies, euery mozning earely. This water is also most profitable to wash woũdes, in which the sinewes are cut. A goodly water for feuers generall.

An other of *Aegidius*, the nineth in nomber, other wise thei call it double, the seede of Smalage, the seede of white Popie, Ginger, Sugar, Cloues, ana equall waight, beaten in a Mozter, put to it water (that is distilled of Perſely) and distille it: this is the chiefest remeady for the cough, and breast pained, if a man drinke it colde in the mozning fasting, and in the euenyng as hote as he can: If it be dronke hote with Castozio, it is good against the disease called Apoplexia, it healeth also the members sicke of the Palsie, if so be the Palsie bee not dedde in the members, it bringeth slepe and reste easely, it cherisheth all the members, it driueth awaie euill humours, and strengtheneth the hed and the braine. Another water of Aegidius.

water against the Palsey, & to helpe the braine.

An other emongest *Aegidius* waters, Gladiolus, Hisope, Sauin, Sotherne wood, or the seede of Sotherne wood, leauyng out Sauine, of

A water to be vsed with discrecion.

euery one like quantite, beate them together, and let them stand a certaine daies, then distille it. This water is of greate strength, it withstandeth all Agues, bothe hote and colde: it prouoketh womennes termes, if it bee dronke thrise, but it is hurtfull to women with childe, it stancheth the bloodie flixe, and other fluxes: It killeth wormes, beyng dronke fasting. It cureth all the griefe, which with Beuers stones healeth the Palsie (if it be dronke daily very hote) within three daies, the same description is found in the boke of *Lullius* of waters moste excellēt.

Therbe some that vse this water to purge.

Here after foloweth a very good water. Take a weather, that is al white, and fatte fedde in a good pasture, and well likyng, cut his throt receiue his blood, and stirre it while it is freshe and new, a good tyme, with a sticke of redde Juneper, and euer in the stirryng, cast a waie the lumpes, that is gathered of the blood, then cast in the shauings of the same Juniper, and the beries of Juniper that be red, to the nomber of xvb. and to this put a little Agrimony, Rue, Valarian, Scabious and Veronica, commonly so called, Pimpernell, Cicory, Penetiall, ana, if so be it, the measures of the blood excede three quarters, then put into it. ℥. iii. Triacle of Jene, but if it be lesse: according to the porcion of the blood, thou shalt make lesse the measure of the Triacle. Thei must all bee prepared ready at hande, that thei maie bee put into the blood, while it is yet warme: when thei are all mixte, draw out a stilled liquore, whiche thou shalt kepe diligently in a glasse, and sette it in the Sunne eight daies, for it will endure twentie yeres, it is knowen by experience, that this liquore is excellent, and good againste the Pestilence, the impostumes of the hedde, the sides, or ribbes, or againste the diseases of the liuer, and lightes, the inflacion of the Spiene, corrupte blood, agues, swellynges, trembiynges of the hart, the droplie, vnnaturall heates, ill humours: and chiefly against poisone, and the Pestilent Ague. The sicke paciente that is taken, with any of the foresaied diseases, shall drinke a sponefull, or lower or fiue, and procure hymself to sweate, and shall be healed within his sicke bodie.

Distill this blood, & kepe it close.

An excellent liquor agaiſt the pestilens and many other diseases.

Sicknes.

What are composed waters, I would gladly learne them.

Health.

THei are to bee called composed waters, that are distilled of medicens composed, and steped in wine, *Aqua vitæ*, or other liquore: certain compositions of spices and herbes, to restore the strength of the harte, and the spirites, are mixt with waters of Capons, drawe by distillacions, accordingly: also with burnyng waters, or called *Quinteſſence* of wine, against the Pestilēce, and poisones, as we declared before, but also hote medicens *Electuaries*, chiefly in the whiche *Diarrhodon*, and other vehement thynges hurtfull to the stomache, are receiued, mixte with the liquores, specially with burnyng water rectified, or with wine (sometyme also with Milke and wine, or with waie: also in hotte natures

and

and diseases, it should doe well) and sometyme let stande in fusion, or sokyng, thei are artificially distilled, that thei maie be giuen to drinke to them that are weake or feable, or as thei call it deintie, or haue their stomaches abhorryng, againste other medicens, whiche *Lullus* also praiseth greatly, and certain practicioners, of antiquitie haue vsed it with praise, and commendacion.

What composed watergbe

Sicknes.

I would learne to make *Quintessence* of *Antimonio*, if it would please you to shewe me.

Health.

Antimonium is called Stibium, or a stõ bright and shinyng solid among siluer this ston do clense the eyes.

Quintessence, of *Antimonio*, is thus made, incorporate, and mingle the pouder of *Antimoni*, moste finely beaten, with most sharpe white vinegar distilled, and let it stãde vntill the vinegar be tourned, into a very redde culler, then pour this vinegar out, and kepe it. And in a clene vessell, put other distilled vinegar, vpon the *Antimonium*, and set it ouer a little fire, till the vinegar be coloured, this shall you chaunge so ofte, till the vinegar will be coulered no more, and so moche of the vinegar as is coulered, thou shalt distille it in a Limbicke in asshes: first the vinegar it self will run out, after this, thou shalt se a matter issue forthe of sondrie coullers, and this is that *quintessence*, whiche is called of the Philosophers, the Philosophers Leade, and of some called virgines Milke (it differeth notwithstandyng from it) it is almoste like blessed oile in couler: putte this in a Pelican, to bee circulated by the space of fourtie daies, it dryeth vp woundes, and it is profitable for all woundes, in stede of Balme, for it cureth all thefaied woundes easely, and quichly: it is maruelous good for all impostumes, and *Quintessence* is extracted, and drawen out of white Leade, after thesame maner, as out of *Antimonio*, powring distilled vinegar vpõ it, that the vinegar be ouer it fower fingers depe, afterward let it be digested in a dũghil, as it is vsed in *Quintessence*, of herbes and flowers, then let it be destilled and first ye shall se the vinegar it self ascende vp, after that a liquore like to oile, and also this is called oile of Leade, or *Quintessence* of Leade, and it hath in it a certaine sweetenesse, like as the oile of *Antimoni*: it is good against all burnynges with fire, and hote water, as also against iches, as ryng wormes, and Chollerine bladders, but a man must note that the white Leade ought first to bee washed often, with water of Roses, dryuyng it through a linen clothe, vntill none of the pouder of the white Leade remain in it, then when it is dried, reserue it to your vses. So doeth *Bulcasius*, and *Ioan* of sainct *Amandus*, vpõ the *Antidotario* of *Io. Mesue*, will to bee dooen: If the drawyng foorthe of *quintessence*, out of diuers metalles, as Golde, Siluer, Leade, Tynne, Witriol, or Coporas, Iron Coper, Brimstone, redde Orpement, yelowe Ocher, *Antimonio*, and *Marchasita* Leaden, who so liketh, let hym rede in *Lullus*, in his booke of *Quintessence*, the spirite of *Quintessence*, or Wittriol, is commended of certain men

Phisophers lead.

A water that dryeth vp swolles and healeth them

Quintessence is drawne out of many meates.

againſte the fallyng ſickneſſe, and Apoplexia, or the begynnyng of the ſences. The ſpirite of Golde, againſt the diſeaſes of the Liuer, the ſpirite of Birall, againſt the ſtone of the raines and blader.

Sickne.

How make you *Aqua vite, after maiſter Raimundus Lullus*: whiche was a man moſte excellent in waters.

Health.

Raymonde Lullus, floriſhed. anno. 1322. he was a Spayniard

HE in his daies, did make the water of life, called *Aqua vite* of incomperable goodneſſe. Mary he vſed to ſtille his waters, bothe ſimple and compounded: many tymes to make theim more heauenly or pure. But to the matter, of makyng this *Aqua vite*.

His water for the ſtone.

Take an herbe called wilde Myrte, iſhe Butchars Broome, *Aſparagus*, called Sperage, Rapes, Perſeilie, the Sea Thiſtle, called *Eryngium* Maiden heere, Grumill, called *Grana Solis*, Cichorie, Endiue, and wilde Carrites, Fenill rootes, ana of iſhe quantie, cutte or braied groſſy, and ſtille theim with your wine, vpon a ſoft fire. This water will breake the ſtone, and make moche vrine.

Another precious water.

Here foloweth an other. Take Nutmegges, the roote called Doronike, which the Apoticaries haue, Setwall, Galingall, Maſtike, long Peper, the barke of Pome Citron, or Mellon, Sage, Bazell, Margerum, Dil, Spichnarde, wod of Aloes, Cubebe, Cardamon called gratnes of Paradice, Lauender, Peniroyall, Mintes, ſweete Calamus, Germander, Enulacampana, Roſemary, Setichados, Squinans of eche iſhe quantitie, Saffron, ʒ. i. and the bone of a Hartes hart grated cut and ſtamped: but beate your ſpices groſſy in a morter. Put in Ambergrice, Muſke, ana. ʒ. ß. diſtill this in a common ſimple *Aqua vite*, made with ſtrong ale, or Sache leyes, and Aniſeedes: not in a common ſtill, but in a Serpentine, to tell the vertue of this water, againſte colde, wind, fleume, droplie, and heauineſſe of minde, coming of melancholi. I can not declare, the excellent vertue therof, the tyme wer to long.

Sickne.

How make you a water, that will kill the Cancre, and heale the place, whereas the ſaied Cancre haue been.

Health.

MAny good menne and women within this realme, haue diuers and ſondrie medicens for the Cancre, and doo helpe their neighbours, that bee in perill and daunger, whiche be not onely poore and nedie, hauyng no money to ſpend in Chirurgi. But ſome doe d wel where no Chirurgians be nere at hand, in ſoch caſes as I haue ſaied, many good Gentlemen and Ladies, haue doen no ſmall pleaſure. to poore people: as that excellente knight, and worthie learned man, ſir Thomas Eliot, whoſe workes be immortall. Sir Philippe Parris of

Sir Thomas Eliot. Sir Philip Paris.

Cambridge

shire, whose cures deserueth praise. Sir William Gaiscogne of Yorke shire, that helped many sore yen: And the Ladie Tailor of Huntyngdon shire, and the ladie Morrel of Kent, had many precious medicens, to comforte the sight, and to heale woundes withall, and were well seen in herbes. Sir William Gaiscogne.

The common wealth hath greate wante of them, and of their medicens: whiche if thei had come into my handes, thei should not haue been written on the backside of my booke. Emong al other there was a knighte, a manne of greate worshippe, a Godly hurtlesse gentleman, whiche is departed this life: his name was sir Anthony Heuenyngha This gentleman learned a water, to kille a Cancre, of his owne mother, whiche he vsed all his life, to the greate helpe of many men, women, and childre: he had also a salue, for sundrie grene woundes. But bicause I haue not the coppie therof, I will make report, but onely of that water, whiche I am assured he vsed, and it is not moche vnlike a water for the Cancre, whiche *Andreas Turnerius* the Frenchman, did make of a greate vertue, and thus it followeth. Sir Anthonie Heuenyngham of Heynyngham in Suffolke his medicene against the Cancre.

Take Mores foote, an herbe so named, Arcangell, Iue with the berries, young redde Brier, toppes and leaues, white Roses, their leaues and buddes, redde Sage, Melandine, and Woodbinde, of eche like quantitie, cutte or chopped, and put into pure cleane white wine, and clarified Hony. Then breake into it Alum glasse, and put in a little of the pouder of Aloes, Gypatica, distill theise together softly, in a limbeche of glasse, or pure Tinne, if not, then in a Limbeche, wherein *Aqua vite* is made. Kepe this water close, it will not onely kille the Cancre, if it be daily washed therwith: but also twoo droppes daily put into the ye, will sharpe the sight, and breake the pearle and spottes, specially if it be dropped in, with a little Fenell water, and close the ye after.

an excellent good water for to kill a Cancre & yet also good for sore eyes.

Sickenes.

Many men, women, and children, now a daies, be greuously vexed with a shamefull disease, called the Frenche Pockes, paines in their iointes, no reste, paleneſſe of culler, fallyng of here baldnes of hedde and berde, lamenes of limmes, shabbes, filthe, &c. in soche cases what is to bee doen, I praie you tell me gentle Health, for this sickenesse waxeth common, but yet it would faine bee called, but onely a Feuer.

Health.

Many men haue written moche of this Pore, after sondry sortes, and diuers waies, & haue killed not a fewe with log diattes, but I will speake that, whiche I do know, proued and seen, to haue helped very many. Yet would I not, that any should fithe for this disease, or be to bolde when he is bitten, to thinke hereby to be helped: but rather eschue the cause of this infirmitie, and filthy, rotten, burning of harlottes, &c. As to flie from the Pestilence, or from a wilde fire, for what I treatice of the pore.

A treatice of the Pore.

what is more to bee abhorred, then a pockie, filthie, stinkyng carcas. But if through blinde ignorance, sodain chaunce, &c. any haue gotten it: then doe thus to be deliuered from it.

The notable thynges to be obserued in this Guaci drinke, and ꝑ diate in the time of sicnes

First ye shall, prouide that the sicke bodie, muste haue a close chamber out of all grose ayre, and clene warme garmentes, bothe for the bodie and legges, and at rising, and goyng to bedde, a fyre of Charcoles, for wodde is not holsom for smokyng, also they must not be troubled with any thyng to bryng them out of patiente, for that corrupteth the bloud, whiche must be new altered: also the sicke body must eate but litteil meate, and that kinde of meate as shall hereafter be prescribed, and at suche time as shalbe apointed, and let the sicke body vse playing of some instrumentes, or here some playing, or tell merie tales, and haue no company of women, for that is a moste daũgerous poison for the health of any persone in that case.

Secondly, ye muste prepare twoo Brasse pottes, or els of Iron, one beyng. iiii. gallons, the other. vi. gallons, one for stronge drinke, the other for smal drinke, also ye must haue close couers to them of brasse or Iron, ye must also prepare good earthen vessels with close couers to kepe your drinke in of bothe sortes by them selues. Also ye muste haue a strainer of a Sears clothe, to straine your drinke after it is decochte: instrumentes to take out dead flesshe, and to searche a sore, and string to clẽse any sore being depe with the same drinke. Also ye muste haue a wodden vessell to bathe the sicke body in, at such times as here after shalbe apoynted. Also ye must prepare cleane clothes, to drie the sicke body after a sweate, beyng warmed well first, other instrumentes ye shall neede none, but only your wod raped small, or turned, and the barke of the wod pouned in a morter, and the drugges also small, and your water whiche ye shall decoche, the same must be of a cundite, or runnyng brooke, verie cleane without any kinde of filthe. Chalke water is good.

Although the pore be moste vncleane, yet to heale the same, requireth cleanlines as muche as medicine.

Thirdly for your strong drinke, ye must take your potte of. iiii. gallons, & set him one a soft fyre of cooles, with. iiii. gallons of the fayre runyng water, then put into the same one pounde and a half of your wodde small raped or turned, at the Turners, but when you do bye your wodde, se it be not olde, and lache moysture, the triall is best, take a litteil coale burnyng and lay it on the blocke, before it be raped, and if it be good it will boyle vp on euery side of the coale, like Myrre, the put therto. ℥. i. or a litteil more of the barke of the same wodde, made in small pouder, then take a quarter of a pounde of comen seedes hole into the same, and one halfe quarter of an ounce of Radyre, and Rubarbe, and then stoppe your pot faste, and late paste aboute the couer, and so faste, that no ayre come out, then seth it on a soft fire, but euer to kepe it boilyng, and let it boyle at the leaste. viii. houers, then set it by, and vnstoppe it not vntill it bee colde, then take your Sears, and strain it into a fayre yearthen potte, and couer it close: the sicke body muste drinke of this but one draught leuke warme in the morning.

Howe to proue good Guacum.

Moste fire maketh fiwet Water, and ꝑ like doe make good Guacũ drinke.

and

and one other at night.

Fourthly you must take your potte of. vi. gallons, and put in it. vi gallons of runnyng water, and one pounde of the wodde raped, and a quarter of cummen seedes, and decocke it in al kinde of thing, euen as the other, beinge close stopped, and when it is colde straine it into an earthen vessell, or vessels: and that must the partie drinke at meale, & at all other times whē he list to drinke, and spare not but drawe it by. Fourth rule.

Fiftly the sicke body must be kept very warme, and not rise out of bed before. viii. of the clocke, and then eate a dosen or twenty Raisons of the sonne, and no breade, and about a leauen of the clocke, let the sicke body eate a litteil meate as may suffice nature, and what meate, it shalbe hereafter shewed, then let the sicke body walke some whiles, in his chamber, or reade some booke, or play on instrumentes to kepe him from sleaping, then at. vi. of the clocke, a dosen of Raisons of the sonne, and nothing els but his draught of stronge drinke warmed at vi. a cloche in the morning, and at euening at eight. Fifth rule. Note, also that Filtrum is good to clense the Guiacū water with.

Sixtly, geue to the pacient to eate these meates folowing, Chehen Pertrige, Fesante, Penne, Capon, Rabbette, Conie, Veale, Mutton, and none other, nor any salt, nor leauened bread, nor Rie bread, & very seldom rosted, but boiled in water, and no broth, nor porrage, nor any kinde of sauce, if the sicke body haue roste, let it bee but euery thirde meale, and no kinde of Fishe, Milke, or fruites, Raysons excepted. Sixt rule.

Seuenthly, once in. iii. daies, for the first. ix. daies in the mornynge let the sicke body drinke a good draught of ꝑ stronge drinke something warme, and then lay very many clothes on him, till he sweat, for the space of twoo houres, then ease some of the cloathes, and haue warmed linnen cloathes, and rubbe all the bodie drie or he rise, if he haue any sores that be depe, wash the sore with the strong drinke, and with a syring, and depe a litteil cloath in the stronge drinke, and lay it to the sore, whether it be sores or knobbes. Seuenth rule

Eightly, after. ix. or. x. daies be past, once in three daies let the sicke bodie be bathed on this sort. Set fayre running water on the fyre, & put therto a great deale of grounde Iuie leaues, and redde Sage, and Fenell also, and by a good fyre when the sicke bodie is goyng to bedde, put the water and herbes, into a vessell of wodde, and let the sicke bodie stande vpright in it, by the fyre, and take vp the herbes and rubbe the body of the sicke pacient downewardes, and then drie him with warme cloathes, vse this. iii. weakes, & by the grace of God the sicke body shalbe made whole, what soeuer they be, then if ꝑ partie be very weake after. ix. or. x. of the first daies, then let them eate euery daie at. iiii. of the cloche at after noone, a new laied Egge poched in faire water, & as much new bread as will suffice nature, & a litle cleane wine, rede furder in the place of *Guiacum* for ꝑ Por, wheras is shewed greater secretes. And for this diat few men are to be cōpared in worthinesse & knowledge to Thomas Gladfeild a cunning Chirurgian of London. Eight rule. Thomas Gladfeild.

Sicknes.

Now I praie you maister Healthy make a briefe rehersal of the Compoū-des, and shortly their names, and to what sickines they be aplied vnto.

Health.

That I shall gladly, & first I will begin as followeth: wherfore thei doo serue, praiynge thee to be contented to reade them, and marke them diligently: and also of the cōmon seedes, coldes, hot, of ointments, &c.

Aurea alexandria.
Mythridatum
Sirupus de Bizantijs.
Trochisci diarbodon

Pilles of Agarike, &c.

¶ Against Tercian Agues.

Aurea Alexandrina
Oxysaccharo simplex.
Sirupus de acetosa simplicis.

Sirup of tarte Pomgranites.

Syrupus de Bazantijs

¶ Against Quarten Agues.

Antidotum asincritum
Diasene.
Mythridatum andromachi,
Oxysaccharo
Vnguentum aragon

¶ Against hot burning agues.

Sirup of violets.

Diaprunes **not laxatiue.**

Decoctio communis
Electuarium catholicum
Mel violatum
Oxysaccharo.
Sirupus de limonibus
Trochisci de camphora
Vnguentum populeon

Against agues coming of diuers humours.

Diaphœnicon
Pilulæ Agregatiue

Pilles of Reubarbe.

Trochisci diarhodonis

¶ Against long agues of colde.

Diacurcuma
Diacoralium magistrale

Pilles of Reubarbe.

Sirupus de eupatorio
Trochisci de Rubarbaro
Trochisci de absinthio

¶ The foure great hot seedes.

Anisseede,
Fenell seede,
Cummen seede, & Carowaies.

¶ The foure hotte and lesser seedes.

Amij, Amonium, **Smalage,**
Yelow Carrets.

¶ The foure greate colde seedes.

Gourdes, Cucumers,
Melons,
Citrons.

¶ The foure colde and lesser seedes.

Endiue, Chycory,
Lettice,
Purselaine.

The foure hot ointments.

Vnguentum Martiaton, althea.
Aragon, et agrippe
Vnguentum Althea.

The foure colde ointments.

Vnguentum album,
Populeum, Rosantinum
Citrinum.

The fiue cōmon opening rootes.

Smallage, Fenell,
Perlely, Sperage.
Buchers Broume.
Kneholme.

¶ The fiue waters whiche do comfort the hart.

Endiue, Succorie,
Scabiose, Langdebefe,
Balme.

¶ The. viij. solutiue herbes.

Mallowes, Mercurie,
Parietarie, Violets.
Colewortes, Holiocke,
Acanthus. **Beetes,**

¶ Against Lienteria.

Aurea Alexandrina.
Theriaca Galeni
Trochisti diacorallion
Trochisti diambre
Trochisti de terra sigillata

¶ Against biting of venimeous beastes.

Mythridatum.
Theriaca Galeni
Oleum de Scorpione

¶ Against euill liking of the body.

Diacurcuma
Diatragacantha frigida
Diacomeron,
Diasatirion.
Sirupus de eupatorio
Oleum Sesaminum
Trochisti de Rheubarbaro,

¶ To aswage paine in any outwarde parte of the body coming of ache.

Emplastrum oxycroceum.

Oile of Dill.
Oile of Juniper, &c.

Against

Againſt inward diſeaſes.

Antidotum aſincritum
Aurea alexandrina
Mythridatium.

Againſt burning and ſcalding.

Electuarium palme.

Oile of Mirtes.

Vnguentum roſatum.

Oyle of Egges.

Oile of water Lilies.

Againſt boyles.

Electuarium palme
Vnguentum aureum.
Vnguentum potabile.

Againſt paine in the ſpitting.

Emplaſtrum corenteum
Lohoch de Pino.

Againſt belching of raw humoys.

Diagalanga
Diatrion Piperon.
Diatragacantha calida.
Lohoch ſanum
Oximel ſcillitieum

Syrup of Calamintes.

Againſt paine in the backe.

Pilule fetide maioris
Oleum de Cheiri
Oleum Scorpionis.
Diacaſſia

To drawe forth broken bones.

Emplaſtrum oxicroceum
Emplaſtrum contra rupturas. &c.

To purge the bladder of grauell.

Antidotum ſincritum
Benedicta laxa.
Diacurcuma.
Oximel diureticum

To aſwage paine in the bladder.

Emplaſtrum de granis lauri.
Mythridatum Galeni.
Electuarij Ducis

Syrup of Iuiubes.

Trochiſci de Alchachengi.

Oile of ſwete Almondes.

Oleum Cheiri

Againſt exulcerations in the bladder

Oximel ſcillitieum
Trochiſci de Alchachengi

Againſt the colicke.

Antidotum aſincritum.
Aurea alexandrina
Diaphœnicon
Trochiſci de Roſis

Oile of Camamill. &c.

¶ Medicines to be vſed after lōg and hot agues.

Diarhodon abbatis
Roſata nouella

Againſt the colde and ſhaking in agues.

Mythridatum Galeni

Syrup of Licados.

Trochiſci de cupatorio

Oile of Dill.

Oile of Sothernwood.

¶ To cauſe an appetite.

Antidotum aſincritum
Aromaticum roſatum
Mirra ſimplex.

Conſerue of Quinces.

Siruput de abſinthio
Electuarium confortatiuum ſto.

¶ To comfort a colde braine

Electuarium de gemmis
Aromaticum roſatum

Conſerue of Gladian.

Theriaca galeni

Oile of Maces

To comfort a moiſt braine.

Conſerue of Roſemarie.

Diambre
Diapraſium
Diatragacantha calida
Electuarium indi maioris
Pilulæ alephangine

To aſwage paine of the breſt.

Decoctio pectorale
Lohoch de ſquilla,
Oleum de cheiri
Vnguentum marciaton
Siruptus de Hyſſopo. &c.

¶ Againſt ſtreightnes of the breſt.

Confectio dulcis de moſcho

Conſerue of Maidēheere

Diatragacantha calida.
Theriaca Galeni
Vnguentum Martiaton.

Againſt diſeaſes of the breſt.

Diacomeron
Diatragacantha frigida

Syrup of Horehounde.

Syrup of Maidenheere.

Galens cerott for the ſtomach.

To cauſe boldneſſe.

Triphera magna,
Electuarium de gemmis,

Againſt gnawing in the belly.

Antidotum aſincritum
Mythridatum

To kepe the bodie ſtronge.

Pilulæ lucis maioret
Roſata nouella
Siruptus ex infuſione roſarum
Theriaca Galeni
Diaſatirion.

Againſt ſpitting of bloud.

Mythridatum Galeni
Antidotum Aſincritum
Electuarium inde Maioris
Emplaſtrum de granis Lauri
Pilu'e aureæ
Pilulæ Fetida maioret
Pilulæ ſine quibus eſſe nolo
Theriaca Galleni

¶ Againſt old coughes of humours.

Mythridatum
Pilles of Agarike.
Pilulæ Becbi,
Loboch de Pino,
Loboch ſanum
Sirup of Hozehounde.
Syzup of Mirtes.
Sirup of Hyſope

Againſt a dzie cough.

Julep of Violettes.
Sirup of Liquoris.
Sirup of Violettes.
Sirup of Popie comp.
Syzup of Jujubes.

¶ Againſte the cough of the lunges.

Antidotum aſincritum.
Diatragacantha frigida

¶ Againſt coughes, whiche come of ſuperfluous humours in the ſtomack.

Aurea Alexandrina
Diamargaritum calidum
Diacomeron
Diacalamintha
Diaireos
Diapapaueris
Decoctio pectorale
Loboch ſanum
Loboch de pulmone Vulpis
Sirup of Calamintes

¶ Againſt the Crampe.

Mythridatum
Theriaca Galeni
Sirup of Oliendos
Oile of Flowerdeluce.
Vnguentum martianum magnum
Vnguentum Aregon

Againſt conuulcions.

Mythridatum andromachi
Theriaca Galeni
nguentum Aregon
Vnguentum Martianum.

¶ Againſt the conſumpcion.

Aſter.
Aurea Alexandrina
Diamargaritum calidum
Diacomeron,
Diarhodon abbatis,
Diatragacantha frigida
Mythridatum
Triaſandali,
Loboch de pulmone Vulpis

¶ Againſt the canker, in any part of the bodie.

Confectio hamech.

¶ Againſt all aches, and diſeaſes of colde.

Oile of Baie.
Oile of Spike.
Oile of Coſte.
Oile of Camomill.
Oile of Flowerdelice.
Oile of Roſes.
Oile of Maſtiche.
Oile of Lilles
Vnguentum Martianum magnum,
Vnguentum Aregon
Vnguentum de albis

¶ Againſte cliftes aboute the fundamente, or other places.

Oile of Mirtes.
Pomatum,

¶ To deliuer women of dedde children.

Theriaca Galeni. &c.

¶ To cauſe good colour.

Antidotum aſincritum,
Electuarium de gemmis,
Oleum de Coſte
Trochiſci Diarhodon
Hiera piera Galeni

¶ To purge choler.

Antidotum aſincritum
Aromaticum roſatum
Conditum Cotoneorum
Confectio Hamech
Diacurcuma

Coſerue of Langdebefe
Coſerue of Bozage.
Coſerue of Maidheere
Coſerue of Succozie.
Coſerue of Sozell.
Oxyſaccaro ſimplex.
Electuarium de roſes
Electuarium de pſillio,
Pilulæ ſine quibus eſſe nolo
Pilulæ de octo rebus

¶ For colde complexions.

Diatragacantha frigida
Sirup of Endiue.
Trochiſci de Rabarbaro
Siripus de acetoſitate citri
Sirupus de ſucco acetoſa
Sirupus comp. de Fumiterre
Sirupus acetoſus comp.

¶ To make good digeſtion.

Antidotum Aſincritum
Aromaticum roſatum
Condicum cotoneorum,
Diacuminum
Diamber
Diacalamintha
Diatrion pipereon
Mina ſimplex
Pilulæ ante cibum
Oile of Mintes.

Againſt the dzopſie.

Diacomeron
Diacurcuma
Emplaſtrum coronem,
Emplaſtrum de grani Lauri
Pilulæ de Euphorbio
Theriaca galeni
Trochiſci de Eupatorio,
Trochiſci de Rhabarbaro
Sirupus de eupatorio
Vnguentum Agrippæ

To cleare the ye ſight.

Diapraſium
Pilulæ Cochiæ raſis
Colyrium album raſis

Hiera picra Galeni.
Pilulæ ſine quibus
Pilulæ de aurea
Pilulæ de octo generibus mirabolanorũ

Againſt pain in the eyes.

Antidotum aſincritum.
Mythridatium androm.

Againſt all maner of vlceracions.

Oile of Violettes.
Emplaſtrum de Ceruſa
Theriaca Galeni
Trochiſci de alchachengi

Againſt deafnes and paines of the eares.

Mythridatium andromachi

Oile of ſweet Almondes.
Pilulæ ſine quibus eſſe nolũ

Againſt the fallyng euill.

Antidotum aſincritum
Aurea Alexandrina
Confectio dulcis de moſchu

Syrup of Ciçados.
Theriaca Galeni
Vnguentum Marceatum

To purge fleume.

Antidotum aſincritum
Diacartami
Confectio hamech.
Diatrion pipereon

Conſerue of Roſemarie.
Conſerue of Gladian.
Conſerue of Enulacãpa.
Mel roſatum
Pilulæ alephangine
Pilulæ fœtidæ maiores

Pilles of Euphorbe.
Pilulæ de Sarcocolla

To purge ſalt fleume.

Sirupus comp. de Fumiterre

To make a beautifull and a faire face.

Oleum de tartaro
Pomatum.

Againſt ſhures of the bodie.

Antidotum aſincritum
Diacordion
Mythridatum andromachi
Mycleta
Mina ſimplex

Oile of Roſes.
Sirupus de roſis ſiccis
Sirupus de agreſta
Sirupus de Acetoſitate

Sirup of Mintes

Againſt the ſhure of meate vndigeſted.

Mythridatium
Mycleta

Oile of Mirtes.
Sirup of Calamintes.
Trochiſci Diacorallion

Againſt the bloodie flixe.

Diacodium Meſuæ
Mythridatum
Mycleta
Trochiſci diacorallion

To prouoke the menſtruall termes.

Mythridatum
Sirupus de abſinthio
Triſera ſara ſanica
Trochiſci de mirrha

To ſtoppe the menſtruall termes.

Pilulæ de Bdellio
Trochiſci de terra Sigillata

To ſtoppe the ſhure, after a ſtrong purgacion.

Electuarium conformatium ſto.

Againſt paleneſſe of the face.

Hiera picra Galeni

To cauſe newe fleſhe.

Vnguentum Apoſtolicum

To conſume dedde fleſhe.

Vnguentum Apoſtolicum
Vnguentum Ægiptiacum

Againſt old fiſtulates.

Vnguentum Apoſtolicum
Vnguentum Ægiptiacum

Againſt the Goute of heate.

Electuarium de roſis
Pilulæ Arthriticæ

Oile of Wormewood.
Oleum Lumbricorum
Oleum de Cheirinum

Againſt the Goute of colde.

Benedicta laxat'ua
Electuarium inde Maioris
Mythridatum
Antidotum Aſincritum
Pilulæ Fœtidæ maioris

Oile of Baie
Oile of Spike.
Oile of Flowerdelice.
Oile of Mallike.
Oile of Euphorbe.
Vnguentum Marciaton
Vnguentum Aragon

Againſt the Goute in the feete onely.

Antidotum Aſincritum
Benedicta laxa
Mythridatum
Pilulæ de quinque generibus myroba.
Pilulæ Fœtidæ maiores
Oleum Vulpinum
Vnguentum marciaton

Againſt gaulynges.

Emplaſtrum de Ceruſa

Oile of Mirtes.

For Oliſters.

Diacaſia fiſtula pro Cliſt.
Hiera picra Galeni

To comfort the harte.

Diacorallium magiſtrale
Electuarium de gemmis
Sirupus de acetoſa
Theriaca Galeni
Trochiſci de gallia moſchata
Aromaticum roſatum

Aromaticum gariophillatum
Conserue of Roses.
Diambre
Diamargaritum calidum.
Diarbodon abbatis.

To engender heate in the inwarde partes.

Aromaticum gariophillatum.
Diacuminum
Diambre
Emplastrum stomachicum
Oyle of Rue.

Against trembling of the harte.

Confectio de musco dulcis
Electurrium de gemmis
Conserue of Bozage.
Conserue of Langdebiefe.

Against heate of the harte.

Julep of Roses.
Julep of Violets.
Sirup of Violets.
Sirup comp. of Endiue.
Sirupus de infusione rosarū viridium.
Sirupus de succo acetosæ.

Against bozeneese.

Decoctio pectoralis,
Lohoc sanum,
Oleum senamium.
Syzup of Jujubes.
Theriaca Galeni.

Against the Hickup.

Antidotum asinerinum
Syzup of Mirrhe.

Against falling of the heere.

Oyle of Baye.
Oyle of Colle.

Against ache in the byppe.

Aurea Alexandrinæ
Pilule fetidus maiores,
Pilule de quinq; generibus mira.
Oyle de Baies.
Oleum vulpinum.
Vnguentum martiatum.
Vnguentum aragonum

Agaynst al maner of bardeneese.

Mythridatum.
Oile of sweet Almondes.
Oyle of Bay.
Oyle of Wintes.
Oile of Hollole.
Oleum Sesaminum
Oyle of Flowerdelice.
Oyle of Mastike.
Emplastrum diachilon album
Emplastrum diachilon magnum
Emplastrum de mucelagenibus,
Emplastrum de melilote,
Emplastrum oxycroceum
Vnguentum apostolicum
Vnguentum Martiatum

To purge the head.

Pilulæ aureæ
Pilule Cochie

Against olde hedache.

Antidotum asinerinum
Pilule Cochie Rasis
Pilule agregatiue

Against hedache of heate.

Electuarium de Rosis.
Oyle of Roses.
Oile of water Lillies.
Oile of Poppie.
Vnguentum rosatum.

Against hedache of colde.

Mythridatum.
Aurea alexandrina.
Oyle of Dill.
Oyle of Spike.
Oyle of Flowerdelice.
Oleum de euphorbio
Vnguentum Martiatum

Against the Hemerodes.

Mycleta
Pilule de Bdellio

To kepe the head from bozeneese.

Oyle of Colle.

Against bermen and scurfe of the head.

Oyle of Bay.
Oyle of Lilies

Against the yellow Jaunders.

Antidotum asinerinum
Diarbodon abbatis
Electuarium de ribis
Syrupus de Bizantinj.
Theriaca galeni
Trochisti de Camphora
Trochisti de rubarbaro
Trochisti de eupatorio
Triasandali

Against Jlica passio.

Antidotum asinerinum
Theriaca galeni
Mythridatum Andromachj
Hiera piera
Pilule sine quibus
Vnguentum martiatum.

Against inflamacions

Antidotum asinerinum
Cerotum stomachicum

Against hot impostumes either in the stomack or liuer.

Cærotus pro stomacho

Against inwarde impostumes.

Trochisci de rubarbaro
Trochisci de eupatorio
Olium violarum

Against hot impostumes in the thyoate.

Diamoron potio

To ripe impostumes.

Emplastrum diachilon magnum
Emplastrum diachilon parvum
Emplastrum diachilon album
Oyle of Flowerdelice.

Oyle

Oyle of Mastiche.

Against insensibilitie.

Mythridatum
Theriaca galeni. &c.

Against inflamacions of choler.

Conserue of Violets.
Vnguentum rosatum.

Against paine of the Liuer.

Antidotum asmeritum
Diacurcuma
Pilula aggregatiue
Pilule de euphorbio
Trochisci de rubarbaro
Sirup of Cetrac.

Against heate of the Liuer.

Julep of Roses.
Julep of Violets.
Electuarium catholicum
Mel violatum
Sirup of Violets.
Sirup comp. of Endiue.
Triasandali
Trochisci de champhori
Trochisci de spodio
Vnguentum rosatum

Against coldnesse of the Liuer.

Theriaca galeni
Diagalanga
Diarhodon abbatis
Trochisci de gallia moschata.
Trochisci de absinthio.
Trochisci de eupatorio
Emplastrum stomachicum
Oyle of Euphorbio.
Sirupus de eupatorio
Sirupus de absinthio

Against hardnesse of the Liuer.

Emplastrum diachilon album
Pilule de euphorbio

To make a man laratiue.

Antidotum asmeritum
Hiera picra galeni
Conserue of Violets.
Diacastia fistula pro enematibus

Against daunger of life.

Antidotum asmeritum
Diacameron

Against beate of the Lunges.

Diatragantha frigida
Diarodon abbatis
Triasandali
Sirup of Violets.
Sirup of Endiue.
Sirup of comp. Endiue.
Sirupus de infusione rosarū viridarum

Against coldenesse of the lunges.

Confectio dulcis de musto
Conserue of Maidenheere
Theriaca galeni
Trochisci de absinthio

Against drinesse of the lunges.

Oyle of Sweet Almondes.
Sirup of Liquoris.

Against the Leprie.

Confectio hamech
Theriaca galeni
Trochisci theriaci
Pilule fetide maiores.

Against the Pekels.

Theria galeni

Against madnesse.

Aurea Alexandrina
Diasene

Against the Mother.

Antidotum asmeritum

To allwage paine of the Matrice.

Emplastrum de gratis lauri
Oile of Sweet Almondes.
Trifera

Against colde diseases.

Antidotum asmeritum
Diambre.
Electuarium de gemmis
Oyle of Lilles.
Emplastrum pro matrice
Emplastrum Cerenum
Oile of Flourdeluce.
Oyle of Wormewood.

To cause Myrth.

Diambre
Diamargaritum calidum
Diacameron
Diasene
Electuarium de gemmis
Conserue of Bozage.
Sirup of Langdebief.

To purge Melancholy.

Antidotum asmeritum
Alipta musibata
Confectio dulcis de musto
Diasene
Mithridatum
Sirupus de epithimo
Conserue of Roses.
Conserue of Maidēheere
Conserue of Succorie.
Conserue of Langdebief.
Conserue of Rosemarie.
Conserue of Bozage.
Pilule fine quibus
Pilule de lapide lazuli
Pilule aggregatiue
Pilule luis maioris
Trochisci de absinthio
Trochisci de eupatorio.

Against all diseases about the Bodie.

Mithridatum
Theriaca galeni.
Pilule Cochie Rasis
Oyle of Spike.
Oyle of Euphorbe.

Against sores in the mouthe.

Diamos

Diamoron pstic
Mythridatum Cleo

Againſt bledyng at the noſe.

Trochiſci de terra ſigillata
Trochiſci de Carabe

¶Againſt ſtenche at the noſe.

Oile of Flowerdelice.

Againſt wrythyng of the necke, on the one ſide.

Confectio dulcis de meſibo

Syrup of Sticados

Againſt obſtructions.

Oile of bitter Almondes
Oile of Coſte.
Oile of Dill.
Oile of Camomill.
Oile of Flowerdelice.
Oile of wozmewoode.
Oleum de Cheiri
Sirupus de radicibus
Syrup of Bizantes
Syrup comp. of Endiue.
Syrup of Maidenheere
Syrup of Ceterac
Trochiſci de Rabarbaro
Trochiſci de Abſinthio
Trochiſci de Eupatorio.

To cauſe good odour and ſauour.

Electuarium de gemmis.
Oile of Coſte.

To comfozt the pzincipall partes.

Aromaticum roſatum
Aromaticum gariophillatum
Electuarium confortatiuum ſtomacum
Diamber
Diamargaritum calidum
Mina ſimplex
Syrup comp. of Fenitra.
Syrup of Buglooſe.
Electuarium indum maius
Conſerue of Roſes.
Syrup of Calamintes
Oile of Coſte.
Oile of Malliche.
Oile of Quinces

Againſt the dzineſſe of the pzincipall partes.

Oile of ſwete Almondes.

To moliſie the pzincipall partes.

Conſerue of Roſes.

Againſt the Pauiſie.

Antidotum aſinerinum,
Confectio dulcis de meſibo
Mythridatum
Pilule de Euphorbio
Syrup of Sticados
Vnguentum martiatum

Againſt the Pleuraſie.

Diatragacantha frigida
Syrup of Violettes.
Julep of Violettes.
Lohoc of Squilla.
Conſerue of Maidenheere
Oyle of Violettes.
Syrup of Liquozis.
Syrup of Hyſope
Syrup of Endiue.
Syzup of Jujubes.
Vnguentum de albea

To purge the winde pipe of groſſe humours.

Diaphaſium
Theriaca galeni
Loche de Squilla
Lobech ſanum
Syrup of Liquozis.
Sirupus aceteſus compo.

¶Againſt the peſtilence oz poiſon.

Theriaca Galleni
Mythridatum
Puluis contra peſtem
Siripus de aceteſitate citri
Sirupus exacteſa
Sirupus de infuſione
Roſarum viridium
Oile of Scozpions

Againſt pimples oz wheales.

Oile of Mirtes.

¶Parfumes.

Confectio dulcis de muſco &c.

¶Againſt reumes.

Antidotum aſinerinum
Aurea Alexandrina
Mythridatum
Diapruſium
Syrup of Sticados.
Syrup limp. of Popie.
Oile of Rue.

¶To purge the Raines of grauell.

Antidotum aſinerinum,
Benedicta laxa.
Oximel diureticum
Sirupus aceteſus comp.
Syrup of Maidenheere.
Syrup of Cetrac.

¶Againſt pain in the Raines.

Aurea Alexandrina
Mythridatum
Diacomeron
Diacurcuma
Electuarium inde maloru
Oleum vulpium
Oleum Cheiri
Emplaſtrum de granis Lauri

¶Againſt ringwozmes.

Confectio Hamech
Oleum de Tartara

¶To comfozt the Stomacke.

Theriaca Galeni
Diacorálium magiſtrale
Diamargaritum calidum
Diapraſium
Diagalanga
Aromaticum roſatum
Aromaticum garyophillatum
Trochiſti de gallia muſchata

Trochisci de alabandis
Mythridatum
Mina simplex
Electuarium confortatum stomacum
Electuarium de gemmis
Electuarium inde Maioris
Emplastrum stomachium
Syrup of Mirtes
Syrup of Wormwood
Syrup of Langdebefe.
Syrup of Quinces.
Syrup of date Roses
Conserue of Langdebefe
Conserue of Enulacãpe.
Condition Cotomeorum.
Oile of Coste.

¶ To purge the stomache of grose humours.

Hieraphera Galeni
Pilule Fetide maiores
Pilule de Sarcocolla
Pilule lucis maiores
Pilule stomachie.
Pilule de agarico
Oximel simplex.
Oximel Scyliticum
Emplastrum coronem
Theriaca Galeni
Syrup of Hysope.
Syrup of Horehounde.
Syrup of Maidenheere.
Sirupus acetosus compo.
Sirupus de limonibus

¶ Against heate and burning of the stomache.

Trochisci de Spodio
Trochisci de Camphora
Diarbodon Abbatis
Triasandali.
Sirupus de succo acetosa.
Julep of Roses.
Unguentum rosatum.

¶ Against colones of the stomache.

Syrup of Mintes.
Syrup of Calamintes.
Oile of Wormewood.
Unguentum de Altheo.

¶ Against hardnesse of the stomache.

Pilule de Euphorbio,
Emplastrum Diachilon album.

¶ Against paine of the stomache.

Emplastrum de granis Lauri,
Emplastrum cerotum.
Pilule Fetida maiores
Pilule Agregative
Tristra,

¶ Against diseases of the Spleen.

Antidotum asincritum
Diacurcuma,
Electuarium catholicum,
Pilule de quinque generibus myroba.
Syrup of Calamint.
Sirupus acetosus comp.
Oleum de euphorbio

¶ Against hardnesse of the Splene.

Trochisci de Absinthio
Trochisci de eupatorio
Emplastrum melilotti
Emplastrum diachilon album
Emplastrum cerotum
Unguentum marciatum

¶ Against ilgoyng.

Antidotum Asincritum
Diamargaritum Calidum,

¶ To cause the spitle to anoide.

Antidotum asincritum
Syrup of Pineaples.
Lobech de Squilla.

¶ To restore the speuche.

Desirees

¶ To breake the stone.

Aures Alexandrina
Theriaca Galleni
Mythridatum
Oleum de Scorpione.

¶ Against the stranguion.

Aures Alexandrina.

¶ Against sounyng and fainting of the harte.

Diamargaritum calidum,
Diasene cum Manna.
Aures Alexandrina
Syrup of Langdebefe.
Conserue of Langdebefe
Conserue of Bozage.

¶ To prouoke sweate.

Oile of Dill, and other hotte oiles.

¶ To prohibite ouermoche sweating.

Rosata nouella,
Oile of Quinces
Oile of Mirtes.

To cause a man to slepe.

Diapapaner
Syrup of Popie.
Oile of flowers of popie
Oile of Dill.
Oile of Nenuphar.

For children, whiche can not slepe, or doe speake in their slepe.

Tristra.

Against strangurion.

Diamoron pstie &c.
Veniss Terebentine.

Against the scabbes.

Confectio Hamech
Oile of Bate
Unguentum pro pueris scabiosis.
Unguentum contra scabiem.

To purge the instrumentes of the sences.

Pilule Alephagine,
Pilule agregative,
Pilule lucis maioris,
Theriaca Galeni

Against the squincie.

Mythridatum

Against the sickenesse of the inward members.

Mythridatum

Mythridatum andromachi

Conserue of Rosemary.

To mollifie and ripe all swellinges

Diachilon paruum
Emplastrum de grauis lauri
Emplastrum Diachilon album.

Oile of Flowerdelice.

Vnguentum Apostolicum
Vnguentum Agrippe

To increase seede.

Oile of sweet Almondes

Oleum Sesaminum

Against the slepe or forgetfull diseases.

Oleum de euphorbio

Against depe diseases in the sinewes.

Syrup of Bricados.
Oile of Quinces
Oile of Mastike.

Vnguentum agrippe

Against colde diseases of the sinewes.

Oile of Euphorbe.

Olium Lumbricorum
Oleum de cheroe.

Pilles of Euphorbe.

Against shoting of humours.

Emplastrum paluerum

Against great and colde sores.

Tela gualterii
Emplastrum de cerusa
Emplastrum de mhilo
Vnguentum Egiptiacum

To drie vp sores and biles.

Emplastrum de Siccatiuum rubeum
Vnguentum Apostolorum. &c.

To quenche the thirst

Trochisci de camphora
Trochisci de Spodio
Rosata nouella.
Sirupus infusione rosarum viridum

Syrup of Quinces.
Syrup of white Popie.

Siripus de acetositate citri
Mel violatum

Julep of Roses.
Conserue of violets.

Against the falling sickneste.

Antidotum afinceritum
Aures Alexandrina
Confectio de mesibo
Electuarium de rosis
Electuarium de psillio.

Against the touth ache.

Antidotum Afinceritum
Aures Alexandrina.
Mythridatum
Diaprastium
Pilule de Hiera simplicis

Against roughnes of the tongue.

Diatragacantha frigida
Diamoron potio.

Syrup of violettes.
Julep of violettes.

Oleum sesaminum

Oile of sweet Almondes
Oile of violettes. &c.

Against shortnesse of winde.

Antidotum afinceritum
Mythridatum
Confectio dulcis de mesibo
Alipta musebata
Diatrion.
Diacomeron

Syrup of Calamintes.

Theriaca Galeni

Pilles of Agarike.
Syrup of Horehounde.
Syrup of Hysope.

Sirupus de pino
Lobech de Squilla.
Lobech de papauere. &c.

To breake winde

Antidotum afincritum.
Aromaticum gariophillatum
Pilule auree
Diagalanga
Diacurcuma
Electuarium Indum maius
Sirupus de eupatorio

Oile of sweet Almondes.

To stop vomiting.

Antidotum afincritum.
Aromaticum gariophillatum
Mina simplex
Rosata nouella

Syrup of Mintes.
Syrup of Quinces.
Oile of Mintes.

To cure the disposicion to vomitinge, whiche is whan a man would vomit & can not.

Aromaticum gariophillatum
Mina simplex
Rosata nouella

Syrup of Mintes

To prouoke vrine.

Antidotum afincritum
Aures Alexandrina
Diacurcuma.
Diacastia cum Manna.
Diasatirion
Oximel diureticum
Vnguentum agrippe

¶ To prouoke venus.

Diasatirion. &c.

¶ To heale wounde

Balsamum artificiale
Emplastrum palmeum
Vnguentum apostolorum.

¶ To recouer and clense wounde.

Tela Gualterij
Vnguentum Apostolicon Auicenne.
Vnguentum basilium
Vnguentum Egipciacum.

Against

¶ Against wormes in the belly.

Pulvis contra Lumbricos
Sirup of Lemmons.
Oile of wormewood.
Hyera picra Galeni
Mythridatum &c.

Vnguentum contra Lumbricos.

¶ And thus I haue ended the notes of the Compoundes, with Common seedes. &c.

Sickenes.

what be the names of the Compoundes, and in what leaues may I finde them, I pray you tell me.

Health.

Fyrst I will begin at the letter *A*. &c.

A.

*A*Lyptæ Moschata. Folio. j.
Asincritum, a goodly Antidotari, of singuler vertue. ibidē.
Aromaticum Rosatum. ibidem
Aureæ Alexandrina Fol. ij.
Aromaticum gariophillatum. Fol. ibid.
Acatiæ Fol. iij.
Aurilj Fol. ibidem
Aquæ odorifera Fol. ibidem
Apophlegmatismi, to draw fleame from the hedde. Fol. xl.

B

Benedicta laxati. Fol. ibidem
Balsamum artificial. Fol. ibid.

C

Confectio dulcis. Fol. ibidem
Confectio Hamech. Fol. ibidem.
Cerotum stomachale Fol. iiij.
Confection for the eyes. Fol. lxxij.
Conserue of Buglosse. Fol. lxxij.
Conserue of Rosemary. Fol. lxxj.
Conserue of Borage, and Buglosse. Fol. lxxij.
Conserue of Roses. Fol. lxxix
Conserue of violets. Fol. lxxix
Conserue of Maidenhere Fol. lxxix
Conserue of Gladen. Fol. lxxj.
Conserue of Enulacampana. Folio. ibidem.
Conserue of Succorie. Fol. lxx.
Conserue of Sorrel. Fol. lxxix
Conserue of Diagalanga Fol. lxxj.
Collyra & sief. Fol. xxxvij.
Cerote, how to make it. Fol. xlj.

D

Diasiminum nicolai. Fol. ibid.
Diambra mesuæ. Fol. ibidem
Diamargariton Calidum. ibidem.
Diamargariton frigidum Folio. vj.
Diathamaron of Dates. Fol. ibidem
Diarhodon Abbatis Fol. ibidem
Diacalamintha. Fol. ibidem
Diatrion pipereon. Fol. ibidem
Diaireos Salomonis Fol. ibidem
Diatragacantha Frigida. Fol. vij.
Diameron Fol. ibidem
Diacodium Fol. ibidem
Diaphrassium Fol. ibid.
Diapapauer. Fol. ibidem.
Diacurcuma Fol. ibid.
Diasatirion Fol. viij.

Diapru-

Diaprunes Fol.ibidem
Diaphœnicon Fol.ibidem
Diacarthama Fol.ibidem
Diacorallium magistrate. Fol.ibidem
Diacassia fistula Fol.ibidem
Diasene Fol.ix.
Decoctio pectorale. Fol.ibidem
Decoctio comunis Fol.ibidem
Dropax. Fol.xlj.

E

Electuarium Catholicum. Fol.ibid.
Electuarium Rosatum Fol.ibid.
Electuarium de Spillio Fol.ibid.
Electuarium inde maioris Fol.x.
Electuarium stomachi Fol.ibi.
Electuarium de gemmis Fol.ibid.
Emplastrum Diachilon album. Fol. ibid
Emplastrum diachilon magnū. Fol.ibid.
Emplastrum de mucilaginibus. Fol.xj.
Emplastrum pro stomacho. Fol.ibid.
Emplastrum de granis lauri. Fol.ibidem.
Emplastrum meliloti. Fol.ibid.
Emplastrum Coronem Fol.ibid.
Emplastrum oxicroceum Fol.ibidem.
Emplastrum de lanua Fol.xij.
Emplastrum contra rupturas. Fol.ibi.
Emplastrum de gratia dej. Fol.ibidem
Emplastrum pro dolore matrice. Fol. ibi.
Emplastrum diuinum. Fol.ibidem
Emplastrum de minio, Fol.ibidē.
Emplastrum de ceruse Fol.ibidē
Emplastrum Palmeum Fol.xiij
Emplastrum triapharmacum Fol.ibidē
Epithema, fol.xxxviij
Emplastrum desiccatiuum rubrū. fol.ib.

F

Frontall for the head. Fol.xxxix.
Fomentum Fol.xlj.

G

Glisters. Fol.xxxbiii.
Gargarisme. Fol.xxxix.

H

Hyera picra galeni Fol.ibidem

I

Julep of violets. Fol.ibi.
Julep of Roses. Fol.ibidem
Insessus, bled for a stoue. Fol.xli.

L

Loch de Pino Fol.ibidem
Loch de Squilla Fol.xiiij.
Loch sanum Fol.ibidem
Loch de Caulibus Fol.ibidem
Loch de pulmone vulpis Fol.ibidē
Lyniment, Fol.xxxix

M

Mythridatum manardj Fol.ibid.
Mythridatum very noble against poyson. Fol.xxxix.
Mycleta Fol.xv.
Miua simplex aromatica. Fol.ibidem
Mel Rosarum Fol.ibidem
Mel violarum Fol.ibid.
Mel Anthosatum Fol.ibidem
Manus Christi Fol.ibidem

N

Nasalia for the nose. Fol.xxxix.

O

Oximel simplex Fol.ibidem
Oximel diureticum Fol.ibidem
Oximel Squilliticum Fol.ibidem
Oxiosaccharum simplic. Fol.ibidem
Oxiosaccharum compositum. Fol.ibid.
Oile of sweet Almondes. Fol.ibi.
Oile of bitter Almondes. Fol.ibi.

Oile

Oile of Bale. Fol. ibidem
Oile of Sesamynum. Folio. ibidem
Oile of Spike. Fol. xbii.
Oile of Coste. Fol. ibidem
Oile of Rue. Fol. ibidem
Oyle of Dill. Fol. ibidem
Oile of Camomill. Fol. ibidem
Oile of Mirtes. Fol. ibid.
Oile of Flowerdelice. Fol. ibid.
Oile of Roses. Fol. xbiii.
Oile of violettes. Fol. ibid.
Oile of Quinces. Fol. ibid.
Oile of Mastiche. Fol. ibid.
Oleum Castorej. Fol. ibidem
Oleum de Euphorbio Fol. ibidem
Oleum vulpinum fol. xix
Oleum de Tartaro fol. ibidem
Oleum Scorpionum fol. ibidem
Oile of garden Lilles. Fol. ibid.
Oleum de papauere fol. ibidem
Oleum nimphæatum album. fol. ibidem
Oleum Menthæ fol. ibidem
Oile of wormewode. Fol. xx.
Oleum Lumbricorum fol. ibidem
Oleum de Violaceum album.
or Hartes ease Fol.

P

Pomander. Fol. xx.
Pouder of violets. Fol. xxi.
Puluis contra pestem ibidem
Puluis de bolo armenio, ibidem
Puluis contra Lumbricos ibidem
Puluis Bezeardicus ibidem
Penidias ibidem
Pignolatum Fol. xxij.
Pilulæ sine quibus esse nolo, ibidem
Pilulæ Auriæ ibidem.
Pilulæ Cochiæ ibidem
Pilulæ de octo rebus ibidem
Pilulæ de Mirabolanis ibidem
Pilulæ Elephanginæ ibidem
Pilulæ Aggregatiue ibidem
Pilles of Rubarbe. ibidem
Pilulæ de sarcocolla Fol. xxiij.
Pilulæ fetide maiores ibidem
Pilulæ de Euphorbio ibidem
Pilulæ lucis maiores ibidem
Pilulæ lucis minores ibidem
Pilulæ de lapide Lazule ibidem
Pilulæ de Bdellio ibidem
Pilulæ de Hermodactylis Fol. xxiiij.
Pilulæ Arthiticæ ibidem
Pilulæ stomachicæ ibidem
Pilulæ ante cibum ibid.
Pilles of Agarike or Agarici. ibi.
Pilles of Fumiterre. ibidem.
Pilulæ Communis ibiaem
Pilulæ de Assejeret ibidem
Pilulæ Bichiæ, ibidem
Pilulæ imperiales, ibidem
Pilulæ de Hiera picra Fol. xxv.
Pomatum Fol. xxvj.
Pessis, Fol. xl.
Por, how to hele them, with. biii. thinges considered. Fol. xlbii. and. xlbiii.

R

Rosata nouella, ibidem.

S

Syrupus de Acetositatis citri ibidem
Syrupus de Acetosæ. Simpl. ibidem
Syrup de Agresta labrusca, or bnripe Grapes. ibidem
Syrup Calamintes or of Calamiata.

Syrup de Menta. ibidem.
Sirupus de Absinthio. ibidem
Syrup of Fumitarie Fol.xxbii.
Syrupus de Fumoterre simplex ibid.
Sirup of Liquoris. ibidem
Sirup of Hylope. ibidem
Sirupus de Marubio. ibid.
Sirup de Epithymo ibidem
Sirupus de Eupatorio Fol.xxviij
Sirup of Sticados. ibidem
Sirupus de Violes, or Violets. ibidem
Sirup de Papauere simp. or Popie. ibi.
Sirupus de Papauere compositum, ibidē
Sirup of Myrtes comp. ibidem
Syrup of Myrtes simp. Fol.xxix
Syrup of Acetosus simplex ibidem
Sirupus Acetosus compositus ibid.
Sirupus de succo Endiuæ or Endiue simplex. ibidem
Sirup of Endiue compositus. ibidem
Sirup of Suckery or Cichori. ib.
Sirup of Quinces ibidem
Sirup of Nemphar, or water Lilies. ibidem.
Sirup of Barberies Fol.xxx
Sirup of tarte Pomgarnets. ibi.
Sirupus de Bizantiis ibidem
Sirupus de infusione Rosarum viridium or greene Roses. ibidem
Sirupus de Rosis succis, or dried Roses. ibi.
Sirupus de succo Rosarum ibidem
Sirupus de Iuiube. ibidem
Sirup of Maidenheere comp. ibid.
Sirup of Maydenheere simp. ibi.
Sirup of the same ibidem.
Sirup of Mugwoorte ibidem
Sirup de Limonibus. Fol.xxxj.
Sirup de Cetrach ibidem
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Sapo Moschatus ibidem
Suger Roset Fol.xxxviii.
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T

Theriaca galenj. ibidem.
Trifera saracenica ibidem
Trochisci Diarhodon abbatis. fol.xxxii.
Trochisci de Violetes ibidem
Trochisci de Squilla ibidem
Trochisci Theriaci ibidem
Trochisci diacorallion. ibidem.
Trochisci de Camphere fol.xxxiij.
Trochisci de Alchachenge ibidem
Trochisci de Myrrha ibidem
Trochisci de Moscho ibidem
Trochisci de Rubarbaro ibidem
Trochisci de Spodio ibidem
Trochisci de Absinthio. ibidem.
Trochisci de Eupatorio. ibidem
Trochisci de terra sigillata. fol.xxxiiij
Trochisci de Ambra. ibidem
Tela Galterij. ibidem

V

Vnguentum Apostolicum ibidē.
Vnguentum Rosarum. ibidem.
Vnguentum basilicum maius. ibidem
Vnguentum Aureum. ibidem
Vnguentum basilicum minus. ibidem
Vnguentum populeon fol.xxxv.
Vnguentum martiaton. ibidem.
Vnguentum Arogon. ibidem
Vnguentum Dialtheæ. ibidem

Vnguentum Agrippe. Fol.xxxvj.
Vnguentum Diapompholigos ibidem
Vnguentum de Enulacampana ibidem
Vnguentum contra scabiem ibidem
Vnguentum pro pueris scabiosis ibidem
Vnguentum desiccatiuum Rubrum. ibi.
Vnguentum contra lumbricos ibidem
Vnguentum Resumptiuum. ibidem
Vnguentum Album. ibidem
Vnguentum Matricum Fol.xxxvij.
Vnguentum Ægyptiacum ibidem.
Vnguentum Citrinum. ibidem.
Vnguentum Neapolitanum ibidem
Another *Vnguentum &c.* ibidem
Vnguentum Galeni ibidem
Vnguentum pro Combustione ignis, to heale white fire, ibid.
Waupois and Parfume. Fol.xxxix.
Water for sore eyen, Fol.xlii.
Water for the webbe. ibidem
Water of *Fumeria* for Cankers. Folio.xlii.
Water most sweet. Fol.xliii.
Water to make cleare. Fol.xliii.
Water for the Palsie Fol.xlv.
Waters compoled. ibidem
Water of the Quintessence. Folio.xlvi.
Water of life, called *Aqua vitæ.* ibidē.
Water to kill the Canker, by syr Anthony Denentham knight. Folio.xlvii.
And thus endeth the names of Compoundes.

The ende of the Booke of Compoundes, and here after folowe the booke of the vse of certain Compoundes.

Sickes.

NOw you haue ended your Table, with the names of compoundes. There are certain wordes, very harde for me to vnderstand as when you doe name *Apophlegmatismus, Dropax, Linimentū. &c.* I know not what they doe meane, by their proper names, I praie you tell me the significacions.

Healeh.

WHen you come to *Apophlegmatismus*, it is a singuler good medicen to purge flegme by vomite, or els to draw we from the hedde, euill and grosse humours, and is vsed sometime, as I haue rehersed in the proper place of *Apophlegmatismus*, before spoken.

And by mixture vnderstande, what sondrie *Confections* and *Electuariis*, bee mingled together, to be taken in the morning, or els three howers before repaste of meate and drinke, to purge choller. &c.

Confectura, is a medicene mingled of simples, or some meate digested: as *cibus confectus*, meat digested. There are sondrie cōfectiōs, as *Confectio Hamech. &c*

Electuarium is commonly knowen, made moiste with Honie, Suger, and pouders for to clense humours, beyng taken in the morning, in Bolo, that is in the same masse, rolled with Suger, or els in Potione, or drunke with waters, accordyng to the complexion: as to the cholleriche least, and moste to the Melancholie persone, by the reason of his yearthly nature. And of *Electuarijs* be diuers, and of sundrie inuencions, as *Rasis* made one for an Heathē king, whose name was *Almenſor*. To this kyng he writeth moche, concernyng bodily health, and to put away pensifenes, heauines, and Melancholie, he made *Electuarium Lætificans Rasis*.

Electuarium de succo Rosarum of Roses, *Electuarium frigidum Cophonis* of one called Cophe. Reade of this man, and many mo, in the worke of *Mesue*.

Electuarium gemmarum of precious stones. &c. with many mo worthie *Electuaries*, profitable for mankinde: some warmyng, and some coolyng. &c.

Tragia, are sondrie pleasaunt pouders, mingled together, whiche are caste vpon delicate meates, or put in wine against cold in the stomach or Colliche, wholsome for the Melancholie, or Flegmatiche bodie, whiche is colde or windie.

Conserue is knowen, as of Prunes, Barberies. &c. and will cōserue and kepe the strained fruites, wherein the spices with Suger, and sometyme swete waters are sodden together, to make it bothe to laste in it self, and pleasure moche the receiuer, whiche shall eate thereof, Morning and Euenyng. Also young fruites, as Nuttes, Peares. &c. and flowers maie bee conserued, preserued, and condited in Syrupes. Kepyng their forme and goodnes, with moche vertue.

Trifera saracenica against frantie, Melancholie, and coldnes. &c. was inuented of the Saracens, to be dronke in wine.

Esdra was made by Esdras the holie man, when the people of Israel were in captiuitie, the great miserie and affliccion of mynde: this was the bodily remedie for all the paines of the hedde, commyng of cold.

Auria Alexandria was made in Alexander, and for the singuler vertue against

gainſte colde reumes, and to comfort the brain: like as golde excelleth all other mettalles in riches, ſo doe this all other in vertue.

Lobech is a pleaſaunt thyng, as *Lobech Sanum*, *Lobech de Pinn. &c.* This *Lobech* is to licke or melte vnder the tongue, againſt paines in the throate, and lunges, and are good to helpe the cough.

Syruppe of Liquorice, Horehounde, &c. are made Simple, or Compounde, to be taken a morning and euening, ſome be hotte, and ſome bee colde.

Rob is a certaine thing made harde, and put into medicines: there is *Dia Rob*, very wholſom for the liuer, and put in medicins for the mouth as in gargariſme.

Decoction is a drinke moſte wholſome to cleanſe the bodie, or to reſtrain or els maie bee put in Cliſters, either to purge, or ſtoppe, according the nature of the ſickneſſe. When ye will purge, take openyng ſeedes, leaues, barkes, rootes, &c. with Suger, and ſeeth theim. then ſtraine them through a cleane wollen clothe, adde to Suger: and let the pacient drinke a Morninges, twoo or three daies. And when you ſtoppe, decocte Planten, Shepherdes purſe, gumme Arabike, &c. ſtraine it and drinke morning and euening. Note alſo, that Syruppes and decoctions be beſt newe, ſpecially the decoction, whiche wil not laſt lōg.

Iulep is not ſodden ſo thicke as Syrup, but is clere made with ſonderie good waters and clene Suger, and are wholſome for the liuer, as of the waters of Chicorie, Endiue, or Sirupes and waters together.

Infuſion, is when the Apothicarie doe for twelue or .xxtiii. howers, put purgyng medicenes in water, as *Rhabarbe*, *Agarike*, *Succo roſarum. &c.* and then ſtraine them forthe to drinke, and purge in the morning.

Trochiſt are many, as of Cappers, Wormwoode, *Rhabarbe. &c.* and are drie like ſmall table men, vſed in medicenes, beaten into pouder, and maie be long kepte.

Suffuf is a goodly *Aromatike* pouder, made of ſpices, as *Galanga. &c.*

Sief is made for ſore iyen, white and hard, in the forme of a little Suger loke, but ſhant an ynche long, whiche muſt be ſteeped in Role water, and womannes milke, to be applied to the iyen, to helpe them.

Collyrium is made of *Sief*, when it is ſoft, or diſſolued for ſore iyen.

Pilles are of ſundrie kindes and natures, of greate ſtrengthe and vertue, to expulſe euill matter, and maie bee taken at euenyng, morning, and *Ante Cibum*: according to their natures, as I haue written. But old Pilles are daungerous, newe are good, howbeit, perilous for very fat bodies. There are alſo Pilles reſtraining, or ſtopping, as for fluxes.

Subfumentum is ſondrie pouders for womē, caſt vpō coles, whoſe ſmoke doe ſubtilly paſſe into the bodie, or matrixe, and ſometyme for menne.

Naſalia is a wholſome thyng, to be put into the noſe, to comforte the braine: and ſtoppe the bledyng at the noſe.

Frontaria is good to reconcile ſlepe, to bee applied to the forehedde, the length twelue inches.

Maſticatorum, to champe vpon, to drawe forthe flegme from the hedde,

and to clense the teeth.

Gargarisma, is to gargle in the mouthe, not to swallowe it doune, to clense the mouthe, throte, and teeth, put in warme to.

Clister is ministered bee neathe, and are of sonderie kindes: relaxyng, bindyng, and restoryng, and muste bee ministered, neither to colde, for wind, nor to hot, for excoriacion or skalding. But temperate to clense and worke his proper effecte. Cliters are good for the stone, and when one can take no Purgacion by the mouthe, Cliters are moste beste.

Athanasia is so named, because it is so excellent in goodnesse, againste the immoderate fluxe menstruall in women. it is called a medicen immortall: of whiche I shall speake more, in a perticuler booke by it self, God willyng.

Epithima, are bled inwardly for the liuer, and also fine wolle, or rawe silke twilted, and steped in waters and pouders, accordyngly. Scarlet in Graine, is wholsome for the same purpose.

Liniment is made to anointe, or make softe, hauyng no ware there.

Pessis is made to be applied into the secret place of a woman, to helpe the eutlles of the matrixe.

Sacculus is a bagge or twillee, wherein spice cordiall, with wholsome herbes are put in, and made warme with wine, vineger, or swete water, and so applied to the stomaches of sicke folkes.

Cerot is made of ware, Spice, and Oile, spread vpon leather, and applied to the breste, &c. as *Cerotum Galeni pro stomacho.*

Insessus is sweete herbes sodden in sweete water and wine, in whiche the pacient must sit at euen.

Suppositor, is to put vnder in at the fundamente, for to relaxe the bellies of weake bodies.

Fomentum is to washe the sore bodie with herbes, whiche muste bee moche sodden, and applied to the sore place, &c.

Dropax is good for shalde heddes, to clense them: and for women that would haue high forheddes, againste nature. For a *Dropax* will pull of the heere.

Emplastron is commonly knowen, and is grosse made of herbes, Spices, &c. and warme to be applied to the sore, or pained place of the body

Frication, is rubbyng or chafyng of the bodie, with warme clothes in the morning.

Dentifricij, is to make thinges to cleanse the teethe, and make theim white: as with dried Mallowe rootes, &c.

With many more pretie and apte notes of medicins, but these shall suffice for mannes healthe: whiche the preparers of medicenes, muste wisely make and obserue, these, xxi. notes followyng.

Firste

i. Muste firste serue God, forsee the ende, bee clenly, pitie the poore.
ii. Muste not be suborned for money, to hurte mankinde.
iii. His place of dwelling & shop, to be clenly to please the seces withal
iiii. His garden muste be at hand, with plentie of herbes, sedes & rootes.
v. To sowe, set, plant, gather, preserue and kepe them in due tyme.
vi. To reade *Dioscorides*, to knowe the natures of plantes and herbes. &c.
vii. To inuente medicenes, to chose by colour, taste, odour, figure. &c.
viii. To haue his morters, stilles, pottes, filters, glasses, boxes cleane and swete. &c.
ix. To haue Charcoles at hande, to make decoctions, syrupes. &c.
x. To kepe his cleane wares close, and cast a waie the baggage.
xi. To haue twoo places in his Shoppe, one moste cleane for the Phisicke, and a baser place, for Chyrurgi stuffe.
Apoticary
xii. That he neither increase, nor diminishe the Phisicians bille, and kepe it for his owne discharge.
xiii. That he neither buie, nor sell rotten drugges.
xiiii. That he peruse often his wares, that thei corrupt not.
xv. That he put not in *quid pro quo*, without aduisement.
xvi. That he maie open well a veine, for to helpe the pleurisie.
xvii. That he medle onely in his vocacion.
xviii. That he delite to rede *Nicolaus Myrepsi, Valerius Cordus, Iohannes Placaton & Lubik. &c.*
xix. That he doe remember his office, is onely to be the Phisicias Coke.
xx. That he vse true measure and waight.
xxi. To remember his ende, and the iudgement of God: and thus I doe commende hym to God, if he be not couetous, or craftie seking his owne lucre, before other mennes health, succour, and cōfort.

Sickenes.

I Assure you, if the Apothicarie, doe Godly obserue these plaine rules, he can not doe amisse: but shall please almightie God, profite the common wealthe in his callyng. Finally, quiete his conscience, and liue well. I praie you shewe vnto me, a little of the waightes and measures, and so make an ende of this parte, whiche is of medicenes.

Health.

If I should speake moche of waight and measure, that I could not well doe, without I should aslight the learned man *Georgius Agricola, de mensuris & ponderibus*, whiche maketh the distinction of all the measures of this worlde, of euery age and people. Whiche I doe wishe that you doe often tymes reade, and for this present tyme, lette this suffice for waight, as followe, for this little boke, that is passed before.

	A pounde.	℔.			
The waight of	In vnce.	℥.	The waight of	of eche part, ana	
	A Dragme.	ʒ.		A quarter.	q.
	A scruple.	℈.		Halfe.	ß.
	A graine.	gr.		A handfull.	M.

Note also, that the Apoticaries, doe deuide a pounde thus.

℔i. ℥.xii. |℥.i. ʒ.viii. |ʒ. ℈.iii. |℈.i. ℊ.xx.

Another note for waightes and measures.

Furder, there is a measure called *Pugillum*, or a little handfull, noted thus. ℘.

And euer measure your herbes by the handfull. ℞. your flowers by the. ℘.

Your rootes and seedes by waight as. ℈.ʒ.℥. &c. But sometyme the rootes are vsed in nomber, as in decoction. &c.

The liquors and pouders, by waight, as the seedes.

Fruites are vsed in nomber, as Apples, Prunes Myrabolans. &c. not by waight, as. ʒ.℥.℔. but. i.ii.iii.iiii. v. &c.

Also when you doe come to decoction, or sethyng of your thynges: Consider that you firste haue pure cleane vesselles, as Iron or stone, auoide tinnyng Brasse, as moche as you maie, and prepare white mettalle, to make in your decoctions, with verie cleane water: then you haue your rootes cleane scraped and sodden.

Why the rootes firste.

Mary because thei be harder, then any other thing, in sethyng or decoction: therefore thei had nede of moche sethyng, to make theim tender, next after them, put in your seedes. And laste of all your flowers, or Sene leaues, for because thei bee tender, and will quickly passe awaie by smoke, vapour, and aire: lette it seeth neither vpon a sharpe quicke fire, nor vpon a flowe, but vpon a meane, vnlesse it requireth moche haste. But after the seethyng, let it stande by, in some conuenient place: and then straine thesame decoction, through a cleane white wollen, or Skarlet in grain clothe, and so reserue it to vse of medicen.

Why rootes are first sodden in decoctiō: and why flowers are last put in decoction.

How to make Suppositours.

Suppositours muste be made of Honie, sodden to a thichnesse, and tempered with a sticke, and when it is almoste sodden, then put your Salt, and *Hiera picra simplex*, when your Honie is almoste thicke, or els the *Hiera* will lose his strength: then roule it with butter, in the forme of a spindle, smaller at one ende, then at the other in length, accordyng to the bodie, as a finger, twoo fingers in length.

Clisters.

Clisters you haue the makyng of theim before, but because trouble and time haue preuented me, I could not doe so moche in Clisters. &c. as by Goddes grace, I doe intende hereafter. Therefore I commende thee to *Nicholaus Myrepsi. V. Cordus. I. Placatom.* and also to one of this tyme, of little fame, because he haue writeten but a little bolke, but yet this worke is excellent good for a Pothicarie, his name is *Petrus Gorlus Bitrisensis*. Note also, that you muste haue your Clister pipe, and bladders in store, to minister the Clisters, neither very hotte nor cold, for feare of winde, or shaldyng in the guttes. Also I haue said before, your Clisters must be first of decoctiō with your rootes, then seedes, last Sene, then strained, and so your oiles, and *Hiera picra. &c.* with a little recoction, and so giuen a pinte. &c. Euen so there be Clisters, restrainyng and stoppyng. &c.

Syrupes, simple, and compounde.

Sirupes some be simple, that is made of one thing, puttyng thereunto Suger, or Hony: and this sirup is made of the iuice of herbes, or fruites, as Borage. &c. Either the iuce is stamped and strained, and clarified.

rified, or els the herbe is sodden in water, vntill the water bee consumed to the third parte, then strain it, and put the decoction again into the kettell or panne, and recocte it again, puttyng in the Suger, compounded with sondrie Sirupes, as grosserie, as spices and seedes, are decocted and sodden together.

Juleps must be sodden but lightly, made thinne and cleare, and is made of violettes, Roses, or Sirupes and waters together.

Infusion must stand all the night together, as Agarike, Rhubarbe Sene. &c. and stilled water, and in the morning strongly pressed forth into a cleane vessell, to the vse of potion, to purge.

A stone of Marble must be prepared, to caste Manus Christi, or Losenges: whiche Losenges muste bee made of Suger, put into the pan with Rose or sweete water, sodden to a thicknesse, and when it is so thicke, that a droppe thereof will be cleare, like Venice Terebintyne, then putte in you Cordiall pouders, or Mias, stirying it with a sticke, caste it abroade vpon your stone. Note also, that your stone bee either anointed, with oile of Almondes, or els sifted ouer with the pouder of Sinamon, whereby you maie take vp your Table, to make your Losenges. The names and quantities of them, are before rehearsed in the Compoundes.

Electuarij muste bee sodden thicke, and kepte close, as *Electuarij de succo Rosarum. &c.* and ℥. i. of any Electuarie, is sufficient to be taken at ones in the morning, with distilled waters accordingly.

Pilles ʒ. i. made in fiue or seuen pilles, is sufficient to purge the bodie withall. Pouders, Sirupes, and waters must bee alwaies prepared for Pilles, and to make them newe, beaten in a cleane morter together, and kepte close.

For moiste or liquid thinges shortly to be saied.

Amphora is. xlviii. *Sextarij*, and this *Sextarius* dooe containe a pinte and a halfe, whiche is vnces. xxiiii. that is. ℔. ii. Romain waighte. The measure of liquors, & their names.

Vrna is halfe of *Amphora*, whiche. xxiiii. *Sextarios*, here in England is two gallons and a halfe. And thus I doe ende of these medicines aforsaid and what faultes be escaped, amendes shall be made, God willing.

Hec sunt vsitata Medicamina quæ in officinis Medicamentarijs vbique fere prostant, reliqua ad præscriptum Medicorum parentur, quod non difficile est in comunibus exercitato.

Valeto.

Gulihelmus Bullenus.

Ianuarij, anno salutis.

1562.

¶ *Hereafter foloweth the booke of the vse of Sickmen, and wholsome medicen.*

Finis.

Cambridge Bulletin.

January, anno Salutis.

1562.



Surfeite, age, and ſickenes, are enemies all to health,
Medicenes to mende the bodie, excelleth worldly wealth:
Phiſicke ſhall floriſhe, and in daunger will giue cure,
Till death vnknit the liuely knot, no lenger we indure.

Sickenes.

ALthough medicens, as compolictons, be well made in all pointes, wanting no Simples. Yea, and also the Simples are good and newe, and the Apoticarie cunning: yet it often times happeneth that the same good medicens do hinder me more, then my long paintull dolorous sickenesse: in whom is then the faulte? I praie you.

Health.

The fruite of rashe ministraction of medicenes.

IT should appere, neither in the medicen, nor in the Apoticarie, but in the vndescrite giuer, or rashe Phisicion, whiche men, be the death oftentimes of many, that put their trust in thē, as euill medicen is. I therfore shall shew thee, what is to be doen, against such euil accidentes, if thei doe chaunce, how to remoue thē. And how thou shalt behaue thy self wisely, in receiuing pocions. &c. For in the time of sickenesse, sometime wee loose, or make the belly laxatiue, when it is stopped, euen so we do restraine, stop and binde the belly, when it doeth imoderatly run with laxis. Sometime we do mortifie or kil euil humors, that rebelleth against nature. And also we restore to nature, when it is decated thinges restoratiue, as Cordials, Dias, & Sirups accordinge, with Kitchin phisicke: whiche Kitchin I assure thee, is a good Poticaries shop. when we make euacuacion with laratiues, then vse we *Scamone*, Rubarbe, *Cassia fistula*. &c. But whē we restrain or binde the body, we giue *Acacia* and *Opium*, in restoring, repairing, or binding nature. Then we minister in meates & drinkes, and other conuenient medicens, *Diarhodon*, *Trias sandali*, *Diamargariton*, &c. And there is an other kinde of cure, when the matter is not mature or ripe crude and couched fast whiche must bee displeased with decoctions, warme syruppes and medicens according, whiche I shall declare here after. But here I will speake some thing of medicens solutiue, or laxatiue: and then next of constrictiue, or binding. Thirdly, of the maner of restoring, helping, or mending. Fourthly to digest, chaunge & alter Now concerning the first, whiche be of medicens solutiue: we vse thē three maner of waies. First by attraction or drawyng. Secondly by dissolucion or wasting. Thirdly, by expulsing and driuing forth. Then we do this diuers and sondrie waies, according to the diuersitie of the place where the matter is contained within the bodie. Then we loose & relax, with *Benedicta laxatiua* or *Catarico imperale*, or such like *electuariis*. we make attraction with Aloes, and certain of the Opiattes &c. We doe expell with *Scylla*, washen in the waters of *Tamarindes*, and suche like: and as the matter is, so doe we worke, and prepare pocions, according to the diuersitie of the place, where the euill humour or matter lieth hidden, whiche we intende to dispatche, by Gods grace, without whose furderaunce, nothing cometh to good lucke, and all our labour is in vaine, although we watche, rise, studie, labour &c. Therfore let the minister of the medicen diligently forsee, the veritie of the matter, so that he may minister one or twoo pocions of medicens, according to

A good kitchin is a good Apoticaries shoppe.

Fower thinges cōsidered attractiō. dissoluyng. &c.

the

the propertie and place. As for example, if the matter bee in the stomacke, liuer, or places nere thesame, one pocion shall suffice to euacuate and expulse thesame: but if the euill matter dooe lye in places distant, and farre from the stomacke, as it happeneth to them that haue the goute, whose griefe is in the feete. We giue more medicens, to dissolue, remoue, and open the matter, whiche is so farre of the stomacke: then we giue the iuce of Polipodie, and Agarike, and the pilles called *de Serapino*, or pilles *de Lapide Armenio descriptione Mesue*, and soche like. Then secondly, we vse to giue medicens whiche haue vertue, to alter, to draw attracte the vsed humours to the stomacke, and so to dissolue theim with *Benedicta, Hieralogodion*, and *Hiera picra. &c.* For bitter thinges do penitrate and pearse soner to the extreme partes, and doe purge more, then doe any other medicens. Thirdly, we giue an expulsiue, and expell the humours, that be gathered and alredie in the stomacke with *Psilium. &c.*

Propertie & place, must be obserued.

The vertue of bitter medicenes bee greate.

Sicknes.

But I praie you, how doe you vse these medicens?

Health.

In maner folowyng. Medicens to expell, we giue one in the Morning, the second at Noone, the third at Night: The cause maie so require, the one at euening, an other at midnight, the thirde in the morning. Take hede also, that the humours bee not to moche dissolued, in the seconde ministracion: but after the firste pocion, the paciente maie slepe, bicause the pocion is more weaker, when it is ones dronke, then when it is taken twoo tymes, for beeyng dronke twise, then it is double in strength. Some men maie not awaie with many medicens: well, to soche we giue but onely a digestiue, and an expulsiue. And to them that are not able to receiue twoo, we giue them but one, but that one in effecte, must be as good as the thre: whiche muste dissolue, attracte, and expelle, whiche waie of purgacion is not hurtefull. For Phisicions seldome tymes doe giue twoo, or three pocions, but it is the greater ouerlight: for if one pocion will purge, how moch more will twoo or three, for one strong pocion, haue not that vertue, and efficacie, that three mennes pocions haue: although one stronge pocion, and vehemente medicen, doe quickly purge the nether partes of the stomacke, euen so it maie bee so quicke, that it will penetrate to the extreme partes, as the hedde, handes, and feete. Also the vertue of the medicen, if it bee weake in operacion, it doeth vanishe awaie, thorowe the passage of the vnapt partes, whereby that it cannot obtain to the extreme members. And also, when wee dooe intende, to purge the extreme partes, then we doe giue twoo preparatiues: to the intent that the thirde, maie haue the freer waie, and more effectuall passage. If we must nedes giue but one, then let it bee doen by little and little, and oftentymes, so that the matter maie bee purged, faire, and softly, and not rashely, nor sodainly, as it chaunceth in many places, where

A pocio must bee geuen at three sondrie tymes, to remoue and expulse matter from the stomacke.
A Caueat, to beware.

Wens natures must be obserued, a little medicen will worke moche of some men, and a stronge medicen, will skant worke, on some other maune.

the pacient doeth receiue soche medicenes, that he goeth fourtie, or three score tymes to the stoole. Soche medicenes ones dooe cause the pacient, to haue sunge for theim: *Requiem eternam, dona eis domine*, whiche is, O Lorde, giue theim euerlastyng reste, for suer we be, throughe soche medicenes, in this worlde, thei shall neuer haue rest, nor healthy. For these swifte, strong purgacions, doe weaken the bodie, drieth vp the blood, consumeth nature, bryngeth conuulcion, or palsie, and finallie retaineth euill humours, and letteth the good humour out. Therefore *Hippocrates* saieth, after sodain euacuacion, or replexion, to hotte, or to colde, be deceiptfull, and vtterly aduersaries to nature.

Requiem eternam, with a spade

Sickne.

I had thought to haue made no more to do, but whē my bely had been costiue, or bounde, to haue taken any thing, that had been laxatiue, but now I perceiue by so doyng, I should haue dooen my self more hurte then good: For by soche actions and doinges, I am brought into this case, but from hence forthe, I will take better hede, and God afore. For so helpe me God and hollidame, gossope Health, I gotte soche a sickneſſe in Flaunders, that by the space of twoo yeres, consumed my money emong the Phisicions, that in the ende, thei had all my riches and gaine: and I nothyng but sickneſſe and paine, then like wise men, thei counsailed me, to go home into my native countrie where saied thei, the aire should be my chief Phisicion. Euen so I did, but my sickneſſe is so veterate and olde, that the aire was vnsufficient to bee my helpe: yet the countrey is very pleasaunte, ye knowe it verie well, it is Suffolke, whereas very fewe Phisicians dooe inhabite, of myne acquaintance, but onely an old imperike, called Iohn Preston, some take him to be a greate clarke, but I thinke he is learned beyond the marke. For of all men in that countrey, he is greatly sought vnto: for he plaieth our Ladie of Walsyngham, giuyng as moche healthe for a penie, as she did holinesse: yet custome hath cōmenced him, emongeste the common people, to be their doctour. I was this mannes pacient a greate tyme, but yet I neuer heard him talke of *Hippocrates*, and *Gallen*, he troubles not his house with any of their bookes. What shall I saie, all the tyme that I was with him, he vsed to minister his purgacions by chaunce medley, to his pacientes, happie man by his dole some spede well, but I doe remaine sicke still. And as I dooe perceiue by these three rules, that the fault was in abusing, misusyng, and not duely ministryng of his medicenes, how, and in what maner therfore should I receiue, or giue my friende medicene, without errour accordingly, I beseche thee gentle Health tell me.

Like as heat consumeth, euē so do Phisike money.

Iohn Preston, called Iohn of Stoneham.

Health.

When you will giue any purgacion, or medicen, diate your pacient first, by the space of a daie or twoo, with meates or suppynges, to prouoke vrine: as the brothes of flesche and fisshe, boiled Onions with fatte Porke. Also giue the pacient two

whē purging medicenes giuen, first minister herbes & drinkes to prouoke vrin

or three tymes poched Egges, sauced with a little wine and Peper, or els herbes mollifyng or softening the bellie, as Arage, called Atriplex Mallos and Mercurie. &c. For whiche cause saieth *Hipocrates*, when any man will purge the bodie, he must first prepare, the matter to be flowyng, that when the purgacion doe come, it maie easely passe, and cary awaie all the euill humour, without griefe or hurte. And this must be giuen to harde complexions, whiche will not easely giue place to purgacion, for in case the medicen lose not: it will rather inprison, shutte vp and close, bothe the humour and the purgacion, rather then purge accordingly. Upon whiche occasion saieth *Galen*, these Methodians, whyle as thei make light of medicenes preparatiue. Thei inclose the matter, and make no euacuation, therefore thei cause not onely the sicknesse of the lunges, but also of the iointes, as handes and feete.

Preparatiue must be firste giuen, & then purgacion.

Methodici, bee Phisicions that obserue certain rules by art.

Sicknes.

NOw sir, for that you are very sensible, and talke in good order, I praie you furthermore, if you be not wearie of my poore companie: shewe me how that I maie beste prepare medicen for me and others accordingly.

Health.

FOR as moche as I doe lacke many of my companions, whiche bee now a daies, all on thy side: inticed bee idlenesse, surfette, and their companion glotton. ie, and now are thei all with thee, I knowe thē well by sight, but I kepe very little companie with theim. For if I so did, I should lose my name, and be called no more Healthy. But miserable wretched Sicknesse, as Feuer, Dropsie, palsie, blinde, lame, frātike, Cōsumed, Rupture, Goutie, Pore. &c. yet would God, would God, if thou and thei bee not paste cure: I wisshe you all on my side againe. For I confesse, many of you haue moche wealthe, but all you lacke Healthy. But to want bothe, if age approche, I promes thee, it is the first hell, the greatest extreme miserie, and moste wretched enemie to mankinde, that can be inuented, how saiest thou, is it not so? Thou canst not denaie it. Well, yet it is a manifest signe of healthy to seke it. Cōtinue therin, a thou shalt find it: and for this thy honest demaund, how medicen should be prepared. You shall prepare theim in this maner, if you wil quicken your purgacion with Scamonie, quicken it. x. or. xb. daies, before it be giuen: so that the saied Scamonie maie be incorporated with the spices. But note that the Scamonie be well rubbed betwene the handes, or chafed in a morter, with Oile of Roses, or Violettes, or Syruppe of Roses, well wrought betwene the handes, puttyng thereunto a little Mastiche. For Mastiche haue a propertie, that it will let, and not suffre Scamonie, to cliue to the coites of the stomache, whiche oftentymes causeth a bloody flire, and excoriacion of the guttes. But by this mixture, the malice of the medicen is excluded, and will dooe no harme: but if any chaunce happen in any soche

The causes of sicknesse.

How to prepare medicen

case, it will bee sone helped. But there bee many blooddie villaines, whiche will giue medicenes immediatly, after thei haue put in Scamonie, before it be well incorporated with spices. For the longer it be incorporated: so moche it will purge the more effectually and gently. Now if you haue not this medicen prepared, and of necessitie it muste be giuen, or ministered in soche case: lette the Scamonie be rubbed or chafed, as is aforesaied, with oile and Syruppe of Roses, and a little cleane Masticke, and thus beyng quickened, it maie bee giuen after ii. or. iii. daies: you muste also rost the medicen, in this maner folowing

Scamonie is perilous, except it be well prepared, and doe kill many one.

Take a graie Costarde, or a Quince, cut it a sunder ouerthwarte in the middes, pike out the Coore, then put in the pouder of Scamonie, then putte it together againe: when this is doen, wrappe it close in a weat linen clothe, and couet it in the hotte emers of smale coales and asshes. When it is well rosted, then take it forthe, and mingle it with a medicine, and being thus prepared, it maie be giuen after two daies But take hede still, that it be not finely poudered, for feare of cleauing to the stomacke, through whiche maie come a blooddie flixe, and excoriacion of the guttes: but it muste be beaten grossely, that it maie tary the longer, or more tyme in the stomacke. And why so? Mary, then it shall dissolue the lurkyng humers, whiche be hidden priuely, in the extreme partes, as hedde, handes, and goutie fete. But if you either wil receiue, or giue a pocion, then temper it with Rubarbe, Mirobalans, or Agarice: and let it stande a daie and a night, accordyng as the medicen shall require, wherewith the matter shalbe purged, at Morning, sometyme at Euen, as I shall declare hereafter. If a man bee stronge, iustie, and not weake, then he maie take the substaunce in the pocion: If he be feble, tender, or weake, then to straine it, and drinke the liquor onely: thus, or after this maner, is to prepare medicenes.

Lurking humours, howe to finde them and expulse them.

Sickne.

How and in what maner, doe you giue solutiue medicens?

Health.

Medicenes solutiue, why thei are giuē.

SOlutiue medicens, bee sometyme giuen to the whole, and sometyme to the sicke. To the sicke, to expulse sickenesse: to the whole to preserue theim in healthe. Then when thou mindest to minister to thy selfe, or to any other, first consider the sickenesse, and the matter whereof it groweth, and the place infected. When these thynges be well noted, then as the matter shall require, euen so minister accordingly, as is saied before. But consider this, that the medicen muste not bee offered, vntill soche tyme, as the matter or humour bee decocted, riped, and made softe, whereupon saieth *Hippocrates*, we muste purge digested matter, but not moue crude, raw matter. &c. The digestiō of matter is knowen, by thickenesse of vrine, in case a thinne vrine passed before the saied thicke vrine by attenuacion, but if a thicke vrine, come before the thinne, then it is a feuer. Wherefore knowe first the distinc-

The chief signe of digestion.

tion

tion of the matter in this behalfe. Now if it be vndigested, vse inſtilliues, and thynges that prouoke vrine: then after you haue prouoked vrine with herbes accordingly, then maie you miniſter your medicen. But on the other ſide, when you will giue a medicene laxatiue, to the whole body. Firſt, conſider what humour doe abound, and the ſame is that, whiche cauſeth the paine and ſickneſſe in the bodie: and therfore purge this cauſe, and then the effecte ſhall ceaſe, by Gods grace. Now furthermore, if there be twoo humours, equall aboundyng together, extremely in ſuperfluite, then there muſt be more Simples, put vnto the compoſicion, accordyng to the qualitie or quantitie of the humor, to purge the ſame. As when choler and blood doe abounde, then purge with *confectio Hamech &c.* For if twoo humours bee ſuperfluous. And then if you giue to purge but one humour, then the bodie will be moleſted, ſicke, and greued: and for this cauſe *Hippocrates* ſaieth, *Si qualia oportet purgari purgentur, confert & bene ferunt ſi vero non contrarium*: whiche is, if ſoche thynges bee purged, whiche ought to be purged, is good and auailable and menne bare it well, if not, then it is cleane contrary and euill.

It helpeth moche to nature, to prouoke vrine.

That humor whiche do abound, purge the ſame.

The cauſe of ſickneſſe.

Hippocrates. Purge that, which ſhould be purged, or els medle not

Sickneſs.

What ſigne or manifeſt token, is then to be giuen, whereby a man ſhould perceiue the humours by. I praie you ſaie on.

Health.

Partly thei maie bee knowen by certaine thynges, what humours to abounde, or ought to be purged or cleanſed, within the bodies of men or women. As example, if any man be leane, or wante his fleſhe, yea, or whiteſhe of complexion or fleſhie, & haue ſalte ſpittle in his mouth, with bitterneſſe of taſte in ſoche bodies, ſalte fleume do chiefly abounde, and nedeth purgacion: but thei whiche feele the moiſture, or ſpettle ſweete in their mouthes, and haue plentie of ſwellyng vaines appere in their faces. And alſo haue noiſomneſſe and abhorring in their ſtomach, with aptneſſe to vomite, and vrine redde, thicke and oilei, this is a manifeſt ſigne, of the aboundance of ſweete fleume. Further, if any manne doe feele tartneſſe, or ſowerneſſe in his mouthe, with quicke apetite, no thurſt or deſire to drinke in this caſe, doe tarte fleume greatly abounde, and doeth raine, when all the ſpettle ſemeth like vinegar. Some tyme the mouthe dooeth feele no taſte, and is vnſauerie, feelyng nothing but like welle water: neither haue apetide or drineſſe, deſiring neither meate nor drinke: this is an vnſauerie fleum, and nedeth purgacion. Nature haue oftētimes rebelling, againſt her bitterneſſe in the mouth, but no ſaltnes, the vrine thinne, yellowe or reddiſhe in colour, this doe declare that redde colour haue the victory. Greate ſtrong bitter vomites, as bitter gaule in the mouthe, without vomites, and vrine yellowe or ruddiſhe, not very thin: theſe ſignes do declare, there doe raigne in the bodie, euill corrupted and infected couller. But if it be of leſſe thinneſſe, rednes, and bitternes: then it is coul-

How we to knowe what humour doe abounde, by his proper token.

Offwete fleume.

Tart fleume

Signes manifeſte declaryng what humours beareth the greateſte rule, in the bodies of men and women, without whiche it is

not possible to purge, accordyng to arte, but rather to kille.

ler, vitelline or like yolkes of Egges, that doe abounde. Well, if the vrine be yellowe and thin, hauyng small residence in the bottome, and greate bitternesse in the mouthe, then Citrine couler, is a Lorde, and ruleth aboue nature, therefore this and the reste, ought to bee purged with medicenes, made accordyng to the arte, to putte these cruell enemies awaie, whiche els will putte the whole bodie, with all the members, in perill of desolucion and death. Marke when slothfulnes, dulnes, idlenes, wearinesse, and heauinesse be greater, then thei bee accustomed to be: the appetite increased, and thirst diminished, and all the members, as though thei had been wearie, after some painfull labor, whē these signes doe appere, then Melancholy must nedes be purged with spede: If the vaines be full, moste chiefly in the face. Also when as the pulses be verie full, with plentie of swete spettle in the mouth with swellyng, and the blushyng in the face, heauinesse, painfulnesse, and wearinesse in the shoulders, as it happeneth after labour, or bearyng some heauie burden: and the vrine thicke and redde, in these mē blood doe plentifull abounde, whiche maie be helped, by the openyng of the vaine *Mediana* or *Cephalica*, or applyng of boryng glasses, with scarifiyng the place first, if either purgyng doe seme to long, or els the openyng of the vaine, is not dooen accordyngly, &c. Electuarii of Succorosarum. &c. be good to purge blood.

Signes to knowe when Melancholie doe approche, after whom commeth the quartane.

Sickness.

How then doe you purge fleume, whiche is one of the lower humours. I praie you tell me. For lacke of medicen, conuenient for the same: there be many, whiche be daily caste awaie, as it appereth by the rules of Physike.

Health.

Purgers of fleume.

TO speake of fleum simplie, it must be purged with these medicenes, as with *Pomelia lenatiua, Catarico imperiali*: decoction of Polipodie, Agaricke. &c. But salte fleume is purged with the holie bitter medicene, whiche the Grekes call *Hiera picra simplex, Theodorion, Anacardo, Hyperillicon.* &c. Swete fleume must be purged with *Hyeralegodion* of *Mesphis*: and the strongest *Hiera picra*, and soche like thinges. For purgyng swete fleume, as appereth in the compoundes of medicens.

Sickness.

How doe you purge burnte redde Choller, whiche is hotte and drie?

Health.

The Manna of Calabria is the beste of the worlde, & falleth doune in the nighte, as dewe vpō flowers and leaues.

TO purge soche choler, is with Trifera Saracenica, *Electuario frigido*, *Oxyphanicum*, with the decoction of Mirabolans, Cassiatistula, Tamarindes, violettes, and Manna of Calabria. Choler infected, must be purged with Anacardium, or *Agul curais*, which groweth vpon a tree in India, whiche tree, giueth lire of it selfe, and dringeth

geth for the fruite like vnto Lambes hartes, but very small, hauyng a bloodie iuce: of this Rasis maketh a good confection, for simple taken it is venemous. There is also an excellent *Antidotum*, in the. ccrvii. Cha. of *Nicolaus Mirepsi*, in his booke of *Antidotaris*, called *Theodoretos*, or Gods gifte, wherein Anacardus is brought in. &c. Whiche medicen doe helpe the hedde, lunges, stomache, liuer, splene, goute. &c. And also purgeth choler, so doe with *Hiera picra simplex*, Rubarbe, Diapruues. &c. But when melancholi, that colde, drie, wretched Saturnus humor crepeth in, with a lene, pale, or swartishe couler, whiche raineth vpon solitarie, carful musyng men: whiche humour at length, bredeth and bryngeth forthe a terrible childe, called the feuer quarten, whiche if he bee not corrected, and banished awaie, will be his fathers death. When he appereth correcte hym thus, as with the strongest Hieralogodion, with the decoction of Sene epithimum, Hamech. &c. But in case the humour bee compounded, then you muste also vse compounded medicen: for medicen simple, doue rather hurte, then helpe in soche cases. And why so? Mary beyng simple, it purgeth but one humour, and suffer the other corrupted humours to remain: and what is the cause thinke you? Truly none other, but that it is to weake, and lacketh strength and force, whiche the compounded medicenes haue. As example. George Tomson of Kelshall in Suffolke, haue a feuer tercian (well) your good will is to helpe hym, and you giue hym a simple medicene: but what doue your simple medicen profite him? Nothyng at all. For he whiche haue a tercian, must be purged of choler, and in soche a case, because fleume is mixed with choler: your simple maie rather putte foorthe fleume, whiche is moiste, and not moue choler, whiche is hotte and drie. Yea, the very cause and woorker of the rigour in this tercian, and so when nature haue moister drawen awaie from her, whiche should quenche the heate, then to conclude, choler shalde come the more hotter, vehementer, and cruell to nature, through a simple medicen, foolishly giuē of a good intent.

Theodoratos a diuine gift.

Melancholie the worst humor of nature he begette a sonne called the quarten.

Compoūded humour maie not be purged with simple medicene, for thei are to weake.

An example betwen a simple and a cōpounde medicene.

The fire will get the victorie, if the water bee not equall, or haue the masterie. Good intentes and good actes, be two thynges.

When blood doe abounde, or breaketh forthe at the nose, commonly on the right nostrell, or spettyng of blood. &c. then deminishe it, as I haue saied by describe openyng the vaine, with a fine lansette, and no flem with a beарde, like to a blood Iron, that Smithes doe lette their horse blood withall. For thei will sometyme cutte a vaine through bothe the sides, and cause a crampe. &c. Also in diminishyng of blood, let not the Chirurgian without counsaill, or auncient experiēce, take or open the saied vain or vaines. As example, Williā Downaby of Iken haue a greuous pain in his hed with ache, he cā take no rest. &c. there is no remedie, but to let him blood: the common Barbar doe take his lanset, and openeth a vaine, as the blind man shote the Crowe, he taketh the first that come to hande, or appereth greatest, perhaps a Sinewe, whiche maie chaunce let out the spirites of life, and kille hym, well, in case this Barbar, for the paines of the hedde, intende to open Basilica, whiche is *vena, interna*, or *axillaris*, growyng through the arme

Ignorannte Barbars, their fruites,

hole, and bryngeth bothe from the harte and liuer, whiche is his rootes, and through ignorannce, dooe open a greate sinewe harde by it, whiche is like a vaine: in whiche sinewe the spirites of life doe swiftly run vp and doune, mixte with the blood of life. What haue he doen now? Mary slaine one. And what is their refuge in soche a case? The signe saie they, was in that place: and he would be nedes letten blood. But in case if the Barbars cunnyng be better, and if he open Basilica without hurt, what doe this helpe the hed? Nothyng, or els very little at al. But if you will helpe in. Downabes hedde, open Cephalica, called *vena externa*, with a long cut, to let out grosse blood, and foule matter, and cut not depe, for feare of apostumacion: this vaine I saie, helpeth his hedde, to purge first with .3.i. ß. of the pilles of *Hiera simplex*, a daie before is better. Now if his paines bee in his breaste, or right side, ye or pleurasie, then open the vain called Mediana, the middle vain, whose parentes be Basilica, and Cephalica: this Mediana or Cardiaca must bee opened somwhat ouerthwarte, and so shall he blede well, to helpe the greues aforesaied: but when the mattrir, raines, bladder, or yarde, be troubled with griefe, stoppyng or swellyng, & moche paines, then in a vessell of warme water, open *vena talii* the ancle vain, called Saphena, for this olde crepyng vulcans, or lame sickenesse, called Sciatica, with paines in the hucle bones. Can neuer be better helped, then to purge with Hiera, to anoint with oile for the same: as appereth in the Compoundes, and to open the foresaied Sciatica vaine, whiche is one of the middle, & towarde the out side of the foote. And thus to open vaines in order, is the beste waie: and when tyme of blood lettyng, is not conueniente, then aplie boxis with clarifaction, euen as the place, humour, and tyme dooe require, and this shall suffice of purgyng humours, with blood lettyng.

Obseruacions in bloode lettyng.

Sicknes.

I Truste to obserue these your saiynges very well, deare frende Health. But how should I knowe, when medicenes haue take their effecte, and wrought accordyngly, to the ende of their forse and vertue?

Health.

To knowe whē medicen haue wrought their effecte.

THus you shall knowe, first, there is no man, but dooe take medicen, to putte awaie some griefe: and when the griefe is past, and the bodie quiet, and no pain in the stomache, then the medicen haue wrought his good effect. Then you maie giue the broothe of Capon, Chicken, or Hen, sometyme Almonde milke, or cleane stewed broothe, drinke small wine, of colour yelowe and cleane, and vse moderacion in eatyng and drinkyng, vnlesse there folowe an ephemerall agewe. Now the next daie after purging the pacient maie go to the stophe, hothouse, or bathe: so that he go thither, takyng no colde, or doe no labour, by the space of three daies, and then to vse moderate exercise, and to feede vpon meate, that will ingē-

der

der good humours. And thus to conclude, the bodie, or any that are sicke before time, shall now be conuerted into a newe nature, through the helpe of nature and medicen.

Sicknes

What els I praie you, is to be obserued in medicen?

Health.

Three thynges are to be noted, Tyme, Humour, and Region: where purgacion is to bee ministered. Firste, as touchyng Tyme, there bee twoo diuersities: the one is the tyme of the yere, and the other is the tyme of the daie & night, in whiche euery humour haue his being. For according to the variacion, alteracion of the tyme of the yere, the maner of the purgacion must bee altered and chaunged. And *Hippocrates* saieth, we muste purge the vpper partes of the body in Sommer, and the nether or lower partes in winter (for whye) The humours doe folowe the propertie of tyme. In Sommer purge with vomites, in winter by the stoole, and not without a good consideracion of the tyme, age, and kinde of disease, and habite of the bodie. For thei, whiche haue straight throtes, maie not bee purged with, or by vomite, for feare the spirit and breath of life be stopped and strangled, & so through chokyng, the bodie be killed. Again purge not old men, by the reason of the coldnes of complexion. In Sommer purge aboue, earely in the morning. In winter purge beneth, late at night. In the *Equinoctial* tyme, prepare at euen, and the next morning after your preparatiue, purge by Electuarii. &c. In extreme hot regions no purgacions: nor in extreme colde regions, none also. Neither in the daies, whiche be not temperate, as to hot with the Sonne, or to colde with frost. &c. nor in the *Canicular* daies, except greate nede require.

Tyme, humour, region are chiefly to be considered

Sicknes.

How must the daie and night be considered, in purgacions?

Health.

Whereas the tyme of the daie & night, be in length. xviiii. howers, whiche is called the artificiall daie, and artificiall night, whiche. xviiii. howers, maketh but one naturall daie, deuided into fower tymes fiue, for the fower complexions. For euery complexion haue his gouernement, and dominion fiue howers. First the blood beginneth at nine at night, and continue vntill three in the morning. And choler from three after midnight, vntill nine before noone. And so the other twoo humours: first melancholy and fleume, haue eche of them fiue howers, wherein thei doe raigne, and gouerne the bodie. Now if it be Somer, and then you be minded to purge choler by vomite, then you must giue the said vomite, a little before the hower of the daie. So that when it haue remained, and staied it self a while in the stomache, it maie worke in the howers of choler, to purge the same. In the like

Purge vpward in Somer, & downward in winter.

The daie natural, and the daie artificial

The fower complex. raisyng euery one fiue howers.

appointed

appoincted howers, so purgyng melancholi doun ward, in his hower and make euacuacion of it. If thou wilt purge fleume, let the pacient reste a Gods name, by the space of three or fower howers in the night, and then wake, and take his pocion, or medicene, a little before Midnight, and not slepe after it, vntil it be purged. Now if you will purge blood, in the morning open a vain, except verie old, or yong, or people consumed, or women with childe, with soche I dare not haue to doe. If you will purge humours, other waies then thus: that is obseruing the howers, yea, and the mansions, or course of the Moone, els thou shalt greatly erre, and doe more hurte then good.

The aged, & very younge, sweake folke, and women with childe, maie not bee let blood.

Furdermore, consider the diuersitie of humours, if blood abounde, he must be letten forthe by the vain, as Cephalica, or Mediana. &c. If choler be to moche aboue nature, then purge by vomite: but if choler be mixed with blood, then let blood as I haue saied, vnles the matter be contained, in the neather partes of the bellie, then purge by glister or pocion. &c. If fleume or melancholi be beneath, purge downwardes vnlesse it be aboute the mouthe, or entrance of the stomache, or the vpper partes of the bodie: marke and wisely cõsider the tyme, in al these thynges, for that is the chiefest poinct of all. For euery thing saied the wiseman haue his proper tyme vnder heauen. &c. And regions by whiche here in this place, the humours be considered: also the places of purgyng, the vpper part, the neather part, the nostrelles, rose of the mouthe, pores of sweatyng, and vaines of bleedyng. &c.

Matter in vaine must be put forthe by blood letting and in the belie by glister, in the breaste by vomite.

Sickne.

What saie you then of place, in whom the matter is contained?

Health.

Place where medicē should be ministered conuenientlie ioyned with tyme.

THE place in deede, as I haue saied, muste be considered in whiche a medicen shalbe giuen: whether it be to hot in Sommer, or to colde in winter. If the daie be to hot, you maie caste vinegar, Mallowe braunches, violettes, water Lilles: and bee in a lowe vaulte, or from the Sonne. And temper the place, where you will purge, on the other parte if the place be to colde, make a fire of Charcoales, or a stoue, whiche is a fire secrete felte, but not seen. Close windowes from wind, in a prettie warme chamber, with good hole hanginges or selyng. The pacient to haue light warme clothes, and slippers cleane, and well lined: sweete linnen, as sheetes, shurtes, and kerchifles, a close chere, lined softly with a backe, hauyng a cleane rounde bason, or bell sell within the same, to receiue the stooles or purged matter. And then to haue soft Cotten or clothe, to make clene natures priuie place, you knowe my meanyng. Forget no sweete perfumes by arte, for nature will plaie the stinkyng beaste, I tell you truely. Also in this place no noise, nor vtter Monkishe silēce, but be mindfull of some honest merie matter, or pleasant tale, or thinges that wil reioice ꝑ spirites. &c. And this place must be thus vsed, in the time of purgacion: but still I saie,

beware

beware that you take not colde, or rather colde take not you. For in coche a case, if he get the victory, then he will put you into a shete, and sende you to the God of *Qui Lazarum.*

Colde doeth take, and is not taken.

Sicknes.

WEll good sir, after *Qui Lazarum: Credo videre bona domini, in terra viuentium:* And that dooe I beleue, euen to see the goodnesse of the Lorde God, in the lande of the liuyng, where I shall receiue all my bodie whole and sounde, in as goodlie a forme, as my father Adam was in, before his moste lamentable fall: by whom I am thus punished, with miserie, care, beauinesse, labour, ingratitude of myne owne fleshe, and frendes, sicknesse, paines, sorenesse, & daily daunger, to haue my blood spilte for myne owne goodes, prisone, affliction of minde, and sometime the periured enemie doe preuaile, with fierie tongue of slaunder, with a thousand crosses, whiche make me to stoupe. And to despise the worlde, whiche is trapped with snares before myne yes, in eche place and then I crepe, within my selfe, wheras I doe se in myne owne breast and conscience, written the carefull woordes of Job, Chapiter. xiiii. *Homo natus mulieris paucorum dierum est, & repletur inquietudine. &c.* Man saieth he, that is borne of a woman, liueth but fewe daies, and is full of miserie: fewe daies, and yet spente in trouble. Truely there is none other purgyng place, or purgatorie but this: which Job haue pointed here with his finger. The very maner, condicion, place, and turment, whiche is onely miserie, deuided into twoo kindes, the one is the greuous affliction and miserie, whiche is seen with mortall yne, as I haue saied before, as penurie, prison, sickenesse. &c. The seconde miserie is not seen, but felte, as the inwarde agonie, affliction of the spirites: no inward consolacion. Continuall thought, sometyme wishyng that death might conquere life. Broken hart, and vexed spirite, full of sondrie inwarde affections, and alteracions of minde, small rest or quietnes, sorowfull for the death of kinred, or frendes, being chaunged into bitter enemies, whiche is a greate plague. Or goodes lost, or actes doen insolently in tymes paste: and moste fearfull of thynges to come, as doyng hurte, or suffring harme by enemies, or turning with a sodain fal, from the fortunate happie whele, if it so chãce, of riches, health, worship, pleasure, the victory of the enemy, and pleasuring the frẽde & hartes rest. &c. Into the pit & darke lake of aduersitie, sodainly depriued of these vaine slippery thinges, and effsones linked, fetred, and intangled, withall soche euils, as the hart, and spirites, do vtterly detest, feare, and abhorre to thinke vpõ: besides ỹ sleping passions of the night, with carefull troubles of the spirites, & dreames most dredfull, of strange shapes, fearfull sightes: and pitifull appering of the ded parentes, frendes, brethren, & old acquaintance. And somtime tharmed enemy, with frouning face, gnashyng teth, bloodie handes, doe mercilesse approche to kill me, the slepyng naked manne, embrasyng my delighte: effsones the flatterer doe

The hope of the life to cum

In Adã we haue our fall.

Acab fell fell Naboth, for his vineyard

When one desceyue into him self, he shal be holde fearfull thynges.

Mannes life is bothe short and miserable

In this life we haue our purgatorie, & that we feele and perceiue. Two sondrie kindes of miseries.

Sorowe for thinges paste and feare of thynges to come.

Prosperitie is very slipperie.

Horrible dremes in the night.

doe pleaſe the eare, and pleaſaunt thynges approche. And the fleſhe is ſone moued, through wicked luſte, and in the twinkelyng of the eye, from dreame to dreame, the ſpirites bee ſo variable: that the night to the carefull manne, is the very Image of helle, and ſpecially to theim whiche feare not God: thus he puniſheth theim, as Job ſaieth, in the night, to reforme the. And by ſoche affliction of the night, in the time of ſlepe, whiche is brother to death. In whiche tyme the almightie do ſchoole mankind, rebuke hym, and ſuffer the wicked enemie to ſcurge hym, with ſtrange viſions. &c. Mankinde maie ſone thereby, vndoubtedly beholde and perceiue the ſoule, whiche is liuely occupied, when as the groſſe ſences of the bodie be ſtopped, and in a maner dedde: neither ſeing, hearing. &c. Now whether it be dreame, elulion, viſion. &c. As ſome doe laie, or the effectes, or workes of the lower complexions, as the choloryke man, to dreame of fire, fightyng. &c. The flegmatike, to dreame of water. &c. And ſo in the other twoo complexions, or as *Artemydorus* in his booke of dreames ſaieth, thei doo preſage, deuine, or ſhewe before, what thynges doe followe, or come after, good or badde. All theſe thynges bee greate miſeries, and greuous afflictions of the ſoule, whiche I moſte humble deſire God, to deliuer vs from: and comfort vs with his holy ſpirite, againſt all ſoche euill ſpirites, which do moleſt & vexe our ſpirites: whiche is a thouſand tymes more greuous inwardly, then the outwarde miſeries of the bodie: as pouertie, priſonment, and extreme age. &c. For loothe how moche the ſoule, is purer then the bodie, euen ſo the toies, and cares of theſame, be more plentifull. And this occaſion haue moued me, beyng a ſiche man, to wander from our former talke. And why? Onely becauſe you ſpake of *Qui Lazarum*, whiche I haue heard ſong, in a lamentable tragidie, perhaps: but my ſong ſhalbe, *Beati mortui, qui in domino moriuntur.* Bleſſed be the dedde, which dieth in the Lorde: and happie are thei, whiche liueth in hym alſo: whiche is the chiefeſt ſigne of their election, and endleſſe eſtate, in that place wheras no ende ſhalbe of perfite felicitie, and life for euer: wher as neither enemie, ſickines, woundes, priſon, or pouertie ſhall vexe the immortall bodies, whiche now be ſubiecte to all calamities: yea from the kyng and Quene, whiche, of all be honoured, obaied, or flattered: vnto the pooreſt bondman, and his wife, with his wretched children, that be ſhamefully deſpiſed, contemned, and vtterly reiected. But becauſe no manne ſhalbe perfectly happie before death, as the Philoſopher ſaieth: yet theſame death ſhalbe ſwallowed vp in victorie, which victorie is Jeſus Chriſt, the conquerer, beginnyng, and endyng of all thynges, to whom be praiſe for euer. *Amen.*

yet becauſe I am a man, of the creation of God, ſcorged with many infirmities in this worlde: by, and through theſame God alſo, many goodly medicines be prepared to helpe me, to relieue and comforte me, vntill ſoche tyme, as it ſhall pleaſe GOD, to call me to the ende of my pilgrimage. Therefore good maiſter Health, beare with me, although I haue ſpoken in my greuous paſſion, to eaſe my mynde: and now by

your

Dreames to admonith me to feare God.

The ſoul neuer ſleepeth. Wenne doe dreame, according to their temperament or complexion.

wicked ſpirites, to moleſt our ſpirites.

The troubles of the mynde bee greater then the croſſes of the body.

Kynges and Quenes bee ſubiecte to the miſeries of this worlde, and haue no perfite felicitie before their mortall ende, and beginnig of mortal life.

your patience, whereas you haue ſhewed me, immediatly before, in what place medicen ſhould be giuen. Now I praie you, ſhew me what tyme, medicen ſhould be miniſtred: Of the tyme of medicen.

Health.

I am ſorie for thy double affliction, bothe bodie & mynde, thou haſt tolde a lamentable tale: well, I will ſaie thus moche to thee, many handes make light woorke. Bare theſe greues quietly, ſ haſte many to helpe thee in this world. For there is nothyng vnder ſ ſunne, but vanitie & affliction of minde. Euery liuinge man hath trouble, this muſt nedes be wiſely ſuffred, becauſe it cannot be auoided: & wiſe men maie not diſpaire in aduerſitie, for comfort will come I warrant thee be neither to effeminate or childiſhe, whē trouble aſſault thee, for then thou art cleane gone. But arme thy ſelf wiſely w magnanimite, foreſee thende, holde vp thy hed, and ſinke not. Vſe this worlde like a Steadge, play thy parte thereon in thy vocation, for the time honeſtly, ſerue God reuerently, deſpiſe not ciuill policie. Profite the common wealth, kepe good companie, be not ingratefull to thy frende. Depart from thyne enemie, and yet beware of thy friendes. Speake gently, truſte not them, that commonly vſe ſwearyng, ſlaunder, drunkenneſſe, and be full of ieloufie. Liue of thyne owne, though it be but poorely. Be not bonde, if thou maieſt ſtande at libertie. Go not to Lawe with Lawers, for thei will hinder thee. And beware of a flatterer, he will betraie thee. Bee not variable in Religion, obſeruyng tyme, and the maners of men: But obaiyng God, whiche doe not chaunge. There be three ſondrie men, whiche haue doen thee neuer good: The winker in his tale, the laugher in his rage, and the foxe coloured, whiche will not ſticke for blood ſheding, falſe witneſſe, or periurie, yet praie for thē and let go diſpleaſure. Bee angrie and ſynne not. Let not the Sonne go doune on thy wrathe. Truſte not to the worlde, yet beholde it, and thou ſhalt ſee marueilous thynges wrought therein. Thou ſhalte ſee moche wrong doen daily vnder the Sonne, and beholde the teares of ſoche as be oppreſſed, and there is no manne to comforte them, or that will deliuer or defende theim, from the violens of the oppreſſours, but onely God: Therefore, follow the counſaill of the wiſe man, there is nothyng better ſaieth he, for a man, then to bee ioyfull in his labour, for that is his portion. And for as moche as mankinde, haue labour, trauell, heauineſſe, ſorowe, and diſquietneſſe all his life, and yet ſhall leaue al his labours to others, whiche neuer ſawe them, is it not better then, for a man to eate and drinke, and his ſoule to be merie in his labour, and this is the gifte of God, ſaieth the wiſe man. And thus to conclude, if thou bee troubled in mynde, praie onely to God, and aſke counſaill of the wiſe: if thou be ſicke, ſeke the Phiſicion. Honour him becauſe of neceſſitie, God hath created hym. For of the higheſt cometh medicen, and he ſhall receiue gifte of the kyng. The wiſedome of the Eccle. v. A three ſtringed whippe. Eccle. viii. Eccle. iii. what thynge is beſt for mā kynde.

Phisicion, bryngeth hym to greate worshyp: in the sight of the greate men of this worlde: he shalbe honourably taken. The lorde haue created medicen of the yearth, and he that is wise, wil not abhorre it. Was not the bitter water made sweete with a tree: that men might learne to knowe the vertue thereof. The Lorde haue giuen men wisedome, and vnderstandyng, that thei might bee honoured in his wonderous worhes: with soche doeth he heale man, and taketh awaie the paines, of soche doe the Apoticarie make a confection, yet can not a man performe all his worhes. For of the Lorde cometh prosperous wealth, ouer all the yearth. My sonne despise not this in thy sickines, but praie vnto the lorde, and he shall make thee whole. Leaue of frō synne, and order thine handes a right. Clense thine harte frō all wickednes: this is the counsaill of Jesus the sonne of Syrach, in his holie booke. Capit. xxxviii. And now shall I shewe vnto thee, what time medicen shal be giuen. Then doe thus. Somtyme medicen is giuen to slepewarde, or before slepe: and sometyme before daie, in the morning, to the wahyng tyme. First, in the tyme of wahyng, then giue liquid or moiste medicenes, and also easie: and specially when we must purge light humours in the stomacke. For as a moiste liquide medicene, in potion is sone dissolued: euen so the will spedily and quickly, doe her duetie, and worke her feate effectually in her place, wheras she haue power to conuert actiuely, and chaunge thynges into her nature. Euen so nature haue power, to chaunge meat and foode, into her own proper vertue. Therfore note this, that whē soche medicens be ministred: if ꝑ pacient should then slepe, at soche tyme, as the naturall heate beginneth to encrease. Then thesaid slepe letteth the vertue, and good operacion of thesame medicene: resoluyng the bodie into painfull sweate, and attracte and drawe humours out of order, makyng the paciente sicker. Item. in as moche as liquide and light humors, before dissolued: then it foloweth, that thesame humours doe eftsones, come to the place of expulsiō. Therfore to conclude, if thesaid pacient do slepe, at that presente, it might then chaunce that the medicene, would not conuerte, chaunge humour or cast it forthe: but rather resolue humours in the body, whiche would cause moste painfull perill, and noisome sickenes and disease, while as the putrified matter, remaine still in the bodie, not purged. But when as the paciente haue taken but a light supper, he maie take pilles, so that thesaid pilles be newe, and the pacient not very fatte: for fatte menne and women, haue small guttes, and pilles maie chaunce hurte theim. And when we purge harde matter, or humours in the extreme partes of the bodie, we minister pilles. But for as moche, as pilles bee harde of resolucion within the bodie, one maie slepe well vpon theim, before thei be resolued. For slepe bringeth inward warmnes: and warmnes maketh resolucion, and furdereth the worhyng of pilles, whiche muste take their effecte, in the extreme partes, as hedde, handes, and the feete. And thus I saie, pilles maie be giuen without hurte, when the pacient go to his naturall rest and slepe

ꝑrouided

Ecclesi. 38.

Good counsel in the time of trouble.

Medicen do chaunge, and meat is chaūged.

Why purgacion worke not naturally

One maye slepe after pilles, but yet beware of olde drie pilles.

Pzouided, that in the mozning, when thei beginne to wozke: then the ſaied pacient muſte ſlepe no moze at that tyme. And note, that pilles maie be confected, of all kindes of medicenes: and there be pilles giue befoze meate, foz them whiche haue euill digeſtion, called *Pilule ante cibum.*

Pilles maie be made of all kindes of medicenes.

Sickne.

SOmtyme it commeth to paſſe, that in a maner bnaduiſedly, oz ſodainly, the phiſicion doe giue a purgacion oz medicene, not conſideryng the complexion of his pacient, therein doe he well oz noe I pzaie you.

Health.

THE complexion would bee knowen, but when there is no opo:tunitie oz leaſure, to knowe the complexion: whether it be hote, cold, moiſte, oz dzie. In this cauſe let bs dſe a pzeuentyng medicen, oz an *Antidotarj*: wherby we maie bothe pzepare the waie, and alſo knowe whether the matter bee hard oz ſofte. To remoue with theſame pzeuentyng medicen, either yea, oz noe alſo in this caſe, let ſome thing be miniſtred befoze, whiche maie gently reſolue the humours, as *Benedicta laxatiua, ſtomathicum Carthaticum imperiale*, Oz els lette bs giue to the paciente ſome gentle pilles, and decoction of Polipodie, Agarice, and Hermodactilis, tempered with white wine: puttyng therebnto puritied and cleane honie, and then giue it to the pacient, when it haue ſtande, bntill it commeth to a reſidence, doe theſame with Polipodie, Elula, ſodden in wine, puttyng in a little Cinamon. Foz this dooe reſolue, and bnbinde flegme, and purge it well, oz els gather ſolutiue and lofyng herbes: as is Mercurie, Beates, Mallowes, &c. ſeeth theim in latte pozhe, puttyng in a little Sene. And in caſe this loſe the ſaied ſicke pacient, if he marke the quantitie of the euacuacion, oz thynges purged: ſo he maie be contented therwith. If he feele moze griefe in the belſie, oz pain burnyng, oz noiſomnes: he maie then pzepare a ſtronger, oz one weaker, accozdynge to his humour, age, oz tyme of the peare, oz habite of the bodie. And in all medicens, beware of this, that nothing be taken in the fitte, rigour, terrour, oz bower, when the pacient ſhall be vexed, toſſed, oz turmented with quotidian, tertian, oz quartein, &c.

The obſeruacion of complexions.

To giue medicene, in the fit of a feuer, is perilous.

Sickne.

FUrthermoze it cometh to paſſe, as is daily ſeen, that there be many feble ſtomaches, and fearfull iyes, that doe not onely abhoze to ſe medicens. Some foz their blacknes to behold, as *Caſtiaſſtula*, oz bitternelle in taſte, as *Hiera picra*, oz fulſome to ſmell: as ſtrong pilles, yea, it no leſſe greueth them to beholde, oz ſe the veſſell, in whiche the pocion is kept in, then to dzinke theſame pocion, oz bitter medicen, contained withyn theſame. Soche be the weake, feble, nile ſtomaches of many. God knoweth: foz why, nature haue made theim no ſtronger. Foz the feble ſtomache of a tender gentlewoman,

Weake ſtomaches can not awaie wt ſtrong medicenes.

maie not be cõpared in forſe, to the boiſterous, rough, gredie, or ſtrong ſtomache of the Carter. The ſight or ſmell of vile thinges, doe hym as ſmall diſpleaſure: as the ſwete odours, and pleaſaunte aſpectes, dooe hurte the dilicious ſences of the tenderlynges, or carpet muſes. I ſaie the barbarous vplandiſhe Jenkyng, with torne hoſe, and clouted boo-tes: foule ſhurte, and thredbare bonet, long lockes, and crompled han-des, and grined, ſcuruie countenaunce, with gantlettes made of Bor-relles hide: armed with a pece of a Mottely mantell. Boldly chargyng a long whytſtocke, with croppe and lanyard, againſt Rudde, or blinde Baiarde: whiche traile, and drawe, the laden Carte, and bende their backes, with continuall burdens, rewarded with vnpleaſaunt foode.

Cowe, ſheepe and Plough, be our nurſes

This vnkemely grome or Carter, driuyng his Carte I ſaie, yet is he a childe, and a feeder of the common wealthe: with Cowe, Sheepe, and Plowe, in the clottie field, followyng the Share and Culter. After the dreamyng ſteppes, of the deepe treadyng Ore: whiche treadeth on the foote, of eche poore man in the countrey. Theſe tillions, which vſe no Speres, but Spades, and fight their cumbates, with flailes: in ſola-torie Barnes, emong the Sheues, fraiyng the Miſe into the Chaffe.

The life of the plain people in the coũ trey.

When Snowe and froſte, maketh Cowe and Calfe, to tremble in co-uarte: and Swine to lurke in cotte, for feare of the Northren, ſharpe, cuttyng winde. Long blache nightes, and ſhort colde rainyng daies: vncouered naked trees, ſhrouded with Snow, vnder whõ lurketh the hungrie birdes. At ſoche tyme as the plain people, do ſpend, conſume, and bring to nothing their ſubſtance emong their labouryng hindes, Sõmers frutes: not without winters trauell God wot. If Saturne caſte forthe, then from his high cold throne vpon them, his malicious euill infortunate influence: when he with Sithe in hande, and graie horie lockes, doe crepe into the firſt houſe of the heauen, or fallyng an-gle. From whence he poureth forthe, ſaieth *Haly*, emong men, greate in firmities, melancholie, fallyng euil, madneſſe, leproſes, quartens, and alſo euery ſickines that cometh of coldneſſe, and drineſſe. &c. And dri-ueth the plain people, to their wittes ende, which lacketh prouidence, to forſee and prepare medicene, fitte for their defence. Of whom, God taketh the onely cure and charge: From an higher place, then where as olde Saturnus doe dwell. Vpon the ſimple ſort of mortall menne, he careth for the ſtraunger, fatherleſſe and widdowe. And open his hande, and fill euery liuyng wight with plentiouſnes: and is nere vn-to them, that dooe call vpon hym faithfully, and there is none of his, that are fallen into any miſerie, but he ſee their fall, whether it be po-uertie, priſonmẽt, exile, care, agonie, affliction, or veraciõ of mind. &c. Then with mercie and pitie, he putteth forthe the hande of his proui-dence: and lift them vp, and help them in the daies of their carefulnes, mahyng them pleaſaunt. Giuyng theim reſt and quiet ſlepes, while as the vngodly, doe remoue their neighbours lande markes. And rob them of their cattell: and by extorcion, kepe them from their own, and oppreſſe the widdowe and fatherleſs. Making them go naked, yet theſe

Hali de iudi-cijs Aſtrorũ pars oct ana Capi. vij.

Pſal. cxlvii.

Pſal. Cxiv.

Job. xxiiii.

people

people proſpere for the tyme, although thei murder the ſimple. But at length the ſhadowe of death, ſhall come vpon theim: and thei ſhall goe into horrible darkneſſe. And thus haue I redde, in a lamentable booke of one, which had experience, of miſeries infinite: ſickines and ſorowes, yea, this Job was onely ſickines: whoſe ſeruaunt I am, and what is the chiefe helpe, or to whom ſhall I the ſiche, poore, feble man reſort. Euen to him that my maiſter Job went vnto. Who was that I praie you? Was it the Chirurgen, Apoticarie, or Phiſicion? &c. No, no. It was the almightie God, without whom euery artificer, bothe in Philoſophie and Phiſike, their worckes taketh none effecte, nor any good ſucceſſe, although thei dooe excell in knowlege, learnyng, iudgement, and practiſe. Therefore I doe ſaie deare frend Health, with the Prophete Dauid, in his Hymne or ſong. I doe lift vp myne iyes vnto the mountaines: from whens cometh helpe to me? My helpe cometh from the Lorde God, whiche made heauen and yearth: and here I doe gather, if I bee ſore or ſicke, weake or wounded, troubled or vexed. Although I lifte vp myne iyes, vnto mountaines of this worlde, for the health of my bodie. As to the beſt Chirurgians or Phiſicions, whiche as I haue ſaied, doe excell in knowlege and practiſe. This is nothyng if my helpe cometh not out of heauen: from the fountain of Phiſicke, euen ſo for the health and regiment of the ſoule, when it is ſicke. The mountaines of ſainctes, angels, and men, can not preuaile, except the very ſaluacion, attonement, healthe, praiſe, and quietnes: proceadeth onely from God, whiche is very *Salus*, that is health: or *Seſpes*, the healthe giuer, and vpon hym I do onely depende, whiche dwelleth in heauen.

The ende of the wicked meane.

God the very Phiſicion.

Pſalme.

Health.

IF he be on your ſide, who can be againſt you? Nothyng in heauen, yearth, or hell, to moleſt you: if you be vnder the ſhade of his winges, you are ſafe from all ſtormes. I dooe commende your Godly zele, and faithfull affection to almightie God ward: albeit you ſeme vnto me, to wander in this your communication, from the path or line, whiche was laied out ſtraight, betwene you and me, whiche was the regiment and health, onely of the bodie. And you doe declare of the miſerie of the common people, and of the calamities: and ſaie when thei fall ſicke, thei lacke prouidence, and helpe emong them ſelues, but onely God. Mary I ſaie alſo, onely God. But how? That God doe alwaies ſende health, without meane? No. For almightie God do worcke by miracle, and by meane: by miracle, as when he raiſedt he bedde, cleanſed the lepre, &c. By meane, when with claie, he opened the iyes of the blinde: and with ſpattle, he cauſed the deafe to heare. Yea, and commaunded the Apoſtles, to cary Oile with theim, to heale the ſicke. Why doe you then talke thus, leauyng out this worde meane? Whiche is like vnto an hande, whiche worcketh for euery thing, bothe without, and within the bodie. By whiche meane, the holy ſpirite of

Roma. viii.

God do worck by miracle, & meanes.

God is perceiued, as example. The Apostle. i. Cozin. xii. Chapiter. The gifte of the spirite is giuen to euery man, to edifie withall. To one is giuen throughe the spirite, the vtteraunce of wisedome. To an other the vtteraunce of knowlege, by thesame spirite. To an other is giuen faithe, by thesame spirite. To an other the giftes of healyng, by the same spirite. &c. Lo, here you se healyng, is the gifte of Gods spirite, whiche is God the holy ghost. And although the gift of healyng, was plentifully shewed and powred in, and vpon the holy Apostles, which wrought bothe with miracles, and meanes. yet it can not be denaied but diuers, whiche had no faith heauenly, or the gift of faith: yet thei had the gift of healyng. For thei be seuerall giftes of God.

The holie Ghoste.

Infideles haue singuler giftes of God

Hippocrates. Galen, Auicen. &c. had not the gift of faith, and were Infideles, beleued not in God, nor in his soonne Christe: yet God bestowed vpon thē, excellent knowlege of natural thynges, as appereth by their learned bokes, whiche be candles, to giue light to Phisicions, to the worldes ende. For the incomperable learnyng and cunnyng, whiche bee written in theim. Thus God haue made the very Infideles, meanes to helpe the Christians, whiche you maie not denaie. Neither thinke the plaine people to be so ignorant, but when thei be sicke, thei can sende to the Phisicion, or Chirurgen for helpe: as well as thei will sende to the Mill, to haue their corne grounde. Or to the Shomaker for Shoes, to defende theim from goyng bareloote. what would you haue the Carters (as you terme them) so miserable, or without wit, or worse then the Dogge: whiche can liche his wound, and chose his vomityng gralle. That should appere by the fruites of poore menne, I meane their children. I praie you, be not mitours set vpon the heddes of Plowmennes soonnes: and doe not the children often tymes, of obscure, ignant yomen, and very abiectes, possesse bothe riche houses and landes. where somtyme their parentes, would gladly haue serued in the kichen. &c. What is the cause? It should appere, vertue auaunceth and learnyng helpeth. Exclame not, neither bewaile these poore ones estates: for thei can see daie at a little hole, and liue as merie, the olde Prouerbe saieth, as white Bee in Hiue. I praie you pitie theim with measure, vnles your large lamentacion: should giue occasion, to nourishe idlenes. Nor that men yet should disdaine the poore. But who so stoppeth his eare at the crie of the poore: shall crie hymself, and not be hard of God. Nor also that poore people, should disdaine, murmour, or speake euil against theraisacion, or aduauncement of them. whō God haue pluched out of ꝑ dust, to be his ministers in ꝑ rule of this worlde. And as for thoppressours, be pacient: for thesame God that giue them preparatiues with warnynges, as plague will also giue thē a purgacion, and expulse them frō him, except thei doe repent. For gather thei neuer so moche, beware the third heire of an extorcioner: and often times he doe not enioie, his goodes hymself. For Salomon saieth: *Hereditas ad quam festinatur in principio, in nouissimo benedicere carebit:* The heritage that cometh to hastily at the first, shall not bee blessed at the ende. And in an other place.

Poore men bee exalted throughe vertue.

Math. xxv.

Psalm. cxlvii

Prouer. xx.

place, ſaieth he, whoſo hurdeth vp riches, with the deceiptfulneſſe of tongue: he is vaine, and a foole, and like vnto theim, that ſeeke their owne death, this is their ende. Therefore my brother, diſquiet not thy mynde, contente thee in thyne eſtate: kepe thyne owne goodes, ſpende them to Gods glorie, deſire none other mannes. And when thou doeſt ſee the wicked, in greate proſperitie, diſdain them not: neither fret thy ſelf, thou haſt nothyng to doe with them. But to make accomptes for thyne own ſelf: and be not forgetfull of the Prophetes wordes, whē he ſaid: *Nolj emulari in malignantibus. &c.* ſaith he: Fret not thy ſelf, becauſe of the vngodly. Neither be thou enuious, againſt the euill doers, for thei ſhal be cut doune like graſſe: and be withered, euen as the grene herbe. Put thou thy truſt in the Lorde, and by doyng good, that thou maie dwell in the lande: and verely thou ſhalt be fedde. Delight thou in God, and he ſhall giue thee thy hartes deſire. Commit thy waie vnto the Lorde, and put thy truſt in hym, and he ſhall bryng it to paſſe. &c. If thou art troubled in thy minde, reſorte vnto his holy worde: and miniſters for the ſoule. And wheras thou art ſicke, and ſore in bodie, deſpiſe not his ordinarie meanes, but honour the Phiſicion, becauſe of infirmitie: the almightie haue created hym, for that purpoſe. That through the vertue of Phiſike, thy name ſhall bee chaunged, from Sickneſſe into Health. I therefore will now ceaſe, and giue place vnto the Deuines, and Morall men: whiche with tongue and pen, can giue good counſaill, and heauenly Cordalles for the ſicke, ſore, afflicted ſpirite.

Sodain gotten ſubſtance remaine not longe.

Let no man bee angerie with an other mannes foliie

He whiche loueth God, ſhal haue hartes reſte.

Eccleſiaſt.

And now to the firſte parte of your queſtion, concernyng Phiſike, whiche is the raſe, wherein we begun to run. Let vs now come again into that plain pathe, holde on ſtill, and then we ſhall the ſoner come to our waies ende. And then ſit vs doune, and reſte vs quietly a Gods name: for reſt is an image of heauen, after labour. your queſtion was thus, of them, whiche doe abhorre the ſight, or ſmellyng of medicene: beyng redy to vomite alſo, to behold the veſſels, wherin medicen was giuen, to that queſtion, you anſwered your ſelf. The cauſe was, the ſtomache doe abhorre thoſe thynges: that offende the ſences, as in ſeeyng, ſmellyng. &c. (But in deede our ſens of ſmellyng, is worſe then any other liuyng beaſtes. As *Ariſtotle* ſaith, in his booke of ſences: *Odoratum pejorem habemus quam alia animalia.* Furder ſaieth he, man onely dooe ſmell, and doe delight in the odours of flowers, or ſwete thynges: Euen ſo do his nature abhorre ſtinkyng thynges. But ſpecially thei, whiche be clene of nature, or by accidentes. And this is knowen by naturall Philoſophie, and Phiſike: and whereas the Philoſopher doe leaue, there the Phiſician doe begin. Although there be many ſecrete, hidden deſires within nature, knowen onely to the ſame, and hidden from the Phiſicion. As example: ſome women beyng with child, deſire Tarre, yea, I haue ſeen them eate Sope, and hurte them not, with other vile thynges, that I will not name. Without nature had them, death would folowe: yet Phiſike compt them deadly. Theſe be the ſecret hidden thinges within nature.) But now to the queſtion.

Ariſto. in libro de Senſ.

Nature haue many hidden deſires, vnknowen to the Phiſicios

when nature is so weake and feble, that it doe lothe and abhorre, to see or smell medicen. The beste remedie is thus: that you giue laxatiue Claret, made after this maner.

Medicemen for feble stomaches to purge gently

℞. Clene Clarit or white. li. r. of Polipodie, Honie, ana. li. ii. Agaricke. ℥. ii. Sinamon, Cloues, Spichnard, Ginger, Galingall, aā. ℥. i. of Peper. ℥. iii. Firste make it thus: temper the clarified Honie with wine, and drawe it through a Colander. And stampe the Polipodie, and strongly strain it, and seeth it to the thirde parte, then beate your spice into pouder. And put them into a bagge, made of a pece of a sers or bulter: then put your tempered wine, Honie, and iuce of Polipodie together, put in your bagge with spice, & seeth all in a close vessell well tinned, and straine your bagge often tymes. And then receiue this drinke, and geue a draught to your weake, feble, stomache, according to your strength. And for Honie, you maie put in clene Suger, and to your spices, you maie put to Sene. ℥. iii. And when you drinke of this you must drinke clene colde water, or running water after it. Now sir if you will restraine, or stop the bodie, when it is to moche laxatiue: or draweth nature to vehemently. Then giue hote water to drinke, and this is bothe pleasaunte, and profitable to nature: though to many it semeth to be vnpleasaunt. Then take spices in pouders, according to the propertie of the humour, or complexion, whiche ought to bee purged. Putting the water, and the said spices, with a litele Sugar, into a close vessell of glasse: and seeth it in a vessell of water. Prouided, that the said vessell of glasse, be wrapped in hate. Or els stande in a plaine stillitorie: making a good fire vnder the same, and then you maie take it forthe, after it be well, and close sodden and strained. And either receiue it your self, or els giue it to others. But if it be bitter, so putte in more Sugar into the same, to please your stomache. The more spice you do take, the more vertue it hath, for the melancholie or flegmatike.

Item, also you maie doe thus, take a meane quantitie of *Elleborus albus*, chopped small with a cutting knife, seeth it with Barley, with clene water, into a kitchinelle. Then feede an Hen eight daies, with the same corne, and *Elleborus*, & at eight daies ende: kill the same Hen, and seeth it, and put in no Salt, but cromes of bread and Sugar, and drinke this broth. Put in *Manna* if you will, and eate the flesh of the same Hen, and it will purge the same: without any molestacion, or hinderance to nature, I assure you, and that I haue proued. Euen so haue a greate nōber, proued *Elleborus albus*, to their greate hurte, and perill of death by vomityng, yea, almoste expiryng emong the Dogge Leches, and murderers. But beware of them, and then thou shalte be called Healthy, and no more sicknes, by Gods grace.

Elleborus alb. the poisone thereof.

Sickues.

And there no consideracion to bee had, in the ages of men, or women: maie the medicen giuer, giue hande ouer hedde, to the tender childe, middle age, and olde men, all a like without hurte to them:

them: I would faine knowe, what to doe in this caſe. For in the countrey, the medicene that is giuen to a woman, of. xxiii. yere olde: is alſo giuen to a man of. xlvi. yere old.

Health.

YEs ſurely, diuerſitie of age muſte bee conſidered, in the miniſtracion of medicenes laxatiue. For purgyng or relaxyng medicens, bee giuen to ſondrie ſortes of ages: as to boies, ſpringaldes, luſtie yong men, and to the aged. Euen ſo to womenkinde, in their degree of ages: euery one of theſe, haue his, or their proper purgacion. As *Manna* of *Calabria* to yong thynges, and the ſame to olde folkes: or els ſome gentle ſolutiue medicen. And to women with child, no laxatiue medicene, vntill the. v. moneth be paſte: and then but gentle ones, as *Caſſia*, *Manna*, or the Syruppe of Roſes, ſolutiue. Euen ſo the maie haue ſome Sene of Alexander, their leaues ſodden cloſſe in brothe of a Chicken or Mutton, within a couered yearthen, or Tinned potte. Alſo ſuppoſitours maie be giuen to theſe forſaid folkes, that be excepted in purgacions. And furdermore, with diſcrecion, the aged maie receiue a gentle glister: bicauſe the ſaid aged bee greued, with corrupcion of the raines, blader, and guttes. For if children bee purged moche, becauſe the humour is light: thei ſhalbe in daunger of their liues. And liuyng the ſaid purgacions will make wretched, alter the complexion, and expulſe the naturall moiſter, wherupon thei ſhould increaſe and growe As we ſee yong children hauyng lares, be wretched, leane, ſwelled bellies, crampe and conuulſion. &c. The aged alſo in ſoche, ſhall loſe moiſture of blood, and fall into melancholie dirines, feblenes, lache of ſlepe and conſumpcion throughe reſoluing of a ſtrong laxing medicen. But yet to them that be not in extremnes, either of age or ſickines: there be many gentle reſolucions, or clenſyng of humours, and maie be giuen without daunger. As Reubarbe infuſed in Cichory water, or the water of Nilke, and Mirabolans. But by the waie of Parenthelis, lette euery miniſter of medicene leare, to giue any thyng that dooe, or will drie the bodie, or bodies to moche, of yong or olde menne: yea, or in the middle age, ſpecially of choloryke men. As example, I did knowe one, beyng then a yong practiſioner, ſeuen yeres paſte, did miniſter a purgacion, wherein was Scamonie, vnto a right worſhipfull and a famous knight, called ſir Robert Wingfelde of Letheringham, which eftſones, gaue hym twentie ſooles. &c. The cauſe was, as I doe ſuppoſe now, this Scamonie was not prepared accordyngly: and alſo the pacient choloryke, and then partly weake of nature, before the receipt of the ſaied noughtie purgacion. Therefore, looke diligently to all that I haue ſaied before: marke the tyme of the yere, the age, qualitie, and complexion of the paciente. The Region or dwellyng place, the goodnes, quantitie, and mixture of your medicene. &c. And then you ſhall doe no harme, nor plaie the ignorant murderer.

Men, women and children, muſte take medicens, according to their ſtrength and age.

Beware of drying medicens in Summer, for choloryke perſons

Now

A cautar for Sommer.

Now again to our matter, neither purge yong children, nor old mē in the heate of Sommer: and if you will nedes doe so, then you shalbe commenced Doctor of Phisike, wearyng William Sommers hudde, for your labour, whiche will bryng you to no small estimacion. So trimly to set the carte before the horse, and to plaie blind Bayard your self: therefore be warned, or you bee reproued, or a shamed. For in the heate of Sommer, resolucion of humours be quickly made with purgacion: after whiche insue euacuacion, to moche aboundantly, to the biter hurte of nature. Yong lustie or sickly persones, maie bee purged at any tyme: so the saied purgyng, doe agree to the tyme, and the complexions. And thei maie take more of the purgacions, then the childre or old people maie, because of their strength. But yet the Spryng time is best, and the Dogges dates worst to purgacion: but sickness cometh at all tymes, and muste at all tymes bee diligently watched for. As a theefe that will steale awaie, the moste precious thyng called life, whiche is our beste iuell, through the venim of death. But yet death finisheth, and maketh an ende of euery matter, and of euery persone, good and badde. Before whose battell bee fought, we liue but vncertainly: although we flatter our owne selues. For happines is not common to euery liuyng creature: but life and death, be cōmon to euery liuing thing. As *Aristotle* saieth, in his booke of life and death. *Vita & mors sunt communia omnibus animalibus*, And life is but dwellyng of the soule, and bodie together for a tyme. And in the meane season, clouted and patched vp, with meate, drinke, clothe, slepe, &c. And when life is in perille, then helpe Phisike, Phisike, I praie you helpe: we be a fraied to die Godlie, bicause we haue liued wickedly. I praie God this Caroll be not to cōmon, yea, or rather there be many doe so liue, that thei feare no punishment or hell, after this life, doe thei neuer so wickedly. Excludyng god cleane out of their hartes, or rather God refusyng them, for their wickednes. There is a Psalme, wherein Dauid lamenteth, the wretched estate of fooles, saiyng: *Dixit insipiens in corde suo non est deus.* The foolishe manne hath saied in harte, there is no God. would God that there were fewe of them, oh sickness, sickness, although thou seiest healthe. And perhaps maiest obtain it yet thou shalt ones chaunge this life, and seaun other worlde. And also God, for no manne can se hym parfitly before death, nor be saued: whiche in this life, beleueth not in hym.

Sickness.

YOur conclusion, although it did not belong, to your *Exordium*, is yet very godly: I praie God graunt vs to be his, and to forsake sinne. whereby we shall so quiet our consciences, that when our arriuall shal bee, into the nexte land: we feare not our passage, or iourne from hens thither, for awaie we muste. But in the meane tyme, the Image of death, is to all flesshe so fearfull, that menne would be glad to nourishe, helpe, and comfort life, bothe man and beast, doe vndoubtedly

ly feare death. Nature haue taught one beaſt, to be in dꝛed of an other, the ſhepe be a fraied of the wolfe: the Dere of the Dog. The ſmall birdes of the Hauke. And if thei eſcape woũdes curable, there be medicẽs: yea, nature haue taught diuers beaſtes, and foules, to help thẽ ſelues, moche moꝛe man ſhould do theſame. We thereforꝛe thanke God foꝛ his grace, ỹ he hath giuẽ vs reaſon: which other liuing beaſtes haue not, which do excel vs, almoſt in al other thinges, ioyned to their natures. As the vnicoꝛn to haue an hoꝛn, to withſtand poiſon. The Lion void of dꝛead. The Hoꝛſe ſtrong and ſwifte. The Shepe, whoſe caſte coate, maketh vs apparell. The birdes to flie, whereas no man can clime the waie. The fiſhe to ſwim, where as no man dare folowe them. ꝛc. But onely reaſõ I ſaie. What make vs elſ ſuperiours to beaſtes? Nothing. well, take that a waie, and then we be the moſte vileſt, and the woꝛſt: and can leaſte helpe our ſelues, of any other liuing thinges vpon the yearth: as appereth by the foolifhe, oꝛ madde people, oꝛ elſ yong babes. Thei be in ſhape and liknes as we be. And why are thei ſo miſerable. Bicauſe reaſon is not there, whiche ſhould gouerne them, and this is a lamentable caſe, deare Health: to ſe ſo goodly Images, lacking their pꝛincipall beautie and gouernemente called reaſon. Like Shippes without their helmes, ſubiecte to euery hurte and ſtoꝛme: excepte the pꝛouidence of almightie God, their onely defence, watched them. Elſ ſhould thei periſhe ſodainly, in the mouyng of an hande, as God dooe knowe: And bicauſe God haue giuen reaſon, by whiche, artes are perceiued, and good thing from the bad, the ſiche from the whole: and folifhnes from wiſedom. Elſ how ſhouldeſt thou haue ſhewed me reaſonably, the natures of medicenes, complexions, age, time, place, qualitie, and quantitie. ꝛc. And therfoꝛe to the matter, in my laſt queſtion I demaunded, of the age of men and women, to whom medicen ſhould be miniſtred. I haue in that caſe recieued myne anſwere, foꝛ whiche I giue you hartie thankes, foꝛ your curteſie, and greate gentleneſs: ſpecially foꝛ your reuerent and godlie zeale, wherin you dooe neither ſmel of the Papiſtes, which is the mother of al diſobedience to Pꝛinces, and the ſpꝛing of errours. Noꝛ of thẽ, whiche be of no Religion. But ſome dooe ſaie, it is better to bee of one euill Religion, then of none at all. Now ſir I pꝛaie you, after our diuerſitie of ages, what dooe you ſaie to the varietie of complexion, in giuyng purgyng medicen.

Nature haue pꝛepared that one creature deuideth and feareth an other.

Health.

ALL is in vaine deare frende, if we dooe forget the temperamente, oꝛ complexions of men, oꝛ women. You thereforꝛe dooe very well, in callyng theim to remembꝛaunce: foꝛ one complexion, can not bare ſo moche as an other in purgyng. No moꝛe then a little weake boie, oꝛ yong ladde, can beare as heauie a burden, as a greate lubber: whiche is ſturdie and ſtronge to labouꝛe. Wee thereforꝛe giue moꝛe of a purgyng medicen, to the flegmatike bodie, then to the chollorik, and

yet

yet more to the melancholie, then to the flegmatike. why so? Bicause melancholie is an harder humour, then the flegme is: and humiditie, or moisture, more aboundeth in the flegme, then in the melancholie. As example. Therefore when you will giue Scamonie, to any cholerike persone, giue hym a penie waight: to the flegmatike, twoo penie waight: but to the melancholie, giue three penie waight. For a choloryke man, must haue but little giuen hym. The cause is, the said choler is hotte and drie: and if he should take as moche Scamonie, as the melancholie, it would inflame hym, and rather consume the pure naturall humiditie, then purge the noisome filthie humour, whiche is the cause of the sickines. For the slender man, maie bide worse a quicke purgacion: as on the other parte, the more fleshie, I meane fleshe, and not grosse fatnesse, coche maie abide a good strong euacuacion, or strog medicen. By the reason thei haue the more moisture and mumiditie, then the saied cholerike haue.

Purge fleum more thē choler, and melancholie more then fleume.

choler is some drie, therfore purge but little: But the fleshie bodie hath moche moister. therfore purge more.

Furthermore, as concernyng matter to bee purged, sometyme it is moche: and at other tymes, it is scars, or of quantie. Therefore the medicen must be giuen accordyng: somtyme moche, and somtyme little, small matter is dispatched with small medicen. Except it be wrapped compacted, and thrust togither: and then a preparatiue must be giuen, and after purged. But whereas moche matter is, there it doe require a greater medicen, notwithstandyng, it ought not to be euacuated all at ones, but by litele, and litele, and by tymes. If it bee in the extreme partes of the bodie, as hedde, handes, and feete, be the extreme partes And in this case, we haue that noble famous prince of Phisicions, for a witnes: how this matter should bee handled, in the beste maner, saiyng. *Nam secundum multum est repente euacuare: sine replere fallax est: et omnino inimicum nature.* (that is) to make a large or a quicke euacuacion, or purgyng: Replerion or killyng, is a deceiptfull thyng: and an vtter enemie to nature. Therfore, beware of extremitie in all thinges, & vse the meane and best waie, a Gods name, what els haue you to saie?

Of the quantitie of matter to be purged.

Moche humour must be purged by litle and litle, and not attōs

Hippocra.

Sickne.

I haue almoste forgotten, how to receiue moiste, or harde medicens: it would please me very moche, and not displease you a litle yet again, to put me in remembrance. For Sickines God knoweth, is forgetfull. *Ferendum est imbecillitas hominis.* The weakenes or feblenes of man, is to be borne withall. Good sir, should thei be giuen hote or colde. what saie you to the matter?

Health.

Colde medicenes to the whole, but warme to the weake must be geuen.

To the healthfull, liquide or moiste medicenes, be giuen cold: and to the sicke persons, it is giuen warme, bicause the vertue of the medicene shall in theim lose, deuide, and expulse matter, whan the saied medicene standeth, in the stomache or guttes: whiche in the whole bodies, the potion or medicen, will take his

his effect in good part, and this muſt be doen at mornyng. The harde medicine, as I haue ſaied, at euenyng moſte, as pilles: loſenges after midnight. Pouders at noone in brothe: clarified poſſet ale at euening And why be pilles giuen at night? Becauſe a man maie ſlepe well after them. What doe ſlepe then preuaile? Becauſe ſlepe maketh the body warme within, and pilles be very hard: and therefore thei muſt be reſolued with warmnes. To what maner of men? To them, which haue the riche mennes ſickines. What is that? Forſoth the goute, which many gentlemen bee turmented withall: as example. Sir Richard Fulmerſton knight, Barthram Inderſon eſquire. &c. For the goute is ſore a fraied to dwell emong poore menne: for thei kepe him ſo hardly, and puniſhe him with cold, and labour. &c. But the bitterеſt pilles of all inward medicenes, doue ſardeſt pearce to the handes and feete, to purge and heale them. And in the feete the goute is placed: therfore pilles be good for the feete. Who can denaie it, whiche I haue ſpoken?

The Gout loueth riche men, but is a fraied of poor folkes.

Sickнes.

After purgacions, often times it happeneth, that the pacient falleth into a Feuer, called *Ephemera febris*, or a light ague: whiche maie doe more hurte to nature, if it bee not helped quicly. What is the cauſe I praie you tell me?

Health.

Truly, there do often tymes chaunce, ſoche euill accidences after purgacions, through ſondrie cauſes. As ſometyme by to moche euacuacion, clenſyng, or purgyng. whereupon the ſpirites cauſe vnnaturall heate, and thereof inſueth an vnnaturall flamyng or heate called on *Ephemeral*, and likewiſe it chaunſeth by ouermuche eatyng or drinkyng as wine. &c. and alſo by cold or by attraccion of ouer many humers to the ſtomache, or the lache of the quantitee of medicen, which haue no vertue or ſtrength to be purged, but remaineth ſtil in the ſtomache, and therby do continue putrified, hurting the bodie & maketh a feuer, if this do chaunce, then put the pacient into a bathe, if he bee able. And let there be made a good fire, or hote houſe, for this patient, and anoynt him before and behind with *Pugnentum dialthea*, or elſ with *Pugnentum Martiatum*, and bring him cloſe with clothes, from the baine or bathe to his bedde, and kepe hym from ſleape eight howers: and ſo ſhall he bee diſpatched cleane, and made whole, beyng purged againe, to cleanſe the inward partes, as the ſtomache. &c. But if the pacient be to weake to come to the bathe: refreſhe him in his bed, with wholſom ſuppinges. Kepe hym warme, in a ſwete chamber, and then giue hym an eaſie laxatiue, of drawen *Caſſiaſiſtula*, ℥. i. with water of Burage. ℥. iii or elſ with ſwete *Calabria Manna*, ℥. ß. And often it chanceth, that men are drie after purgyng, then giue theim ſmall Ale clene brued, or Ptiſane or elſ clene colde water, wherein Gumme Arabicke, and Dragantum be ſodden. And to gargariſme theſe thynges in his mouth and throte:

Of ouermoch purgyng the bodie, the remedy to helpe theſame.

To coole the mouthe. and to put Prune stones in cold water, and chafe them with the tong vp and doune in his mouthe, and so renue theim still. And kepe the mouth, teeth, and tongue clene with washing, clensing, and scraping: and this shall comfort the sicke man. Whiche els shalbe corrupted, defiled, and so anoied, that it shalbe as painfull to himself: as hugly and noisome to the beholders of the saied sicke man or pacient.

Sickne.

WEll, then I doe perceiue, that this should suffice to help theim, whiche be not well purged before: and also to coole theim, in their greate thirst and drines.

Health.

NO not so: it is not sufficient to quenche. For, first you must vnderstande, the occasion of this thirst: first of hote choller not purged, of whiche I speake not. But when the bodie is well purged of drie, yea, or of moiste humours, then lacking moistnes, it must nedes folowe, drines will eftsones ensue. Then we giue water, wherein the flower cold sedes, gum Arabike, gum Dragagantum, and crumes of bread haue been sodden: drawen through a strainer, this is giuen blood warme. Now sir, there is a drines, as I haue saied: whiche when it cometh, declareth the body is well purged, as some menne suppose. But therein I take, that thei doe mistake the Hippocrates. wordes of *Hippocrates. Quicunq; in pharmacijs purgantur: non ficiunt, non quiescunt: donec sitiunt, non enim semper bonam purgationem significat:* that is: Who so euer be purged, and thirst not, and the pacient take no reste, vntill thei doe thirst: this doe not alwaie signifie, the purgyng to be good. Take this for an example. One called Beumaine, haue a plethorike bodie, that is a body full, or repleniched with grosse humours, aboundauntly compacte together: this Example. grosse body must be purged, well he taketh a purgacion by Electuarii, it worketh vpon Beuman: Now if he feele hymself very drie, with a great thirst, desiryng to drinke, after fiue, sixe or seuen stooles: what is this, a signe good or badde? No it is an euill signe, and is proued thus: cholorike or drie humours be attract, and drawen vp into the stomach and therefore thei are not expulsed. Whereof there riseth a hote and a drie fleume, smoke, or vapour, into the throte, and Spirituall partes: causyng the thirst a forsaid. What remedie for this grosse bodie, then I praie you? None other, but with spede to giue him an other laratiue medicen, to purge the saied choller, and drie matter, and then the thirst will sone, or quickly cease. And so in the ende, he shalbe better purged of the grosnes of humours, perhappes then clensed from the corruption of euill condicions. For a bodily medicen can smally preuaile, or take any effecte, in the regiment of the mynde or soule. Also, if soche a grosse bodie as I haue named, whiche is called *Pethorike*: doe waxe drie or thirstie, after. xii. xvi. yea or. xx. stooles: then is not hotte Choller alone, in the stomache, but in all the members of the bodie. Purge hym still with gentle Electuaries, by little and little: vntill he feleth moi-

How ye to knowe whether Choller be purged, or no.

ster

ſter in his throte, and moche. And to cõclude, whoſoeuer beyng groſſe, and is very drie, before his purgacion, and is ſicke of the feuer quotidian or tercian: the ſame muſt be purged, in the ſame maner, as I haue ſaid before. But the leane choloryke man, is ſone purged, and when he is drie: take his remedie, as is a foreſaid, a Gods name. It happeneth alſo oftentymes, that the pacient can not awaie with cold water: yea and vnknowen to the Phiſicion. The ſaied pacient doe drinke wine, to his greate daunger, hurte, and perill: for there of followeth hotte inflamacion, and turment with paines in the bellie. If this doe happen, then with ſpede prouoke a vomit: with drinkyng warme water, and Sallet oile, thruſtyng a fether into the throte, or a finger as farre as it maie go, and ſo to vomite. This helpeth, but doge it ſpedely my good frende, for ſondrie cauſes, to auoide ſoche daunger, as els would followe.

What harme wine doeth in a feuer, or after purging

Sickne.

One queſtion I will aſke you, bicauſe, cauſe moueth me ſo to do. I haue taken oftentimes purgacõs: And as the Phiſicion haue ſaied: thei were excellent good, well compounded, newe, the quantie, place, and tyme conuenient, to receiue them. But to conclude, thei would not worke accordingly. What is to be ſaied therein, I praie you tell me?

Health.

Certain cauſes which letteth medicen to worke.

Doe cauſe, cauſe you to moue this quẽſtion to me? I will ſhewe you three ſondrie cauſes: whiche letteth the medicen to make euacuacion, or worhyng. The firſte cauſe maie be, by the reaſon the purgacõ is to weakly made: els the doſe or quãtitie is to little, which remaineth to the hurt of the body vnpurged. The ſecõd cauſe maie be that the bodie is to moche cold, & ſubiect to melancholie, as me thinke yours is. The thirde cauſe is, the reſolucion or waſtyng of humours, doge extinguiſhe, or quenche the vertue of the laxatiue medicen: as it happeneth ſomtime in the flegmatike bodies. In whom, when ſoeuer the fleume beginneth to diſſolue, eftſones and by and by: it quencheth euen as ware will ſometyme and quenche a burnyng charcole, when it is melted vpon it. And bicauſe groſſe humours are reſolued, and can not bee expulſed: then there doge followe an importable dolour, and a mightie turment about the ſtomache, and intrailes. And in the ende, ſoche ſolucion: or none other but a manifeſte ſigne, or perille of death to followe.

Example of ware and fire

Signes of death, thoroughe purgyng the body

Sickne.

Mary, this is a poinct next the worſte, and an extreme caſe: it is hye tyme for a manne to bee wiſe, and diligent to his pacient, now, or els neuer. God helpe, what remedie?

Health.

When the pacient is in peril the remedy to helpe hym.

THE beste remedie is this, when soche perill approcheth, with the strength of mennes handes: take vp the paciente warmely with clothes, folded aboute hym, not harde, boistorous, or comberous about the saied pacient. But diligēt quiche, easie, and trim: and bring into a hotte Stophe, or Bathe. Or hauyng none soche, then prepare a verie good fire, as thei terme it, made of Charcoale, if you maie: and then anointe his bache bone, with the oiles of Chamemill, Capers, and Roses. And then anoint the bellie, breast, and sides with the same: then put a warme tile stone, in a double linnen clothe, and applie it very warme to the belly. Wherefore is this doen? To the ende that the naturall heate maie be made strong: and also that therby, the medicen maie be excited, stirred or moued to expulse, and doe his feate. Now if this moueth hym not to go to the stoole, then giue hym a molifiyng glister, made with Mallowes, Mercurie, Polipodi, Agarike, braied and sodde in water strained, and mingle the decoction with oile of Olile: and putte in a little *Hiere picra simplex* therevnto. But if *Euphorbium* be in medicenes, as in a glister it will excoriat the chin of the guttes, and cause a bloodie flure to run forth: it is also helped this waie, as to drinke oile, and warme water, or els the latte brothe of Porke a ladlefull, wherin .xii. of Aizarabaca leaues, the iuce of thē bee strained, and drinke this, it will prouoke vomites, rather to helpe, then hinder the body. If the pacient fele no dolour aboundantly in the guttes: then purge not moche, vnlesse moche purgyng, wherin Scamoni is, doe cleue to the stomache. But if soche thynges chaunce, giue the paciente to drinke, water of Mirrhe. It is often tymes seen, that when medicen beginneth to worke, within the body, in the waie of purging. Then nature is so weake, that it cannot take his effect, as it should doe accordingly: and by the meanes thereof the saied medicen remaineth, chokyng the stomach, and neither cometh vpward, neither doun ward. What is then the beste remedie to be vsed? None other, but folowe *Hippocrates*, whiche saieth: *Elleborum mouit corpus. &c. Elleborus* moueth the bodie. Therefore, let the bodie be moued therewith, in drinke halfe a dragme, whiche is corrected in a Radishe roote: and so vomite will followe, but walke still in the close house, and take no winde. And so the medicene shalbe dispersed, and vanishe through vomites and sweate, in vehemente mouyng of the bodie. Now if he can not walke, let hym sit, but slepe not: and then after three howers, giue hym *Oxicatarticum imperiale, saccarum violatum. &c.*

A glister to molifie the belie in the time of daun[illegible]er.

A good note to be obserued when nature is wenke.

In Elleborus you shall knowe howe to correct the same, folio. 19 *Simplici. He meaneth Elleborus albus.* 3. ß.

Sickes.

Extremes be perilous thinges.

LIke as some men, in theim medicen will chant worke: in other men, medicen doe so moche worke, that it will not cease, vntill it haue (almoste, yea, or altogether) slain the bodie. What helpe for them then?

Health.

There

THere be twoo waies, death or life. If the bodie be dedde, there is no remedie, no medicene, no counſaill, nor comfort, to call it againe. But pacience, and fare well, well, we ſhall all followe in the ende of our liues: when we haue run our race. Therefore, burie hym that is dedde, let hym reſte in peace, and ceaſe from ſorowe. But vnto the liuyng that is in hope of cure, if his medecine bee to violente, cruell, and daungerous: Caulynge fires, conſider the faute is in the Phiſicion, whiche hath giuen to ſharpe a purgacion, or in the vnwiſe paciente, whiche will not kepe the houſe with a cloaſe ſtoole, but ſitteth in the winde abrode in the ayre, yarde, or garden, &c. Or els in the vndiſcrecion of the Apothicarie puttyng in to much Diamony, or this may be the cauſe: the aptnes of humers prepared to erpulcion as it chaunceth often to children that haue repletion with hot humers. And after purgacion excoriation or ſcaldyng of the guttes do follow, which is no ſmall daunger to nature. Therfore to withſtand this we ſtoppe the fire with Planten water, or water wherin Planten. Burſa paſtoris, & Comphorie is ſodden, with Bolearmony, gum Trabiche, and ſower plummes &c. or we miniſter Almonde milke with Rice, &c. or Cliſters ſtoppyng as appereth in the compounded medicens, here before: alſo comfort the pacient with a Diacodiō, ſyrup of Myrtells, or of Quinces with warme anoſnetyng the pacients belly & his bache againſt the warme fier with cleane clarified Hony. Now you ſhall perceiue a blooddy flixe by the greate paine in the belly, and poſynge foorth blood and ſcraping like leather. Well do as I haue ſayd before, and applie a plaſter of Barly bread crommed into ſtrong Wineger and apply it to the belly: and giue him to drinke the forſayde Syrupes or Planten water, wherin the flowers of Pomgranets or Mulberies haue ben ſodden in &c. And gine him Diacodion, euery night to bedwarde and in the night alſo. Mary there is a perilous griefe in ꝑ bellie called Tenaſmus, hauynge a will or deſyre to go to the ſtoole, and yet cannot voyde or purge any thyng at all, this cometh of the acuite or ſharpnes of the medicen or els of the ouer ſight of the pacient: let the pacient therfore, ſit ouer a Poſſmate or decoction of Pomegranettes flowers, barkes, or rindes of Pomegranets, Knotgraſſe, Roſes, Coriander, Peache leaues, Planten, Oke leaues, or the water wherein Mulberies haue ben ſodden, *Acacia*, and *Hipoqniſtes*, and Quinces, beaten together and ſodden, and the pacient to ſit warme and cloſe therin, and to drinke Diacodion, put in a litle pouder of Saffron, to cōfort the hart.

Death is the ende of life.

The cauſes why medicens worke immoderatly.

A plaſter for the flixe.

Tenaſmus what it is, and how to helpe it.

Sickes.

YOu ſaie this is a good remeadie for the flixe. It often tymes chaunceth, that a man after ſuche turmentes in the belly cā not be without muche noiſomnes in the ſtomache: and whē the ſtomache is anoied, how is it helped, or wᵗ what medice

Health.

The yearth is mother of euery lyuyng thyng.

LIke as the earth is the mother and nouriche of euery liuyng thyng, and feedeth al creaturs good and badde: so is the stomache the stozehouse oz kitchen, which do nouriche bothe the members and euery parte of the body, noble and ignoble: as the harte whiche is the hynge within the body, and to all the subiect members in ozder, the place from whens thei all be fed is onely the stomach, whiche must be kept cleane, as a pure vessell, and must not be offended, greued oz a noyed, but nourished, soztified and pleased: now if it haue lost appitite throughe lothsomnesse, anoynt the same with Oyle of Maces oz of wozmewoode, and applie Galen his prioper plaster to the stomache, and drinke the tarte Sirup of Pomgranets, oz with sower Grapes with grose Pepper therin, and giue the pacient in his sauce the iuce of Mintes, and of Parcelie, put in Ginger and Suger: whan he hath eaten his meate, giue the saied pacient sirup of Roses and Diarodon, and this shall helpe his stomache with moderat drinking. And keping the body from sweating heate, and quaking colde, vse temperance only foz the meane diate is best of all. And who so dooe vse it, shall neuer falle into the snares of surfettes oz sickness.

How to quicken the stomache.

Extreme heat and cold be euill.

Sickness.

THe chiefe thynge that I had thought to haue demaunded, and the very marke, that I woulde haue thee to shote at, is to tell me some thinge of dietinge my selfe with meate and drynke, in Healthe and Sickness.

Health.

A consideration in eating and drinking to be had, and of the varietie of meates.

THere is to be considered, in eatynge, and drinkyng, the time of hunger, and custome the place, of eatynge, and drinkyng, whether it be colde oz hotte. Also the time of the yeare, whether it be winter oz sommer: also the age oz complexion of the eater, and whether he be whole, oz sicke: Also the thinges which be eaten, whether thei be fyshe, oz flesh, fruites oz herbes. Note also the complexions, and temperamentes, of the said meates, hotte, oz colde, drie, oz moyste, and most chiefly marke the quantite, and so foozth. And like as Lampes do consume the Oyle, whiche is put vnto them, foz the preseruacion of the light, although it cannot continue foz euer: So is the naturall heate, whiche is within vs, preserued by humiditie and moistenes of bloud and flegme, whose chief engender, be good meates & drinkes. As *Auicen* saith, *de ethica*, when naturall heate is quenched in the body, then of necessitee, the soul must depart from the body. Foz the workman can not worke, when his instrumentes is gone: so the spirites of life can haue no exercise in the bodie, when there is no naturall heate to worke vpon. Without meate saith *Galen*, it is not possible foz a man to liue, either whole, oz sicke: and thus to conclude, no bitall thyng liueth without refection and sustenance. Whether it bee animall, reasonable as man,

A cause why the soule departeth from the bodye.

oz

or animall, as brute beastes, without reason, as Tree, Gum, mettall, stone, herbe, or any vitall thyng insensible. All these thynges be nourished, with the influence, or substaunce of the lower elementes.

Sickne.

Truly thou knowest well my complexion, a disorder of my diate what remedy for me, that haue liued without order of diate?

Healeh.

I knowe it well, thou art flegmatike: and therefore it is long, or thy meate be digested. When thou doest eate fishe and flesshe together, it dooeth corrupt in thy stomache, and stinche: euen so doeth harde Chese, and cold fruites. And olde poudered meates, and rawe herbes, ingender euill humours: so that diuersitie of quantitie, and qualitie of diuers meates, doeth bryng moche paine to the stomache, and doeth engender many diseases. As thou maiest rede in the first booke of *Galen: Funamenth membrorum cap. iiij.* And the prince hymself saith, in *iiij. prim. doc. ii. cap. vii.* saiyng nothing is more hurtful, then diuers meates, to be ioined together. For while as the last is receaued, the first beginneth to digest. And when the table is garnished with diuers meates some rosted, some fried, and bached, some warme, some colde, some fyshe, some flesshe with soundrie fruites and sallettes of diuers herbes, to please thine eye. Remember with thy self that the fyght of them all, is better then the eating of them all. Consider with thy self, thou art a man and no beast, therfore be temperate in thy eating, and remember the wise wordes of Salomon: be not gredie in euery eatyng, and be not hastie vpon all meates. For encrease of meates, bringeth sickenesses, and glotony, cometh at the laste, in to an vnmesurable heate. Through the furfet haue many one perished, but he that dieteth him self temperately, prolongeth his life. Therfore grose fyshe, Lambes flesh, and the inmeates of beastes, rawe herbes, Pigges braines, and all slimie meates, be euell for thee: but late suppers bee worste of all, specially if they bee longe, for thei cause painfull nightes to folow. But *Galen* saith in his booke *Dieta sanitatis*, the meates whiche be without all blame, be those whiche be betwene subtile, and grose. Good bread of cleane wheate, flesshe of Capones or Hennes, Fesantes, and Partriches, Pingions, and Turtell Doues, Blache birdes, and small fielde birdes, rosted veale, and Mutton: These doe engender good blood, saieth *Galen*. Note also that any other meate, that thou doest eate at supper, although it seme repugnaunt to a flegmatike stomache, if thou slepe well after it, and sele no pain, thou maiest vse it, as a meate necessary. And when thou canst not slepe wel, if the defaulte, came through meate: marke that meate or drinke, although it seme pleasaunt, refuse it as an enemie. And where as thou hast vsed euill diete, as accustome in abusyng time, quantite, and qualitie, by little and little: bring thy self into good order, and to time, both for thy breakfastes, diner, and supper. Prouided alwaies, to eate good

To eate both fish & flesh together hurteth the flegmatike.

Galen.

Hipocrates.

To fede of diuers sortes of meates corrupteth the body.

Eccle. 37.

Good diet prolongeth life.

What kindes of meate doth cause good bloud.

A good rule to be obserued

thynges: but not many thinges. For like as repletion, of a boundance of meate, is an enemie vnto the body and soule, and bringeth sudden death: euen so is emptinesse, a shortner of time, a weaker of the braine a hinderer of memorie, an increaser of winde, choler and melancholy. And oftentimes to many, bringeth sudden death also, excepte nature haue some thinge to worke vpon, as I did tell thee before: vse some light thinges, at breakefast of perfect disgestion, within .iiii. houres after thou receaue thy dinner, obseruing the good order of diet, drinking wine or Beare oftentimes, and litle attonce, eschuyng great draughtes of drinke, whiche be vsed amonge beastes, and mingle thy meate with mirthe, which is euer the best dishe at the boarde, and be thankfull to God. And so leaue with an appetite pastyng the time wysely betweene dinner, and supper, with exercise, labour, studdie, or pastime, vnto thende of .vi. houres, and then begin thy supper: prouided that if it be shorter then thy dinner, eatyng thy meate by litle and litle: for greedie eatyng is hurtefull to nature, as *Galen* saith in his Dietarie.

What hurte cometh of an emptie stomache when ye go to bed.

In order of dieting.

Galen.

Note also, that thou must eate more meate in winter, then in Somer, because thy naturall heate is closed within thy bodie in winter, but vniuersally spred in sommer. Also cholerike men may as lightly digest Beefe, Bacon, Venison, &c. with asmuch speede, and littell hurte, as the Flegmatike man may eate, Rabet, Chicken, and Partrige, &c. But the Melancholie man, throughe the coldenesse of the stomache, hath not the strengthe in the stomache, as he hath promptenesse in wil to eate thinges warme, & moist be good for him. The sanguine man, is not so swift in his disgestion, as the hotte cholerike man is. But not withstanding, he hath good disgestion, through the humidite, and warmenes of bloud, and coueteth to eate sweet thinges, which greatly augmente the bloud: Therfore sharpe sauces, made with vineger Onions, and Barberies be holsome, Purslene, Sorrel, smalle Fishes that feedeth vpon the stones, in fayre runnyng waters, Cucumbers, and pure Frenche wine, partely delayed with water, bee good for the Sanguine men: to kepe them from much encrease of flesshe.

Cholerike.

The melancholie.

The sanguine

Sicknes.

THou hast shewed vnto me a very discreate, and holsome order, of diet perticulerly to my self, and partly to other complexions but what rule or prettie gouernement, is there for sicke folkes, that be sodenly vexed or other waies?

Health.

In order for the dieryng of suche as bee sicke of sharp Feuers.

THey that be sodenly vexed with sharpe sicknesses, must haue thinne diets, with water gruell, thinne Mutten, or Chickens, Potage without any fatte or thicknes, violet leaues, Endiue leaues, and suche like colyng herbes, and let their drinke be made of Tizantes. Thus doo to them, that haue hot sharpe sicknesses, occasioned of choler. And also colde syrups of Endiue, violets, Sugar, water and vineger, sodden together be verie holsome.

But

But if ſickneſſes be longe of continuance, their diet muſt bee the thicker, and their meates made the ſtronger, ſpecially if their diſeases be colde, with the fleſhe of Cockes, Capons, temperat wine, ſtewde bro-thes, with holſome herbes, as Bugloſe, Burrage, Baſel, Parſely, and Fenell rootes, with ſome Maces, Dates, Damaſke prunes, Raiſons of the Sunne, and ſuche like. Siruppes of Iſope, and Citron: prouided that they neither take meate, nor medicen, immediatly before, or ſoone after their fittes. Pollet ale with clarified herbes accepted, whiche they may take for their comforte, according to the eſtate, of their diſeaſe. Suche as bee ſicke, muſt haue meate contrarie to their complexion. For they that be colde, muſt haue hot meate, and medecines. And they that be drie, muſt haue moiſte thinges. But they that be hot muſt haue cold thinges, for thardēt heate of the fier, is quenched with the moiſtenes of the water, and ſo the quantitee of one element ouercometh the qualite of an other. And in dede, Phiſiche ſaith, the bodies that be hot, muſt be fedde with thinges like thē ſelues, as thei that be moiſte fed with moiſt thinges to preſerue their moiſtnes: they that be hote with hot thinges to preſerue their heate, & ſuche like. But when they doe exceede in heate, colde, moiſt or drie: then let the qualites of moiſtnes, be tempred with drienes, and the coldnes, with warmenes. For like as man deliteth in thinges of like, as the cholerike man, choleriche thinges: euen ſo do beaſtes, and fruites, as the *Coloquintida*, which is bitter, deliteth in bitter ground. Hote ſpices delighte to grow in hot ground, and euery fruite, and herbe, doth delight in the thing, that is like it ſelf: beware of diſtemperance, ſurfets, or replecion, rere ſuppers and dronkeneſſe, make thy bellie no ſhambles or kichen.

Short ſickneſſe, thinne brothes: longe ſickenes thicke brothe.

Of Syrupes and drinkes.

As the complexion is, ſo mā requireth his foode, in the tyme of health. thynges like to his nature, burne ſickneſſe the contrary.

Sickneſs.

But if a man feleth greate griefe after meates, or drinkes, what waie is there then, for to helpe hym?

Health.

We walkyng vp and downe, and perhaps, that will digeſt, as *Auicen* ſaieth: And *Raſis* ſaieth, to walke an hundred paces after meate, is wholſome. For it comforteth digeſtion, prouoketh vrine, and giueth one power, and ſtrengthe of ſtomache, to eate his ſupper. But the counſaile of *Galen* muſte here be obſerued, whiche ſaieth: there is no meate, but it will corrupt, or ſtinche, if the bodie bee caſte into a ſodaine heate, by ſtronge trauell ſone after meate, whiche corrupcion of digeſtion, is the mother of all diſeaſes, and the beginner of all infirmities, as *Auicen* reporteth. And if you ſee, this will not helpe to digeſt, your ingorged full ſtomach, then prouoke your ſelf to ſleepe: lyng vpon your right ſide, leanyng toward your breaſt and bellie, layng your warme hande vpon you breaſte, as *Auroys* ſaieth: The power of digeſtion is made ſtrong, when a man ſleapeth. For naturall heate, that is drawen inwardly with warmeneſſe, or heate, hath power to digeſt: but if ſleape eaſe you not, prouoke vomite,

Auicē the. iii. doctrine, the vii. chapiter. Moderate walke after meate, profiteth.

Galen in. vj. de accidenti & morbo. Capitu. i.

Auicen in. iij Theo. iii. trac. iii. Capit.

Aulem in ſecundo de.tas pitu.6.

mite, or laſſe it out: and this is the counſaill of many learned menne. For it is no maruell, although many meates corrupt one man, which be of ſondrie worſhinges in the ſtomach, liuer, and vaines, for the qualities do hinder nature, asmoche as the ſuperfluous quantities. And take hede theſe ſignes, & euill tokens, be not found in you. The paines of all your membres, with idleneſſe, and wearineſſe to go, or moue your body: Sodain greate bluſhinges, or rednelle in your face, vaines ſwelled and puffed vp, redde vrine, and groſſe ſkinne, extended or ſtretched out, with fulneſſe, like a blowen bladder, and pulſes ful, ſmal deſire to meate, ill reſte, & griefe in ſlepe: ſemyng in the ſlepe, to beare ſome intollerable burden, or dreamyng to bee ſpeachleſſe: theſe bee the euill and

Daungerous tokens.

daungerous tokens of repletion. And of this I giue you warnyng, for it hath ſlain as many by aboundance: as hunger hath killed through ſcarcitie. Therfore forget not vomites, wherof I doe intende to ſpeake ſhortly hereafter: how to vomite by medicine accordyngly.

Sickneſs.

Of aire.

I haue heard thee ſaie, that wholſome aire, is a greate comforte to mannes nature: but corrupt aire, doeth moche harme. I ſhal require you therefore, to tell me of the good, and the badde aire, that I maie learne to vſe the good, and refuſe the badde.

Health.

Phiſicions ought to haue a perfet knowledge of the nature of places, and aire.

GALEN *in lib. de Sectis* ſaith: A wiſe phiſicio ought to knowe the natures of menne: of waters, of aire, of regions, and dwellynges, generally. Particulerly, to thy ſelf beyng a naturall Engliſheman, of birthe and education. This lande is verie temperate, how bee it, our dwellynges in this lande bee variable, as Fennes, Marriſhe, woodes, Heathes, Valleys, plaines, and rockie places, and neare the Sea ſide. But the ſaide *Galen*, geueth counſell in his Regement of health, ſaiyng a good ayre, whiche is pure and holſome, is that, which is not troubled in ſtandyng water pooles. Therfore Marriſh grounds, and places wher Hempe, and Flaxe is rotten, and dead carions be caſt, or multitudes of people dwellyng together, or houſes inuironed with ſtandyng waters, where into priues, or ſinkes, haue iſſues, or wallowyng of ſwine, or carrion vnburied, or ſoule houſes, or ſuche like places be

Note which is the moſte holſome ayre, to dwell in.

What ayres corrupteth the bloud.

daungerous, corrupt the bloud, whiche is worſe then corruptions of meate. For *Hippocrates* ſaieth, that all places of concauites, as Wellers, Voltes, holes of Mineralles, where mettales be digged, or houſes, or walles, ioyned together, wheras the ſunne with reflexion beateth in with ſoden heate, whoſe abſence bringeth colde. Theſe ayres are diſtempered, but pleſaunt cleare ayres, ſweet gardens, goodly hilles, in daies temperate, when one may ſe far of: theſe be good. There be certain ſtarres called alſo infortunates, in their exaltacion, whoſe influence bringeth corruption to creatures, rot, and peſtilence, to men and beaſtes, poiſonyng waters, and hillyng of fiſhe, blaſtynge of fruite

Corrupt ayres bringeth ſondrie diſeaſes.

in

in trees, and corne in the fieldes, infecteyng men with diuers diſeaſes Feuers, Paulſies, Dropſies, Frankes, Fallynge ſickenes, and Leproſies. Againſt the ſaied influences, all chriſtian men muſt praye to God to be their defence, for thei be gods inſtrumentes, to punish the earth. Example, we haue of mortall peſtilence, horible Feuers, and Sweatyng ſickneſſe, and of late a generall Feuer, that this lande is often plaged with all. Then make a fier in euery Chimnay within thy houſe, and perfume, ſweet perfumes, to purge this foule ayre. And now in concluſion to anſwer thy queſtion, for the healeth of dwellyng *Auicen* ſaieth, to dwell vpon Hilles is colde, and in valleys, compaſſed with hilles, is hotte. Vpon a Hilles ſide, againſt the Northe, is colde and drie. Towarde the weſte, groſe, moiſte, very ſubtill towardes the Eaſt, and cleare and warme, towardes the Southe. And *Raſi* ſaieth: in his firſt booke *Affor.* A man dwelling neare the Sea ſide, or great waters, can not liue long, nor can not be without weakneſſe of members or blindeneſſe, but the beſt buildyng of an houſe is vpon a drie ground and a hill towardes the weſt ſide, and ſouthe weſte doores, and windowes open towardes the Eaſt, and Northeaſt, hauyng near vnto the ſaid houſe, ſweet ſpringes of runnyng waters: from ſtonie or chalkie grounde, which is bothe pleaſant and profitable to the houſe, for *Hypocrates* ſaieth in his booke of ayre, and water, the ſecond chapter: cities and townes, placed toward the Eaſte, be more ſurer, then the townes builded towardes the Northe, for temperate ayre, or winde, and ſickeneſſes be leſſe. And in the ſaied boke *Hippocrates* greatly cõmẽdeth pleſant riuers, runnyng towardes the riſyng of the Sunne, the dwellers in ſuch places (ſayth he) be fayres well ſauoured, ſmothe ſkinned, cleare and sharpe voyces, and this ſhall ſuffice, what and where, good and pleaſaunt dwellynge is. Note alſo, that thou muſt obſerue ayre, as thou doeſt meate: colde ſickeneſſes, warme ayre, drie ſickeneſſes, moyſte ayre. And ſo in the contraries to them that be ſicke, and they that be whole, ayre of like qualite, is moſt holſome. They that haue longe ſickneſſes, change of ayres is a great help, both in Feuers, Dropſies, Faulyng ſickneſſes, and Rumes. Rede *Hippocrates* in his booke of aire.

Peruerſe prayer vnto God doeth mitigate his wrathe.

Sweet ayre to be made in the time of ſickneſs, with perfumes.

What ſituacion is beſte for a houſe.

Pleſant people, their aire

Ayres are to be obſerued in ſickeneſſes as in healthe.

Sickneſs.

I haue founde very much diſquietneſſe in my body, when my ſeruauntes and labouryng familie, haue felt eaſe, and yet wee are partakers of one ayre, and my foode is fine, and theirs groſſe.

Health.

The cauſe why thy laboryng ſeruauntes, in the field at Plough paſtures, or wood, haue ſuche good healeth, is exerciſe a labor, and diſquietnes cometh partely of idleneſs, and lache of trauell whiche moderately vſed, is a thing moſte ſufferain to nature. Rede of exerciſe in the booke of houſhold, written by Exenophon: wherein he ſheweth, that princes would labour, plante, &c.

Moderate exerciſe is a ſufferaine thing.

Sickneſs

I praye thee tell me ſome thing of exerciſe.

Health.

Health.

Fulgen, in lib, 2.

THe well learned man *Fulgentius* saieth: that exercise is a file, and chaser of the heate naturall, whiche chaseth awaie slepe and consumeth superfluous humours, wastyng the naturall vertues. Redemyng of time, enemie vnto Idelnesse, due vnto yong men, loye vnto olde men, and to saie the truthe, he whiche doeth

What profite cometh by exercise.

abstaine from exercise, shall lache the ioyes of health, and quietnesse, bothe of body and mynde. And *Galen* saith, in his Regement of Health, if we will kepe parfecte Health, we must begin with labours, and moderate trauell, and then to our meate and drinke, and so forthe to our slepe: and this is the cause why Faukeners, Shouters, Hunters, runners, Tenisplaiers, Plowmen, and Gardeners, and lifters of waightes. &c. Haue so good digestion and strength of bodie. Who be stronger armed menne then Smithes. Why so? Because of the exercise of their armes: stronger bodied then Carpenters, whiche lifte greate blockes, and Masons, whiche beareth greate stones, not onely in their youth,

Use maketh labour easie.

but suche men will take maruelous trauailes in age, whiche to Idell people, semeth very painfull, but vnto theim selues that trauell, no pain, but pleasure, because of custome. These people can digeste grose meates, eatyng them with muche pleasure, and slepyng soundly after them vpon harde beddes: where as the idell multitudes in Cities, and in noble mennes houses, great numbres for lache of exercise, doe lothe meates of light digestion, and daintie dishes, Mary in deede thei may be very profitable to Phisicions. But if trauell be one of the beste preseruers of health, then is idelnesse the destroier of life, as *Auerois* saieth:

Apho.

and *Hippocrates* saieth: euery contrary is removed, and helped by his contrarie, as Health helpeth Sicknes, exercise putteth awaie idelnes. &c.

Idelnes the mother of all mischief.

But euery light mouyng or soft walkyng, maie not bee called an exercise as *Galen* saieth: therfore Tennis, Maunsyng, Running, Wrastlyng, Ridyng vpon greate horses, ordeyned, aswell for the state of mennes healthe, as for pleasure, whereas it is now conuerted in many places, rather to the hurte of many, then the profite of fewe. Exercise doeth occupie euery parte of the bodie, quicken the spirites, purge the excremeentes bothe by the raines, and guttes, therefore it must be vsed before meate. For if strong exercise be vsed immediatly after meate, it cõueieth corrupcion to eche parte of the body, because that meate is not

Exercise before meate.

digested. But when thou seest thy water after meate, appereth somewhat citrine, or yellowe: then maiest thou begin exercise, for digestion is then well, but sicke folkes, leane persones, yonge children, women

Little trauell for the sicke.

with child, maie not muche trauell, to conclude. The exercise of Dice, Cardes, fityng, drinking, footbaule, and castyng of the stone, with lustes imoderatly vsed, and suche like, maie bee called an exercise of fooles, rather then of wisemen. I might haue spoken moche of exercise of hande labour: and of the noble profession, or worthie estate of a true soldiour, but this shall suffice.

A signe of digestion.

Sicknes.

Sickenes.

THere are many idle people in citees, and in noble houſes, dooe thinke the chiefe felicitie onely, to bee from bedde to bellie, and then from bellie or boorde, to bedde again: none other liues thei wil vſe, then Cardes, Dice, or prattlyng tittle tattle excepted. Spendyng their tymes in ſleepyng, eatyng, and laughyng: and ſome what els to ſmall effecte. Now for aſmoche, as thei neither can, or will trauaile, what ſaie you to the matter?

The practiſe of idle people.

Health.

MArry this kinde of life, would quickly make of a noble, or worſhipfull perſone, a deformed monſtrous man: with a life ſhort and painfull: and eftſones chaunge a yomã into the miſerable eſtate of a begger. For idleneſſe and plentie of victualles, is fitte for ſoche citezeins, as wer in Sodoma and Gomorha, which periſhed in their luſt, idleneſſe and fatneſſe. And although perhaps, there be a greate nomber, whiche ſaieth in their hartes, *Non eſt deus*: and looke for no life to come. Yet becauſe thei haue the ſhapes of men, not forſyng for the immortalitie of the ſoule (for whiche dampnacion is due) yet lette theim not appere, worſe then brute beaſtes, in this poincte. Or the Heathen infidell, whiche Heathen are bothe comely, cleane, worldly wiſe, baſiaunte, nette and fine: and alſo haue goodlie (although not godlie) prouidẽce to preſerue bodily health. For it is reaſon, thei ſhould ſo doe ſeyng thei are careleſſe for the ſoule: but the idle Chriſtian, careth litle for bothe, the bellie excepted. Well fare the Heathen, in this honeſt manlie poinct to preſerue nature.

Idleneſs bringeth miſchief to the bodie & ſoule, and peuertie. Gene. xix.

The Heathẽ are better thã many Chriſtians.

The fatte Ore, or vglie brauned Boze, although thei can not come out, from their frankes or ſtaules, lackyng libertie: yet nature haue taught theim, a trim wholſome exercile, called fricacion, or rubbyng of theim ſelues: chafyng forthe by the poores euill humour, wherein thei dooe finde pleaſure and healthe. There is no kinde of beaſte, that might bee longe without filthie itche, ſores, or ſhabbes, without thei vſe fricacion, comyng. &c. Fricacion is one of the euacuacions, yea, or clenſynges of mankinde, as all the learned affirmeth: that mankinde ſhould riſe in the morning, and haue his apparell warme, ſtretchyng forthe his handes and legges. Preparyng the bodie to the ſtoole, and then begin with a fine Combe, to kembe the heere vp and doun: then with a courſe warme clothe, to chafe or rubbe the hedde, necke, breaſt, armeholes, bellie, thighes. &c. and this is good to open the pores. Further, if any haue the Crampe, or is full of Melancholi, or heauineſſe of mynde: or els fallen into a ſodain colde, through watchyng in a colde houſe, or field. Or els haue a moiſte reume. &c. what is better then fricacion, or chafyng with warme clothes. This is the verie beſte waie, but it muſt be doen a morninges, before meates: but at night it is not good. For then it openeth the pores of the bodie, and is an enemie to

An example of brute beaſtes.

Of fricacion, the vertue thereof.

when to vſe rubbyng or fricacion, and wherefore.

slepe and quiet reste, and letteth forthe naturall vertue, whiche should nourishe slepe. Now, as concernyng the diuersitie of fricacion, or rubbyng, note three thynges: The firste is, harde fricacion doeth open the pores, let forthe smoke, and binde the bodie. Soft fricacion doeth moiste, and relaxe the bodie, as it is written, *Dura frixione ligaturi molle vere solnitur.* But the .iii., whiche neither is soft, nor hard, but meane, doeth neither diminishe, nor increaseth, but indifferētly warmeth. Neither is the spirites or smoke of the naturall heate, therby letten forthe by the pores of the skin: And all men that vseth to bee trimmed, washed, or rubbed at the Barbours at euening, doe erre from the regiment of health, but in the morning, it is verie good and comfortable, and augmenteth naturall heate, and strength, expulsyng slogishnes and slepe. So that the bodie lifteth some waighty thing from the grounde: or els draweth a Bowe, accordyng to his strength. Furdermore vnderstande, that all drie and whole bodies, maie vse fricacion, with warme and moiste oiles: And all moiste and colde bodies, to vse the contrary. There is also ioyned to fricacion, twoo other exercises: the one is called Gestacion, that is to be caried of an other thyng, without any trauaill of the bodie it self: and as easie rochyng in a cradell, to be caried vp and doun in a chaire, either in faire weather, to be rowed vp and doune, in a tilted Boat or Barge, & this is verie good for weake people, which haue had long agues. &c. The second part of this exercise, is Equitacion, which maie bee moderatly vsed of sicke menne and women: that bee weake through Feuers, or timpanie. And that must be vsed, vpon a soft easie goyng horse, in a plaine pleasaunt fielde, in the cleare aire, vpon the faire daies. These exercises doe not onely reconcile slepe, but augment and make strong the naturall vertues. And thus I ende of fricacion, Equitacion, and Egestion: of this you maie read *lib. iij. capi. vi. Aetius. Cornelius Celsus lib. iiij. capi. xix.* whiche writeth profitable, and plentifully of thesame no lesse pleasaunt then good. to mannes nature: sodaine exercise after meate, maketh the blood boule: corrupteth digestion, letteth forth naturall heate, maketh the stomache colde, bryngeth crabbes: as *Hyppocrates* affirmeth. *Si impurgatus laborauerit, vlcera erumpent*, therefore in the morning, and twoo howers after meate, exercise is beste.

Three thynges to be obserued in Fricacion.

Gestacion the profite therof

Equitacion is very wholsome.

When to trauell, or plaie.

Sicknes.

THis is well, I assure you. But yet I haue seen, strong vomites haue chaunced to menne, after their meates. Exercise or fricacion. &c. what is the cause thereof?

Health.

The cause of vomette, and when it helpeth, & when it hurteth.

IRste, weake stomaches in sicke people, or women with childe, thei will quickely vomite, as we see by custome: also Repletiō through meates, or strong drinkes, bring vomites. Notwithstādyng, vomite is a goodly euacuacion, for those persones, whiche be molested and greued in their breastes or stomaches: or them, which be vexed with

with fleume, or choller, with ſoche like foule humours, whiche grieue the ſtomache. And ſpecially to people, whiche haue ſhorte neckes, greate breaſtes, and wide mouthes: for all theſe maie eaſely vomette without hurte. Alſo thei, whiche haue narrowe breaſte, and longe ſmall neckes, maie not well vomet, without hurte, or perill of deaffe-neſſe, and ſtrangling: howbeit *Hyppocrates*, the Prince of Phiſicions ſaith who ſo hath a vomet, without coaccion or medicene, it healeth them, whiche haue had a long flixe or laxe. Theſame *Hyppocrates* ſaieth, who ſo euer vomiteth blacke choller vpwarde, without a medicen giuen, it is a token of death. Vomits be alſo perilous, to them that be in cõſumpcion, or weake of nature. The beſte time of vomites is in Sommer, as *Hyppocrates* affirmeth. *iiij. Aphoriſ. Æſtate quidem ſuperioris magis ventr. Hyeme autem inferiores medicamentis purgare conuenit.* It is more conueniente, for to purge the bodie doune ward in winter, but vpward in Sommer: ſpecially in harueſte tyme. Howbeit, *Cornelius Celſus* affirmeth, that to vomet in Winter, is better then Sommer: by the reaſon the ſtomache is full of crude, rawe fleume. *Galen lib. primo de ratione victus*, counſaileth to vomette twoo tymes in the monethe is good, that is to ſaie, euery .xb. daies. But note this, that you vomet twoo daies together, for that whiche is lefte the firſte daie, ſhalbe cleanſed by vomet the ſecond. But in ſome vomites, values are broken through great ſtraining of the body: and like as to procure a vomet, we doe miniſter *Oximell Squillitici*, warme water and Honie, and ſometyme oile, or the leaues of Izarabaccha, &c. Euen ſo we miniſter when an euill accidence commeth, of ouermoche vomette, to the ſicke bodie Minte water, with the pouder of Mumie, Sage, Mirobolans, Chepoli, the pouder of Maſtike. And giue to drinke *Diacodion*, ſmall wine with toſted breade: and thus I dooe ende with vomittes, whiche are good before meate, but better after theſame two howers: as affirmeth diuers men, of greate experience.

what perſones maie beſt vomette.

who maie worſt vomet.

Vomet helpeth the flixe.

when to vomette.

How to procure vomet, and how to ſtaie it.

Sickne.

After ſtrong vomettes, there chaunceth often tymes the hickop, or yeſhyng, what helpe for that?

Health.

That is verie perilous, I aſſure you: for after ſtrong purgations or vomettes, ſaieth *Hyppocrates*. If either conuulcion, or the hickoppe, called yeſhyng doe come, it is perillous, and moche to bee feared. Furder ſaieth he in his *Aphoriſm. Conuulſio a veratro lethalis eſt.* A conuulcion ſaieth he, after one haue drunke *Elleborus albus*, is deadly, by the reaſon that the ſtrength of this venemous herbe: doe draw from the ſenewes moiſtnes, and contract them with a ſodain emptines, and drines that ſcant help maie be had, but rather deadly perill to folowe, or euen as if thei were aged, paſte nature, and redie prepared to the place of ſilence, or the graue. Yet notwithſtãdyng do thus, and refuſe not this meane, whiche haue greate vertue. R. Meale of Fenigreke, of Flee wort, of

Vnhickep after a vomette is perilous.

To helpe the hickoppe.

cleane Barlie, ana. ʒ. iiii. and the oiles of violettes, water Lillies, and red Roses, aā. ʒ. i. ß. Honie. ʒ. i. mingle all, and temper theim in a morter then seeth Mallowes, and violettes together, ana. ℔. i. put theim into a morter, beate theim well, and make two emplasters: applyng vnder the breastes and arme holes, metyng towardes the raines of the backe. And giue the pacient Goates milke, or womans milke with Suger: and washe his hedde with warme wine, wherein is sodden Roses, violets, Mallowes, Barlie, and fiue finger. And then warme anoint the hedde with the oiles, of Roses, water Lillies, and Hennes greace, and then make a bathe for the pacient to sitte in. Of violettes Roses, Henbane, Mallowes, Poppie, Lettice, and water Lillies: and thus I doe ende of the yeshyng, whiche is an euil accidence, folowing vomet of twoo extremes, that is of replecion and emptinesse: a meane is left therefore in euery thyng. For extremes you see, are hurtfull, bothe in matters politike, and Philicke. &c.

A goodly waie to helpe hickoppe, comyng after vomette.

A meane is beste.

Sicknes.

There is euacuation, called *Sternutacion*, or neesyng: what doe that profite?

Health.

HYPPOCRATES, of neesyng saieth thus, *Sternutamentum fit ex capite, Cerebro calefacto, aut humectato: capitis parte inani: Aer enim nitus contentus exotra erumpit, sonat autem quoniam per angustiam exit.* Aphor. 52. That is, neesyng that cometh from the hed, is made either of brain, whiche is hotte, or els the emptie or voide place of the hedde, beyng verie moiste. For the aire contained therein, breaketh forthe, through a small narrowe waie: and so cometh the founde or noise forthe. This is wholsome, that the strengeth of nature forseth forthe winde, specially ones or twise in the mornyng, puttyng awaie belchyng: but more is not good, and who so can not neese, it is a signe of weakenesse, sicknesse, coldnesse, and age. And to neese after meate, is not wholsome, but when a woman labour with childe, or haue the mother, then neesyng is wholsome and healthfull: and will sone helpe them, but somtyme through strong neesyng, bledyng dooe quichely ensue, by the breakyng of some vaine. Then applie the *Nasalia* and *frontary*, as I haue written before, in the ende of the Compoundes.

Of neesyng, the profite thereof.

Neesyng doe helpe women in their trauel

Sicknes.

Then what saie you of bledyng, what profite or perill is in it?

Health.

I Haue spoken thereof sufficientelie before: therefore, I saie remember, that to bee letten blood, in the Spryng tyme, is the beste season, as *Galen* affirmeth, *in libro de Flebotomia*, and through the same, these euilles are helped. Repletion, Pleuricie, hotte Tercians, Frenses, Pestilence, stoppyng of the termes. &c. All the organes of the sences, are cleansed thereby. And finally, the bodie is

When it is good to bleede.

of

of a weake bodie, made ſtrong to them, whiche are in luſtie yeres. But prouide, that neither people in conſumpcion, old folkes, women with child, or yong children, be letten blood. And no man letten blood, after that good blood appereth in bleeding, for feare of Crampe, Palſey, or dropſie. Nor none to ſlepe, after thei are letten blood. 8. howers. Rede *Galen vt ſupra*, and *Raſis lib. 4. ad Almanſi*. There are a newe kind of inſtrumentes to let blood withall, which bring the blood letter, ſomtime to the gallowes, becauſe he ſtrik to depe. Theſe inſtrumēts ar called, the ruffins tucke, and long ſoining raper: weapons more malicious, then manly.

Who muſte not bleede.

Tucke and Raper.

Sicknes.

Will boryng doe any pleaſure?

Health.

Yea forſothe, verie mothe? As example, if you haue any lauſie loughte, or loitryng lubber within your houſe, that is either to buſy of his hand, or tongue: and can do nothing, but plaie one of the partes, of the. 24. orders of knaues. There is no pretier medicen for this, nor ſoner prepared, then boryng is: iii. or. iiii. tymes well ſet on, a ſpan long on bothe the chekes. And although perhaps, this will not alter his lubberly conditiōs, yet I aſſure you, it wil for a time, chaūge his knauiſhe complexiō, and helpe him of the grene ſickneſs: and euery man maie practiſe this, as occaſion ſhall ſerue hym in his familie, to reforme them.

Boryng is good for a lubber.

But for the Boring, whereof *Galen* ſpeaketh, calling it Boring, Cupping, with *Cucurbitula, &c.* Saieth he, Boryng dooe helpe ſwellyng, and let forthe winde, ſtoppe the termes immoderate, and the bloodie flixe, helpeth apetite: And when a woman doe ſwoune, it is good to reuiue the ſpirites againe. There are twoo kindes of the ventoſas, or Borinｇes, the gentleſt is without ſcarification: the other is to drawe forth water, and aſſwage harde ſwellyng, and cleanſeth Melancholi, ſpecially in weake bodies. And it will remoue humour, from place to place as from the hed to the necke, from the necke to the ſhoulders. &c. And what ſtoppeth the termes ſoner, as *Hyppocrates Apho. Si muliere menſtrua ſiſtere vo luerit, Cucurbitulam quam maximam, ſub mammis defige.* If thou wilt ſtoppe the termes of a woman, then put a greate ventos vnder, or vpon her breaſtes, for the paine, whiche is in the matrixe, come from the breaſtes.

Boryng doe drawe forthe euill humors. &c.

Boryng doe ſtop the termes, when thei do abound

Sicknes.

Doe ſweatyng profite any thyng at all, to mankinde?

Health.

Swe tyng is no leſſe pleaſaunt to nature, then profitable to a common wealth: and ſomtyme ſweatyng is vnprofitable. As example, If any Artificer, or Huſbande man, haue any ſeruaunt, that is ſo diligent, that he can ſweat at his labor, and not at his meate, this is a good ſweate: But if his man, doe eate vntill he ſweate, and labour without heate, this fellowe, if you giue

Of ſweates profitable, & vnprofitable, to a common wealthe.

him not an expulsiue, out at your haule doze, vndoubtedly he will els shortly vomette you, into the backhouse diche, with a threde bare cap.

An expulsiue for an idle lought.

Therefoze, take hede to soche sweaters, and idle eaters, except you bee *Abunde Diues*, and yet let all men, bothe pooze and riche: remember what almightie God saied vnto Adam. *Manducabis herbam agri, in sudore vultus tui vesteris pane, donec reuerteris in humum.* Thou shalte eate the herbe of the fielde, in the sweate of thy face, thou shalte eate breade, vntill thou bee retourned backe againe, into the yearth oz grounde. And in an other place it is wzitten: thei which will not labour, shall not eate. And also there is a promise of God, by the mouthe of the holy Pzophet: whiche affirmeth saiyng *Nam labore manuum tuarum edes, beatus es, & optime habebis*: that is. Foz of thy labour of thy handes, thou shalt eate, thou shalte be blessed, and haue the beste thinges: as pzosperitie, and the fruictes of the yearth. &c. Lo, here you see, here is no hunger, beggyng, idlenes, loitryng, pickyng, slauerie, dilyng, hozyng, theuyng, pzisonyng foz theisame, oz Tiburnyng, appointed to labourers, but to loiterers. Here you haue the pzomise of God foz theisame: that thei whiche wil honestly labour and sweate, shall bee in good healthy to eate. As we daily see the honest labouryng husbande men, and their familie do trauell, toile and sweat: thei haue therfoze Gods blessyng, good healthy, and long life. Foz if the husbande man and carter did not sweate, eche other daie, the Curtier and Citezein would crie well awaie. Now sir, to Phisicall sweate, whereof I will shortly conclude, whiche are twoo kindes: the first of them is naturall, as when men do voluntarily sweate, without force of medicene: as hotte drinke, oz hotte house, oz stoue, this will easely open the pozes, and dissolue grosse humours, clense the blood, comfozte the spirites, put awaie colde, consume crude humour, amende the senewes, put awaie ache oz numnes, seuers, dzopsie, and the pestilence: Sweate helpeth all these. And if one bee sicke in his sweate, he ought not to slepe: and this is a token, that he shall dooe well in sweatyng, if he sweate in all places, and by little and little, sele the paines awage then it is a signe, that healthy will followe. But if he sweate, in one oz twoo places onely, and finde moze griefe, it is an euill token.

A good reswarde, foz diligent labour.

The Carter doe daily help the Curtier.

Of twoo kindes of sweates naturall, and artificial.

More is clensed by sweat.

The artificiall sweate, is made in stoues, bathes, oz bladders, with hot water, hot stones, put in clothes, and applied to the bodie lyng in bedde. Oz els with moiste bathe of herbes, oz parfumes with Masticke, Storax oile. &c. whiche haue vertue to clense skabbes, sicke, pox. I saie the pox, as by experiens we se, there is no better remedy, then sweatyng, and the dzinkyng of Guiacum, vsyng it in due tyme and ozder. Pzouided alwaies, to sweate at euenyng is better, then in the mozning: as Phisicke affirmeth, and reason pzoueth. Foz when the bodie haue nourishement within, the spirites shall not be vtterly dzawen fozthe, to the extreme partes, thzough the outwarde heate. Furder, lette leane dzie folkes, oz feble persones, vse lettle to sweate: foz it will hurte them moche, but fatte folkes maie sweate well. it helpe the moche, howbeeit, sweate is not good foz the yes. Because it dzieth to moche

Whoought to sweate, and who not.

moche, leane bodies ought to bee anointed with oile, after thei haue ſweate. Sweate is euer good in ſharpe agewes, in the daies of the Criſes, or iudgemente of ſickines, ſaieth *Hyppocrates* in his *Prænoſtico*, but the contrary. *Sudores opthal ſiunt, in omnibus acutis morbis, qui in diebus iudicatorijs. &c.* Rede here after, in the ſignes of death, of ſweatyng. When ſweate is good.

Sickines.

What ſaie you of abſtinence, or faſtyng, is it verie profitable for the bodie?

Health.

YEa truely, and alſo for the ſoule: as it is written by the Prophete. *In ieiunio humiliaui animam meam:* In faſtyng, ſaith he, haue I humbled and brought lowe my ſoule. Faſtyng is a ſinguler inſtrument, to correct the fleſhe, and make it obediente, and ſeruaunte to the ſpirite: if it be ioyned with faithe, other waies it is vaine, concernyng perfite religion. But neuertheleſſe, profitable in Phiſicke, is abſtinence for the bodie. For take this for example: If one haue taken a ſurfette, with repletion or fulneſſe, or els dronkennes, nothyng is better, to bring the bodie into good quiete order, then abſtinence, whiche will conſume matter ſuperfluous and hurtfull. But yet not of it ſelfe, but by a certaine waie or meane: for it is not quickly reſtored, whiche with longe abſtinence haue been waſted. Faſtyng is not vtterly to refuſe meate, but to eate that, whiche preſerueth life onely: Oh that moderation wer vſed in a cõmon wealth, then ſhould not the riche die in gloteonie, and aboundaunce, nor the poore periſhe for lacke of bread. Extremes are euill, to moche faſtyng, or to moche hunger. *Galen* affirmeth, people whiche haue narrowe vaines, thei haue but little blood, and ſoche maie not ſuffre long hunger, but ſhall fauile into ſickines. But thei, whiche haue greate vaines, haue plentie of blood: and maie faſt without hurte. So maie all ſoche, as haue moche raw crude matter, whiche is helped through faſtyng: Abſtinence is hurtfull, to Cholerike and Melancholike perſones. Or them, whiche are ſicke and weake, or to yong children: ſo euery one muſt be conſidered in order accordingly. The riche vſe gloteonie, and poore, penury. Choloryke people, muſte not faſt moch.

Sickines.

WHen I haue been werie and ſore vexed, bothe in mind, and bodie, nothyng haue doen me ſo moche pleaſure, as ſlepe haue doen, and reſte in the night tyme: what ſaie you to ſlepe.

Health.

SLepe is brother vnto death, ſauyng the one dooe not waike again, and thother doe recouer the ſences: and of neceſſitie, all creatures that waketh, or watcheth, muſt ſlepe and reſte. For the holie Prophet ſaieth, in the boke of Pſalmes, or Hymnes to almightie God. *Ego iacui & dormiui & ſurrexi quoniam dominus ſuſcipiet me.* I laied me doun (ſaith The vertue or beneſites of ſlepe, or reſte. Pſal. iii.

No manne or beast, can liue without rest.

he) and slepte, and also waked againe: for the Lorde did onely comforte me. Truely that God, that made vs also, made our actions and doynges: as labour, reste, eatyng, drinkyng, slepyng, and wakyng, without whiche wee can not liue. *Aristotle* saieth, all liuyng thynges haue slepe, as swimmyng, fliyng, and goyng creatures. Furder he saieth, slepe is like the fallyng euill, by the reason all the sences are depriued: for slepe is the liganient of sences, and wakyng dos vnbinde them, and slepe is giuen to eche liuyng creature, for their healeth. And furder, *Aristotle* sheweth the cause of slepe, saiyng: *Somnus causatur ex vapore cibi, qui vadit ad cerebrum. &c.*

Arist. de somn.

Slepe is caused of the smoke, or vapour of the meate, goyng into the braine: and cometh backe againe colde, and maketh slepe. Therefore men after meales, are sone giuen to slepe, as we doe see by experience: and without slepe, wise men should be chaunged, into ideotte fooles. Note this, that all slepes doe not make thin, dissolue, or warme alwayes, but that soche slepes, that follow either labour, greate exercise or hunger. And furder, when manne is slepyng, the naturall heate is drawen inward, whiche when the saied slepe, findeth no nourishment or thyng to feede vpon: then like a Lion, it doeth forthwith consume, and waste the beste humour, or one of the radical vertues. And in conclusion, to drie vp the blood, and make the bodie leane: therefore, let al leane folkes, or theim, whiche haue been aboundauntly purged, or els letten blood, beware of very moche slepe, slepe after sweate, labour, as running, tenis, moche daunsyng, which doe open al the pores, and let forthe all the euill vapours, betwene the skin and the flesshe, whiche slepe doe reuoke, retract, and draw bache again, through the inward heate, wasting the same moister, & if one haue flegmon in his guttes, that is to saie, apostumacion of Choller and blood. Nothyng is more perilous then slepe, by the reason that the burning & heat encreaseth, whiche wil augment the dolour: euen so in our Englishe sweate, and the Pestilente slepe, is to bee forborne, and also before blood lettyng, and after, duryng twelue howers, or els the poison will approche to the hart. Or whē the first of an Ague do begin, or in drinkyng any benime, &c. For in soche case, it will make either rigour, or horrour, leauyng the outwarde partes cold, drawyng through vnnaturall heate, the benime to the nutrimentall partes, or els to the partes vitall: and so this waie slepe is not well, but rather hurteth. Euen so it hurteth the drunkardes, benchwillets, that will quaffe, vntill thei are starcke staring madde, like Marche Hares: Fleming like Scinkars, brainlesse like infernall Furies. Drinkyng, braulyng, tollyng of the pitchar, slaryng, pillyng, and sauyng your reuerence, beastly spuyng vntill midnight: these fellowes abuse the tyme of slepe, and in soche case if thei should slepe, perhaps apoplexia, and sodaine death would follow me, as

How the stomache must be prepared toward slepe.

When slepe is perilous.

Drunkardes what thei do.

Hyppocrates affirmeth. *Aphoris. 69. Si ebrius quispiam repenti obmutuerit convulsus moritur, nisi febre corripiatur, aut vbi ad horam pervenerit qua crepulæ solumtur vocem recuperet.* That is (if a drunkarde doe sodainly lose his speache, and become dombe (he shall die of a conuulcion, excepte he bee taken of an Ague we, or els receiue a-

gaine

gaine his ſpeache, at the ſame houer, when the ſurfite is digeſted. He herein ſpeaketh reaſonable: for dronkennes flieth into the brain, and ſo diſtill into the ſenewes, whiche bringeth conuulcion, and after cõuulcion inſueth death, through the crude, colde moiſtneſſe. Except the heate of a feuer doe concocte, and waſte it. &c. Therefore, let men take hede of dronkẽnes to bedward, for feare of ſodain death: although the Flemiſhe nacion, vſe this horrible cuſtome, in their vnnaturall watching all the night. But remember his wordes, whiche haue made vs all, and knowe what diatte is beſte for vs, euen Jeſus Chriſt hymſelf, ſaiyng: *Caute autem vobis, nequando grauetur corda veſtra, crapula, & ebrietate. &c.* And a wiſe manne ſaith: *Omne nimium nature inimicum*, all extremities are enemies to nature. So is to moche labour, meate, ſlepe, watche, or to little is euill alſo: a meane therefore is good, and the beſte of all. And a dewe tyme, place, maner, and order of ſlepe. The night is the beſt time: the daie is euill, to ſlepe in the fielde is perilous. But vpon, or in the bedde, liyng firſte vpon the righe ſide, vntill you make water: then vpon the lefte ſide is good. But to lye vpon the backe, with a gaping mouth, is daungerous: and many thereby, are made ſtarke bed in their ſlepe: through apoplexia, and obſtruccion of the ſenewes, of the places vitalle, animall, and nutrimentalle. And all ſoche as feele intolorable paines in their breaſtes in the night, whiche growne, and can not drawe their breathe: the verie cauſe is, liyng or ſlepyng on their backe. And not through the Mare, or night ſpirit, as thei terme it: after the iudgemẽt of ſuperſticious Hypocrites, Jnkidelles, with charmes, conſurynges, and reliches hãgyng about the neche, to fraie the Mare, thou foole I ſhould ſaie. Let ſoche people, bothe hepe good diate, cleane lodging, lye in order, as I haue ſaied, and ſpecially commende, bothe their ſleping and wakyng, to Jeſus Chriſt, that thei maie liue honeſtlie, goe to bed merily, ſlepe quietlie, and riſe earely. To ſerue GOD deuoutly, and doe their buſineſſe in their vocacion diligently: to helpe them ſelues, and their neighbours charitably, and not to be carfull, for any dreame in the night. But wiſely conſider this, if thei dooe dreame of fire, to take it for no euill preſage of ſtriek. &c. But rather that fire doe ſignifie, yellowe hotte Choller doe abounde, and would be purged by good pocions. Diaſene, or the Struppe of Rhabarbe. And to beware of a tercian Ague. And when thei dreame of cloudes, darchnes, or to lye in darche dungions. &c. Remember it is Melancholi, that bere the bodie and ſpirites in the ſlepe: and would bee purged with Hamech, Pilles *de lapi de Lazule &c.* If dreames be of cold, Snowe, Jſe, water, then fleume would be diminiſhed w pociõs accordyng, & Pilles *de Agarico. &c.* Some in the night, ſeme in their ſlepes, as though a great bloche were, preſſyng doune their legges: this is the reſolucio of the ſenewes, or the aboundaunce, whiche would be letten forth, by the Median vain. And to vſe bathing to bedward in warme water, with ſwete herbes and to drie their legges, and ſo goe warme to bed. And thus I ende of ſlepyng and waking, whiche ſaieth *Hyppocrates Aphor. Vehemens vigilia tum tibi tum potiꝰ cruditatem*

The cauſe why a dronkard doe dye ſodainly.

Luke, xxii.

Of good and badde ſlepe.

Fooles be afraied of the Mare i their ſlepe.

How to auoide euill dreames.

What dreames doe ſignifie.

Hyppocrates vpon ſlepes.

Moch watch causeth rawe humours in the stomacke.

ditatem efficit. That is, vehement watchyng doe bryng crudetie, and rawnes, bothe to meate and drinke in the stomache: Moderate watche is good for studientes, to make theim learned, for aprentises, to giue thē knowlege in their facultie: to the man of warre, or watchman, to preuente the enemie. To the fatte bodie, to diminishe grosenes: But watchyng at Dice, Cardes. &c. Make many watch men in lanes endes, for the purse: soche watches I say make many miserable wretches, whose rewardes we see daily, to be daungerous and shamefull in the ende.

To whom watche is good,

Sickne's.

Thaffliccios of the mind is harde to bee helped.

THere is one thing, whiche haue troubled me verie long, it is a sickines, that hetherunto I could find no Phisicion so cunnyng, wise, or learned, that euer was able to helpe the same. Neither did I euer se, or tast of that medicen, that had vertue to releue me in that poincte. Furdermore, the chaunge of aire, were it neuer so swete or pleasant, with the sightes of faire fieldes, gardeins, hilles, woddes, and valleis, couered with all coloured hindes, of swete smellyng, and plantes, herbes, or flowers, did neuer helpe this sicknesse. The daiely beholdyng of iewelles of stone, golde, riche apparell, faire buildynges: yea, manly feates of armes, with triumphaunte sightes, did me neuer a pinsworthe of pleasure. But when the tyme was paste, my sickines double assaulted me again.

Pleasure is noysom to the disquiet hart.

The sacred heauenlie *Muses* or *Heliconiades*, the daughters of Iupiter, whom I haue knowen: those .ix. celestial damosels, whiche did washe thē in the well, with siluer streme, where as the swifte flyng horse called *Pegasus* pearced with hard houe, þ frosen hard diamōde flint, as Poetes affirme. These ix. ladies, called the *Nimphes*, haue infinite vertues, to please the eare withal in Musiche yet haue not pleased me: as exāple. The firste called *Calliopen* haue a voice moste beaulie in pleasure, to moue thaffeccios withall. The .ii. named *Clio*, a matron of grace to all damosels, for womanly behaviour: yet with a glorious comly gesture, mouing ther beholders, inwardly to sigh, or breake their slepes in the night. Soche grace she haue, to wound the hartes of lustie youth, and make the aged dispaire, whiche are past hope, to renue their age again. The iii. is the amorous ladie *Erato*, with her swecte songes of louers delite: whose tunes are of soche heauenlie vertue, equall to the Angell: whiche haue soche force, that it will banishe all louers weping lokes, yea, care, and louyng spight, and make eche amorous subiecte, or prisoner free to them selues, without mistruste. Castyng from theim, their cold willowe crounes of mournyng: and loorth with, this tune will cause to renue them selues, in that victorious diadem of warme Laurell, against all cold passions. And giue them their delites, through this her swete pitifull song. The forth will caste a swete water, on the face of euery slothefull louer, and quickly wake theim, out of their flatteryng or fearfull dreames: and shewe them gladnesse, and all pleasaunt grene thinges, to forgette their follie, or pleasaunte purgatorie, her

The .ix. heauenly ladies can finally comfort some care full hart, whi it is in care.

The sacred gifte, that the ix. heauenlie Muses haue and can giue to others, to comforte them in trouble.

name

name is *Thalia*. Then ſollo weth dame *Melpomines* with her ſonges, ſeperatyng of *Mars* from *Venus*, Prophelyng of warre, and fearfull Tragadies, the is the. v. The ſixte named *Terpſicoren* pacifiyng warre, and noiſe of bloodie Trumpet, reconciling all again, with heauenly Harpe, and Muſical inſtrumētes of cozdes by her: vnder the ſwete arbour, ſitteth her ſiſter *Euterpen*, with inſtrumentes of winde, agreyng with her ſiſter, in true Muſicall concozd oz vnitie, the is the ſeuenth. The eight is *Polyhymnia*, with a memozie paſſyng al creatures: this *Muſais* driueth Muſiche into nombers, by whoſe knowlege, the velocitie oz ſwiftneſſe of the ſoule is perceiued. The. ix. and laſte is *Vranien*, whiche thzough the ſacred ſong, moueth eche liuyng man, to be heauenly mynded, religious, and giue them ſelues to a bleſſed life. Her ſonges be lamentable, pitifull, dzawyng the hartes frō yearthly vanities: deſiryng a change into a happier lande, aboue the bzight ſhinyng ſtarres. Thele *Muſes* I ſaie deare Health, haue helped me before theſe daies: but now can not at all foz all their pleaſaunt pipyng. Foz their delites to me, be rather lothſome, and vexe my mynde: ſauyng the laſte *Muſa*, called *Vranien*, mouеth me, foz els none. Foz thei are but plain vanitie.

The names of the nyne Muſes, with their gifts.

Health.

What ſickнes is this, that neither Phiſicke, noz all theſe delites, can giue cure vnto: it is a merueilous diſeaſe, bee like it ſhould appere, that it is no ſickneſſe of the bodie, but rather the paſſions oz perturbacions of the mynde.

Sickнes.

You haue ſpoken the truthe, it is euen ſo: but I take it to bee no newe ſickeneſſe, emong fooliſhe men. Foz the wiſeſt man hymſelf, complainyng thereof, ſaiyng: *Eccleſiaſten Cap. 1. Proſpexi enim omnia opera quæ fiunt ſolla, & ecce omnia ſunt vanitas, & animi moleſtia. &c.* Truely I did behold all thynges, that are wzought vnder the Sunne: and beholde, thei are all but vanitie, and vexacion of the minde. &c. And ſo this affliccion of the mind, is the greateſt griefe that I haue with my perturbaciōs. But in a maner, I do not vnderſtand, eche of their cauſes, thei are ſo variable, painfull, and endleſſe. Foz my delite and pleaſure is gone, and bzought in bondage to them thzough long trouble.

All the wozkes vnder the Sonne, are nothyng but vanitie, and affliccion to the mynde.

Health.

Thei are called perturbacions of the minde, after *M. Cicero*: but *Galen* terme theim *Pathemata vel affectus animi*, that is the affeccions, oz ſodayn mocions of the minde, chaunged oz altered thorowe ſome cauſe. From the right waie of reaſon into ſome paſſion, and theſe mocions of the ſpirites, muſt be as well conſidered, and diligently obſerued of the Phiſicion, in the tyme of ſickeneſſe, as moche as any other common knowen ſickneſſe. Foz theſe perturbacions, oz painfull affeccions of the ſpirites, do chaunge the eſtate of the bodie, marueilouſly and ſodainly. As we within fewe daies paſt, haue

The perturbacion, oz ſodaine moſion of the minde muſt be well obſerued.

ſeen

seen a persone beautifull, well fauoured, pleasaunt, &c. but now wee chaunte hmowe hym: Iesus saie we, how this man is altered, and clene chaunged, within these fiue daies, as though it had neuer been he, &c. This is our talke, of the sodain alteracions of our acquaintances: we therefore, muste resort vnto certain reasons, in soche cases. As example. Feare is after some euill tidynges, or doubte of mischiefe, as losse, prisonment, or death, will quickly insue. Then these thinges will folowe, The spirites & blood are all drawen inward: and then al the outward mẽbers are pale and colde, with tremblyng, & faintnesse of speache. By the reason that all the vertues, bothe animall and naturall, are made feble, and sodainly weake: through whiche, often times it haue been seen, that sodaine feare, haue brought sodaine death: as example, when Ely the high Priest, ouer the people of God, in the day of the greate battaill, when the Philistines preuailed against Israel: as he satte vpon a stoole, lookyng towardes the waie, his harte feared hym, for the arke of God, in the meane tyme, there ran a manne hastily into hym, with a lamentable looke, in mournyng clothes. Declaring vnto hym, first how that Israel was fledde and slaine. Secondly, that his twoo sonnes, Ophni and Phinehes were slain. Thirdly, that the vncircumcised had taken the Arke of GOD, at whiche tidyng, soche sodain feare came to his hart, that forthwith he fell doume backward and brake his necke. And this same euill tidynges, liue with sodaine care, his doughter in lawe, the wife of Phinihes, saiyng in her death, the glory is gone from Israel. This was Elies plague, for sufferyng his children, to liue wickedly. For where as God is not feared, at length God will sodainly feare them. Feare I doe saie, is a maruellous monster, an infernall Image, and a terrible vision to the soule: for feare is not for thinges paste, but onely for thinges to come, and to take thynges in the worste part. Was not Iesus Christ our God and sauiour afraied, what tyme as he sette before his eyes, the paines and sharpnes of death. *Dolore afficitur anima mea vsq; ad mortem*, My soule said he, is made heauie euen vnto the death: yea, his feare was soche, that for agony, his droppes of sweate, was like vnto blood. This was a greate feare, euen in Christ: but yet it made hym not giue ouer, forseyng the sealyng of our electiõ by his death. But the feare, whiche taketh mortall men, make them cowardly oft tymes. Through it Peter did sweare, he was none of Christes cõpanie: & that he knewe hym not at all. Feare made Dauid to counterfette, and go like a madde manne, for to auoide Saule, whiche persecuted hym. Feare made Athanasius, the Bishop of Alexandria: to hide hymself, fiue yeres in a Caue, from the crueltie of the Arrians. It causeth the Christians to flee, in the tyme of persecucion: And sometyme the Christian through it, is forced to plaie the Idolater. As example, when the tyrant Diocletianus Themperour, in his cruell murderyng of the Christians: did commaunde euery one to bee slaine, that would not honour, and offer to his Idols. Marcellus the Bishop, as Eusebius affirmeth, in a greate feare, did Sacrifice to the Deuelles.

Of the sodain alteracion of the minde, frõ ioye to care.

Of feare what it is.

Examples of sodain feare.

Goddes vengeaunce. Regum. i.

Euill parentes, and euill children.

Feare is like a monster of helle.

Feare in Christe.

Feare in S. Peter.

Feare in Dauid.

Athanasius feare.

Feare of the Christians.

Fear maketh men offer to Idolles.

Example of Marcellus.

Miuell: Lo here doe leare trie religion. Sometyme leare will crepe so far into the conscience, that it letteth in dispaire. As example of Judas whiche is a good president to all traitours: and many tyrauntes throwe it, haue slaine them selues, leare oftē tymes, is verie intolerable. For there is no touche stone, can better declare, the diuersitie of metalles, then leare will bewraie the worthie, or vnworthie manhode of menne. As example. There was a lustie blood, or a pleasaunte braue young roister at *Athenes*, whose name was *Aristogiton*, as the Historiographer affirmeth: whiche commonly would talke and bragge, of what good seruice, that he could do to *Mars*. All his talke was of warre, how to deuise weapons of inuacion, to destroie the enemie: to train forthe men, to giue the onsette, with all lustie courage. And vpon a time, the *Athenians* prepared a mightie strong armie, againste their enemies, and emōg al others, thei had this *Aristogiton* in no smal price: supposyng him to be in deede, as he was in woorde. Callyng hym forth to a charge, whiche when he harde, an acte to bee doen in deede: Oh God, how his hart was in his hose, for leare he trembled, and quaked, like an Aspen leafe, as though he had begon the fitte of a tercian ague. He could not tell what shifte to make, or whether to go to hide hymself: but at length dame shame, whispered hym in the eare. And badde hym wrappe one of his legges with roulers and cloutes, as though he wer lame: so he did and with pale face, and staffe in hande, he came halting and crepping forthe, like a shepishe loute, lamentyng his case, that sothe euill had chaunced him. But his hart was with the all said he, yet durst he not trauell, vntill his legge was whole: But when the people did see him daunce so liuely, like a lubber in a nette, Lorde how thei laughed this Carpette Squire to shame. I praie God, the like leare be not founde, emong a greate nomber of our people, that can roiste, crake, braule, sweare, and bragge, in the tyme of peace: quarellyng with quiete people, and lifte vp loothes, frounyng like Tegers. And when the Quenes maiestie shal haue nede, to withstand thenemie, or suppresse the rebel: that then thei become not like vnto *Aristogiton*, with sore legges, Agues, brohen armes, trembling, lamentable lokes, as bolde as Geese, or Lions of Cotes wolde Heath. Sendyng their water to the phisicion, to cloke their knauerie, for lacke of manhode, or els with *Pigmentum aureum*, eft anointe their Capitaines hande, to blotte theim out of their muster booke, whiche is a good medicene. For leare in soche case, there is not the like receipte, in all Bucklersburie, I assure you: many mo thynges could I speake of leare, but my matter is of phisiche. But this Cordiall shall suffice, for a cowarde.

leare bringeth desperacion, example of Judas.

To moue a coward by example of a Greke which was a greate bragger.

A shifte for grethe water doubtours.

Now followeth anger, whiche doe increase, inflame, and set their bodies vpon a fire, with a sodain burnyng heate: Cleane contrarie to leare. For leare driue we the heate and blood inwardly, with feble pulse but anger doue caste it to the outwarde partes, with swifte pulse, as *Galen* affirmeth, *lib. 3. de tuenda sanitate*. Counsailyng euery one, that will preserue naturall healthe, thei muste vse soche exercise, as maie keepe

what the vaffis of anger is

N.i. warme.

Gal. de. San tum.

warmenes, temperatly, neither to moche cold, nor heate aboundyng. And although exercise, commonly bryngeth warmnesse, yet to the idle bodies, when thei haue no naturall heate, then their bodies are made warme, of an other thyng, as oile, bathyng in warme water, or goyng into the stoue, &c. But soche heates are artificiall, to moue the heate naturall, but thei are all without, and not moued of the principall in ward heate. But anger or perturbacion, is moued of naturall heate, it nedeth no meane to helpe it: as we fele by our selues in colde weather, let our enemie sodainly appere before vs, or if we heare our selues shamefully rebuked, we nede no fire, to kindle the flame of our cholour, forthwith we are in the house toppe, the boilest of vs all. For heate aboue nature, will quickly inclose the harte, and with swiftenes go further, sekyng vengeaunce. Unto this euill be Choloryche menne moste bent, whiche must vse often, to correcte Choler: or els to obserue an order, whiche a worthie Philosopher, taught a hastie Prince, that he should, before he did any thing, moued by quiche and sodain affection. First, sate ouer the Alphabet, or the nomber of letters: this healthy rule, against anger or rashenes, will not hurt the Christians. It declareth great pride and anger, to be sodainly moued, As example. At euery light wind, weake trees will moue, and tremble with their braunches, from ground to the toppe of the same: whiche with great storme and wind, will thant moue the great strong tree. Prouidence and patience, maketh men strong, and get the victorie of themselues: and able to withstande anger, whiche is a common passion of cruell beastes, tirauntes, and fooles. It should seme by *Domitius Nero*, that he was an angrie wretch, to murder his mother, to poyson his scholemaister and finally to kiche hymself. In his maners at the borde, he was sone inflamed with anger: that vpon a tyme, hearyng but the Frenche nacion named. Forthwith he brake two moste costly drinkyng vessels, of an incomperable value, thei wer so riche and beautifull: he cast doune al the maste frō the borde, fallyng out with all the discombentes, without any other cause (a verie temperate man, I assure you). When *Tullius* the tyraunte, in battaill had receiued a wounde, forthwith he caste his weapon awaie: and roared like a madde beaste, and in his cruell anger, rent his skin from his owne flesshe, whiche, when his enemies espied, thei so laughed, that in a great rage and anger, he slue himself, (a verie meke persone). Oh what a victorie had he vpon his enemies, thus to handle hym self.

Of heate artificiall, and naturall.

Of cholorich heate.

A iest against anger.

Examples of wrathe in Nero.

A wrathfull wretche in battaile.

Alexander the Greate, sittyng in a drunken banket, vnsemely for a Prince, beyng admonished reuerently, of a noble wise man called *Clitus* his owne nourisher soonne: to liue like a Prince in vertue, reioysyng therin, more then in victorie, &c. But the ingratfull Prince at his banket, with his owne handes, strake him through the body, lettyng forth the spirites of life frō good *Clitus*, that would not flatter a prince. For an opē rebell is not so hurtful, as a secret flatterer to a prince, for thei are like Cancers, most hurtfull to thē. What anger had Cain against Abel

A wrathfull part of Alexander, in killing of Clitus.

and

and Herod, in killyng the hurtleſſe children, that neuer offended hym.

The Popes Lawe.

The Popes, whiche are ſo charitable (as you knowe to the liuyng Chriſtians) that thei will ſende them in burnte Sacrifice to heauen: emong theim haue come one an other with violence, out of their graues, rending out of their pontificall apparell, cutting of their fingers And burlyng them emong the common harlottes, yea, drawen forthe againe and hedded: a litte Sepulture for ſoche ſainctes. Rede *Plautus* in the liues of Steuen the firſt, *Sergius* and *Formoſus*.

Hyponax the Poet made ſoche ſharpe verſes againſt a Painter, which cauſed hym to hange hymſelf in his rage.

Babalon an excellent Painter, did ſo liuely ſet forthe, the monſtruous Image of a deformed Poete, called *Hyponax*, whereat the beholders had greate paſtime, and laughed. But in the meane tyme, the Poet wrote ſoche nippyng ſharpe tantyng verſes, againſt this Painter: that in a ſodaine rage, he ran into his houſe, and hanged hymſelf. And to conclude, Saul was in ſoche a rage, that he deſtroied the Sacred high Prieſte, and the Leuites, with the people in the cities of Nob: for receiuyng of Dauid, the elected of God. And this ſhall ſuffice to warne you from the paſſion of anger, by theſe examples.

Saul killed hymſelf.

Then there is an other perturbacion of minde, called Sorowe or care, whiche is the greateſte paſſion of the ſpirites: becauſe it is ſome ſothes turment. Again in an other, it make ſhorte worke, For care doe wound and ſmite the hart, with a depe ſtroke, & draweth it togither as a purſe: ſuffring nothing to be caried thether, to comfort the ſame again. And ſo the generacion of the ſpirites are letted, and the vitall partes, by litle and litle, doe wither and waſte awaie, and in this poinct, ſorowe doe differ from feare: ſorowe receiue his miſchief at length, and feare at ones. But in colour pale, in pulſe feble, in countinaunce heuie in ſtomache weake, thei are like: but yet care is for thinges paſt. By example. Some for loue haue ſlain them ſelues, as *Cleopatra*, a Quene of Egipt: after ſhe had ſpent her pleaſaũt yeres in loue, mingled with luſt, when her huſbande. M. Anthonie was dead, ſhe fell into ſoche ſorowe and care, that in thend, ſhe cauſed her ſelf to be incloſed in a tombe, ſuffring two ſerpentes, to ſucke at her breaſtes, vntill ſhe had finiſhed her miſerable life with lamentacion, for all her riches and pompes, could not heale her ſorowfull ſickenes: but death onely was her refuge, ſo greate was her care. But *Ioſephus* handle her death otherwaies.

The cauſe of ſorowe and care, whiche are mortall plagues.

The differẽce betwene ſorowe & care.

Cleopatras death.

Into what lamentable caſe, fell Quene Dido of Carthage, which was the doughter of Belus the kyng of Tire, whiche carefully finiſhed her life in fire, for the loſſe & loue of Eneas, as the Poet feinethe. Leander a worthie young man, whiche was ſo rauiſhed, for the loue of a faire maiden, called Erus, whiche dwelled in an Iſlande in the ſea Helle ſponte: and this Leander in a towne called Abidus, the ſea paſſyng betwene theim bothe, whiche water and ſalte ſtreame could not quenche his loue, that he bare vnto Erus, his affeccion was ſo greate that euery night he would ſwim ouer this flood, vnto his deare Erus vnto a place called Seſtos, where as ſhe dwelt, ſuppoſyng his pain to be heauenly pleaſure. He vſed this ſo longe, that in the ende Neptune

Didos death

The ſtorie of Leander, whiche died for loue of Erus

The death of Leander and Erus for loue.

crouned, and commaunded Aeolus to raiſe vp ſtorme and tempeſte, againſte Leander, in whiche he carefully finiſhed his life. In the morning Erus looked ouer the walles, beholdyng the dedde bodie, tolled emong the roches: therewith ſhe was ſodainly wounded, by ſorowe and care, and with a pitifull crie, caſte her ſelf from an high Toure, into the ſea, whereas ſhe finiſhed her life, for the loue of Leander.

A noble woman wept to death, for the death of her huſbande.

The wife vnto Duke Protetelaus, did continually weepe, for the death of her huſbād, vntill ſhe died. Moche loue of late in this realme, haue been incloſed in the harte of ſome worthie ladie, that for the abſence of her liuyng houſbande, haue ended her life with care, that after the nomber of many ſalte teares: ſalte water was her laſte drinke, and death her refuge. This affeccion called Loue, bryngeth more ſorowe with it, then either priſonmente, pouertie, or ſickines: as we maie read, and ſe by experience, into what ſeruitude and bondage,

Loue is a cõquerour.

it bryngeth people. And dooeth degenerate many, in a maner out of kinde, makyng them more effeminate then women: chaunging Mars into Venus. It altereth complexions, maners, and condicions, and maketh of free men, ſlaues, of wiſe men, fooles, of riche men beggers: it bryngeth many ſickneſſes, yea, incurable, through longe ſorowe and care. Sometyme it dooeth depriue the wittes, and ſences reaſonable, and maketh men more madder then dogges: crueller then wolfes, ſhamleſſe as Apes, rentyng their clothes, wakyng in their beddes, faſtyng at their bordes, as wiſe as Geeſe, yea, and finally, what a great nomber dooe kill them ſelues, by ſtranglyng, ſtichyng, and drounyng: when thei can not obtaine their purpoſe, and incurable ſute. Thus thei bee rewarded, that falleth into ſuche dolour and care, in this fooliſhe affeccion of minde, called Loue. And if thei might obtaine their purpoſe, in their fooliſhe fichyng in the flood of fantaſie: what ſhould thei then get, perhaps nothyng, but a ſerpent, whiche would alwaies flyng theim, or elſ a weate Eie by the taile, whiche would quichly deceiue theim.

Loue maketh beaſtly foles.

The fruites of Loue,

There is an other affeccion of the minde, verie perilous, daungerous, and incurable, whiche is coſin germain vnto frenſie, whiche is called Jelouſie: or a gredie fooliſhe affeccion of the minde, neuer quieted, but euer tourmentyng it ſelf, burnyng in a continuall fire. This inwarde ſpirituall vengeaunce, dooeth make domeſticalle debate, betwene man and wife: and tourne their houſe of libertie, into a miſerable priſone. Double bondage to eche other, with quarelyng in preſence, miſtruſting in abſence: fearing them of their owne houſe, doubtyng the ſtraunger, yea, and men often tymes, miſtruſtyng their owne children, not to be of their owne generacion, when thei haue no argumente to the contrary, but deutiſche gelouſie. Jelouſie often tymes breaketh chaſtitie, emongeſt them that doe profeſſe Godly Matrimonie: and cauſeth the one parte to deſire libertie, to be out of the fire, of that louing gelous Purgatorie. For ſome there be that doe ſaie, there is no more tormente in helle, emong the infernall Furies, then there

Jelouſie is coſe germain to frenſie, marke the fruites therof

The helle of Jelouſie.

is

is here in this worlde, emongeste Jelous women, whiche neuer had good opinion of their housbandes: and some men also of their wiues, although they wer loched vp in a closset, they hauyng the kei, and sealyng the dooze, yet they thinke they are begiled. Yea, some be so friendly, that they be Jelous of other mennes wiues: and some women folowyng that example, doe the like to other womens housbandes. Here is marueilous kindenesse, thus to crucifie them selues, in the fire of folie: but the effect thereof, wozketh mischief to them selues, and others. As it is writeten of one Phanus, whiche loued his wife with soch Jelousie, that he would neuer suffer her, to go out of doozes: he also prouided, that none came in at his gates, or dozes, but a great noise was made through crachyng and tinglyng of belles, whiche hanged at the at whiche sounde with all spede, he would run to see who came in. He so longe vsed this order of watchyng at the gate, that in the meane tyme, his deuoute wife, gaue hym a Barnardes blowe, lettyng in her companion, when it was darcke, by a dzolien place in the rofe of the house. whiche, when it was perceiued, by the next neighbours: Lozde how they commended Phanus, for so diligente and wittie kepyng of his gates. Here you doe see, that Jelousie bryngeth adulterie, yea, and sometyme it causeth murder: as Helena after the death of Menelaus, fledde for succour vnto Polisso, wife to Cipolemus the kyng of Rhoedes, soonne vnto Hercules, whiche burnt with soche Jelousie towardes her housbande, that she commaunded her, to be hanged vpon a tree.

What spirite Jelousie is.

How a Jelouse foole begiles himself.

Jelousie causeth adulterie.

Procris, daiely burnyng with Jelousie of her housbande Cephalus, whiche was taken in loue, with an other woman, did daiely pursue him, from place to place, through fieldes and woodes, &c. And vpon a tyme, when Cephalus went foozthe, with his darte in his hande, into the fozest, to sette his praie: his Jelous wife pursued hym, and closely shrouded her self in couerte, emong the Braches, to beholde what her housbande did. But as she moued her self, the couert did shake, wherein she was hidden: her housbande perceiuyng that, supposyng that she had been a wilde beaste, soozth with caste his darte, and vnwares slue his Jelous wife, well ridde of an euill soze: O how craftily she did begile hym.

Procris did seke her owne death through Jelousie.

O what Jelousie was betwene Antiopa, and Lycus her housband, the kyng of Egipt: and what a cruel murder came therof, I nede not to fetche no moze examples from old, of the forgotten worlde, a time past for this euill is to common, as we doe see by daiely experience: and a merueilous plague, both priuate and publike, the effectes therof is nothing but miserable, veracion, dolour, care, agonie, and dispaire. And this is to conclude, there is no remedie, but pacience perforce: for the old prouerbe is, that Heresie, Frensie, and Jelousie, be so bred by the bone, that they will neuer out of the flesshe, therefore vse no Physicke for it.

The Jelousi of Antiopa.

There is also an other euill, ioyned to condicions of wicked menne, whiche is none of the passions of the minde: nor yet an infirmitie of nature, but rather to be nombred emong the synnes mortalle, whiche

Ingratitude or vnkindnes called churlishenes.

is an euill moste intollerable, and moste odious of all vnto good nature: which is called Ingratitude, churlishnes, or vnkindnes. I count it not onely ingratitude, to be vnthankfull to them, of whō we haue receiued benefites, but also to do harme to them, by whom we be preserued. As example, There was no greater dignitie, next vnto Christ, then to bee one of his Apostelles, as Judas was. Also none could bee more trusted then he, whiche kept the purse as he did. Christ gaue him power to doe miracles, equally with the twelue. He suffred hym to sit at his borde, and fedde with hym in his owne dishe: there could bee no greater kindnesse then this, a mortall manne, to sit with Gods onelie sonne. But this villaine, vngraciously and ingratefully, respectyng none of these benefites: but like a traiterous chorle, sought his masters blood, betrayng him to the shamfull death of the crosse. This ingratitude of Judas, is a goodly president, vnto all traitours against Princes: by whom thei haue receiued benefites, and many seruauntes, whiche haue been brought vp, from rascalle and beggers states, through their masters, haue been preferred, into the calling of estimacion, wealth, and worship, whiche afterwarde haue suched the blood of them, whiche gaue them first their suche, and nourishment in their aduersitie.

Luke. xxii. Math. xxvi. The treason of Judas, that moste ingratefull villain, his example to all churles.

O what a monster, and a dishonored infernall Serpente is this ingratitude, it is the mother of treason bredde in hell: enemie to liberalitie and gentelnesse, and is of the right line of wrathe and enuie, sprong of a deuelishe petigree, worse then wilde beastes, whiche, when thei are made tame, and receiue any benefite of their keepers, thei will not rent and teare them: but phaune vpon them, waggyng their tailes, and run about and leape for ioy. As by example, we maie see of Horses, Dogges, Beares and Apes, whiche will reioyce in the sight of their masters: and many tymes, put their life in venture for them. Although I might bryng forthe, many notable examples to proue this, it neede not, it is so manifest. The scriptures of God crieth out against it, the Lawe of nature doeth vtterly reiect it. There is no man worthie to be called a gentleman, although he can auaunce him self of a petigree infinite, and boaste neuer so moche of his birthe, and is a gentelman borne in deede, if he bee infected with ingratitude, he is degenerated from his right kinde: and is become a counterfeit gentleman, and a naturall churle, of the right line of Naball the earle, whiche abused the gentelnesse of Dauid, whose wrath was quenched through the beautie, lamentacion, and liberalitie of Abigael his wife

Gratitude of dumb beastes

Wothe God and Nature doe abhor ingratfulnesse.

To knowe a very gentlemanne.

Who can forget, or remember without teares, the traiterous ingratitude of Theseus, the sonne of Ageus the kyng of Athenes, which was a luskie, beautifull, and valiaunt knight: wantyng no gifte nor grace, that nature might doe vnto hym. He excelled all men in his dates, in manly actes, sauyng Hercules: he slue a terrible cruell Bull in Attica in his young yeres. And when he was xxtiii. yeres olde, by lot and destinie, of the people of Athenes, he was appointed and condempned, to be caste vnto a horrible monster, in the Labyrinthe of Crete: whiche

The shamfull ingratitude of Theseus, the sonne of Ageus the kyng of Athenes.

monster

monſter had deuoured many thouſandes before, his foode was onelie the flesshe of mankinde, he cried and roared out for his praie. This giltleſſe knighte, was incloſed in a dungeon harde by, voide of all comfort, bewailyng his fatall deſtinie thus to be eate of, in his youthfull dates beyng a kynges ſonne. Now voide of all frendſhip, helpleſſe, hauyng no ſucceour, cryyng out againſte the Goddes: Curſyng the dats of his birthe, that he receiuyng his life, within the bodie of his mother, beyng a noble Queene. Whould eftſones now bee buried, within the infernall bowelles, of this horrible monſter: voide of all mercie, bedie to beholde, with venemous teeth, and flamyng eyen, pouryng forth poiſon at his mouthe, with moſte noiſome aire and ſtinche, in his infernall hanell. Thus death approched nere vnto Theſeus, whiche greued hym nothyng ſo muche: as to remember the pleaſaunte life, whiche he ſometime had, accompanyng the amorous ladies, whiche wer full of al courtly curtaſie. And the worthy knightes, emong whō he alwaies atchiued euer the victorie: yea, his Muſick was turned into mournyng, and his libertie that ſometime he had, in the ſwete woodes and felbes. Is now chaunged into a little darck dungeon, for there is no greater aduerſitie, then in miſerie, to remember proſperitie. But lady fortune ſmiled vpon Theſeus, & opened the eare of hyng Minos doughter, called the ladie Ariadne, and her ſiſter Phedra: which to pitie Theſeus, that with all ſpede, priuilie ſent for the porter of the dungeon, not far diſtaunt from the Labyrinthe, whom with faire wordes, thei intreated to open the priſon doore, and ſo entred in, beholding this lamentable knighte: whiche moſte humbly kneled doun vnto Ariadne, cōmendyng himſelf, to be her graces bonde ſeruaunt, during his life. To this ende if it would pleaſe her honor, to inuēt ſome ſpedie waie, to deliuer him from this bedie monſter. Ariadne then caſt her pitifull eyes, vpon this lamentable Theſeus, beyng ſecretly wounded, with the worthines of his perſon, pitiyng his miſerable eſtate, ſaiyng it was more fitter that ſhe ſhould ſerue him as a wife, then he hers as a thrall being a kinges ſonne. And thei concluded of the enterprife, how to kill the Monſter: afterward, ſhe, her ſiſter, and the Porter, al to be imbarked in a barge for Theſeus ſake, to flie her fathers lande, for feare of death. with all ſpede ſhe prepared balles of ware and heere, that Theſeus might caſte into the mōſters mouth, to kepe him occupied, vntil with ſharpe weapon Theſeus, might hit his gretely courſe, or bring his monſtrous carkes to the grounde, whiche came to paſſe withall ſpede accordingly. with in the ſecret caue, or Labyrinthe: trō whens Theſeus came, by ꝑ gyding of a Clue of threde deliuered hym, by the hande of the Ladie Ariadne, whiche came ſecretly forthe frō the caue, and theſe. iiii. with all ſpede paſſed awaie in the night tyme, to a countrey called Enupie, whereas thei wer richely embarked, hauyng winde and weather toward their iourney, vntill at lengeth thei came vnto an Iſlande, in the middeſte of the raging ſeas, whereas no man did inhabite, but wilde beaſtes onely. There he arriued with his wife and ſiſter, the Porter, and Mari-

The Monſter of the Labyrinthe.

The greate greife and lamentacion of Theſeus whē he was in priſon.

The noble pitiull Lady Ariadne, did comforte the miſerable Theſeus and ſet hym at libertie.

Ariadne fled awaie for Theſeus take forſakyng her fathers land.

ners, whyche after their longe trauell vpon the sea: were sodainly begiled with swete slepes vpon the land. After the whyche awaked Theseus, and secretly commaunded his Mariners, to waie their Anchers and spred their sailes, without the sound of whistell, or other noise for feare of wakyng Ariadne, whom he lefte sleppyng soundly, emong the swete flowers, which a little before he had embraced, with folding armes. And secretly taking Phedra by the hand, trattorously he tolde his leaue with silence, aborde thei wente, and awaie thei sailed. At length Ariadne awaked, puttyng her hande a side, feling the couche all cold, where Theseus late: vp she starte with a trembling harte, lamentable looke, and dedly crie, running to the roches of the sea, when the shippe was almoste out of sight, she did holde vp her handes to the heauens, and cried out, bewailyng her miserable estate, thus to bee lefte alone, without any cause, forsakyng her owne fathers lande, for the loue of Theseus, whiche had forsaken her for her suster. Then called she to remembraunce, how he was by her deliuered, from a Monstrous beast: and he had left her, in a solitarie Iland, imprisoned within the sea, to liue emong the wilde beastes, moste ingratefully forsakyng her. Then Ariadne rente from her, her womanly apparell, making a wefte thereof vpon the ende of a pole, standyng vpon the toppe of a Roche, cryeng out: Returne, returne, Theseus again, my deare Theseus, take pitie vpon me, whyche moste loueth thee. And when she was paste all hope, she kneled doune, and did kisse his foote steppe, curtsing her slepe liyng her doune in the bedde, where Theseus late, bewailyng her fatalle destinie. That he should preferre the beautie of her suster, before her vertues: and finally, forgettyng her benefites. This lamentable storie she did write, in barkes of trees: but some doe affirme, her tongue was cutte foorthe, and how she wrought her miserie in a clothe, and thus finished her wofull life.

The craftie treaſo of falſe Theseus.

The death of Ariadne.

Ouid doeth tell this lamentable storie at large, describyng the vice of Ingratitude, whyche emongest all other euils, is moste intollerable and the greatest griefe to them, that be of good natures. And nothyng soner doeth wound the hart, as whē the child shal shewe Ingratitude to the father: the wife to her husband, the friend tourne to an enemie. These be soche griefes, that it passeth my poore pen to describe: what paines it bringeth to the harte, of a gentle mynded man. Thus doe I ende of Ingratitude, or churlishenesse, whyche haue ended many.

Ingratitude haue killed many a man.

There is a passion of the minde, called a sodaine Ioye, whyche is of soche force, that the harte casteth from her, the vitall blood: that often tymes it cometh to passe, that for lacke of stregth, and liuely power in the hart, that the bodie is killed, before the harte doe call backe again the warme spirites, or blood of life, as wee maie reade by example.

Of sodain ioy

There was a noble matrone of Rome, whyche, when a false messenger tolde her, that her sonne was slain in battell: she paste the tyme of mourning, according vnto nature. But vpon a daie, her sonne yet beyng a liue, came vnto her, whose presence moued her spirites, to soche

Example of sodain ioye.

sodain

ſodain Joie, that in his armes he fell doune ded, and neuer reuiued again. *Valerius Maximus Capite de morte non vulgo*, ſaith of a noble conſull of the Romaines, called *M. Iuuentius Thalna*, as he was in a Temple doyng worſhip, and offring to his goddes, in the Ile called *Corſica*: letters were ſent him from the whole Senate, whiche brake vp and reade theim. And was ſmitten with ſoche ſodain ioye, paſſyng all meaſure: that or he had finiſhed the readyng, he fell doune dedde, in the preſence of all the people, before the Sacrifice in the Temple.

Iuuentius the Conſull died ſodainlie for ioye.

who can forget the noble olde learned *Diagoras Rhodius*, when in his preſence, his three valiaunt ſonnes, preuailed in the victorie of worthie knighthode, aboue al other men. And were crouned with the garlandes of honour, with the praiſe of all the multitude, at the hille *Olympus*: Theſe noble young men came, and caſte their crounes with flowers vpon their fathers hedde: whiche for ſodaine ioye, gaue vp the ſoule, and died in their armes. This was a ſwete pleaſaunt death, of noble Diagoras. Reade this ſtorie, *Cicero lib. 1. Quæſti Tuſcul*, whiche ſaieth, Diagoras had but twoo ſonnes. But *A. Gellius* ſaieth he had three ſonnes.

Diagoras Rhodius did expire & breth of life for ſodain ioye.

A pleaſaunt death.

Some doe dye with extreme laughyng, as did the Poete Philemon ſaieth (*Valerius Maximus*) when he ſatte at Dinner, an Aſſe came ſtalkyng to the table: and with his ſwete face, ſtretched foorthe his necke, waggyng his eares. The Poete beholdyng his aunciente countenaunce, and his ſadde comelie grace: began to ſmile at this loutiſhe beaſte, or fooliſhe Aſſe. But when the Aſſe, liched a figge from the table, he did eate it ſo manerly, wrythyng, and mouyng with his lippes: where at the Poete ſo conceited, was ſmitten into an inceſſable laughyng, vntill death did ende his paſtyme. Againe there bee, whiche are ſmitten with ſoche inwarde ioye, that thei haue ſodainly died for ioye. When thei haue doen a miſchief, in bloodſheding, vengeaunce, or cruell murder, as many Tirauntes haue. Example of the Tirauntes *Sophocles*, and *Dionyſius*, as affirmeth *Plinius ſecundus lib. vij. cap. liij.* In which chapiter, you maie reade of many ſodain deathes, moſte fearfull to be heard. Thus many for gladnes, of the deſtruccio of their enemie, haue quickly died: a iuſte rewarde, to ridde the worlde of Tyrauntes, whiche haue died in ſo helliſhe, an enuious infernall zeale, retoyſyng in eahyng vengeaunce.

Philemon the Poet died laughyng at an Aſſe.

Some do reioice ſo moche in vengeaunce that thei haue died for gladneſſe.

Alſo there is an other paſſion, verie fearfull to mankinde. As when luſtie wealthie people haue ſpente, ſpoiled, and prodigally conſumed their goodes: then loke thei behinde them, and call to remembraunce their pleaſaunt dates, their honor, riches, and greate poſſeſſions. And when their olde friendes, forſake theim, when wealthe doe flie theim and miſerie imbrace theim, then effectes for lacke of magnanimitie, deſpaire doe imbrace theim. As by example. It did to *M. Otho*, a noble young man, whiche prodigallie conſumed, emong the luſtie gentelemen and Ladies of the Romaines, an infinite ſubſtaunce: and when he had run beyonde his race, he thought there was no wate, to be his relief, but to kille his maiſter the Emperour Galba, and through his riches, to pate his debtes. But when he miſſed his purpoſe of riches,

Some doe kill them ſelues whe thei haue ſpoyled their goodes, and falle into debte: or elſe become murderers and traitours.

although

although he was Emperour. And became like vnto a noble Shippe, whose Mariners had caste out all the ballis, ouerwhelmed the barke of their sauegard, emong the fearfull streames, and rough roches: In soche case was Otho, to redeme honour and libertie, sought to kille his Maister Galba the Emperour, whiche he so died, and was Emperour soz fewe daies. But to conclude, in fine soz lacke of wealthe, to furnishe his pompe and grace, to guyde hymself in meane: with sharpe Dagger, he pearsed his carefull harte, and lette soozthe the spirites of life. Looke further of *Suetonius* in his life. This manne lacked the wozthie magnanimitie, of some wozthie kynges: that when thei were expulsed, and banished from their landes, and honours. As *Dionisius* the tyzaunte was, beyng a kyng, whiche soz his greate cruelte, and shedyng of the giltles blood, was deposed from his croune and honour: and banished like a vagabonde, from his landes and people, what, did he crie out: wepe, oz dispaire like a beast, and hãge himselfe No sozsoth, not at all. What then? Mary with a lustie manly courage he defied the spighe of Fortune: and soz the he went to Athens, where as he became a pooze schoole maister, teachyng young childzen, goodly letters, both in the Greke an Latine, and liued quietly. Read Tullie of hym. Quadocopus the kyng of Bohem, when his lande and citees were subdued, thzough Arnophus the Emperour: he killed not hymself, but did chaunge his princely apparell, and put on the habete of an Hermite, and accompanied with two solitarie men. Went into a wildernesse, whereas he continued still, vntill his death: quietly seruyng God, imbzasyng the crosse of pouertie, as a pleasure, to bee ridde from a wicked wozlde.

The death of Otho soz care

The wiked of Dionise the tiraunt in aduersitie.

The kyng of Bohem what he did in the tyme of pouertie.

Valerius, of whom Eutropius wziteth, being a noble Emperour, makyng warre against Mesopotamia: he was ouercome by Sapozes the kyng of Perse, and euery tyme the said Sapozes, did take his hozse Valerius did lie doune pzostrate, and was his soote stoole, all his life: yet would he not kill hymself soz care. As many miserable men haue dooen, when thei haue spent their tyme, moste pzodigally consumyng their landes, creature and richesse: with dishonour in abhomination, wastyng their wealthe vainglozioully, foolishely, and moste beastly, emongeste a greate nomber of Paristes, Baudes, Curtisanes, and knaues, and common bozes. In fine, whē thei haue gotten the hatred of good people, which moste do abhozre wickednes, then thei run vnto their owne conscience, whiche moste doeth feare them. Then soz lacke of grace and magnanimitie, thei flie into the dungion of desperacion: ledde thether, thzough feare and shame, not sozeseyng their pzesente paine, and endlesse tozmentes in the life to come. Sozthwith in a mase thei dzoune, hange, sticke, poisone, burne, and bzeake their owne neckes, as did Nero the Emperour: whiche slue hymself, with his owne knife, when he was .xxxii. yere old. Reade *Pontanus de bellis lib. xxxv.* & Eutropius of his death.

Valerius the Emperours misserie, to Sapar the Persian king

The ende of men in desperacion.

Did not *Sardanapalus*, the last Emperoz of the *Assirians*, which was moze effeminate

The ende of Sardanapalus.

effeminate, then a woman, and more Lecherous, then a beast, with al his pompe, willingly burne hymself in fire. Of his death read *Sabellicus*. *Decius* the persecutour of Christes churche, did poison himself. Judas the traitour hanged hymself. Brutus, whiche was one of theim, that gaue Cesar the .xxiii. dedly woundes, whereof he died in the Senate, when as he was slain by treason: In the ende the saied Brutus killed hymself in despaire, with his owne sweard, and his wife Porcie hearyng therof, strangled her self with eatyng of coales. Reade thereof in *Plutarche*. Some do kill them selues for shame, as *Lucretius* did, whiche was violated by *Tarquine* the proude, the laste king of the Romaines. Other some, rather then thei would make their bodies bnchast, & begile their husbandes: haue slain the selues, as did *Saphronia*, a noble woma of Rome, to be rid from the temptacion, of *Decius* a Prince of the Romaines. But fewe women now a daies, will take the matter so bnkindly, or putte them selues in suche daunger, I warrant you. Of this woman reade in *Eusebius*. Other many haue had suche torment of conscience, or els the weakenes of the spirites, haue drowned them selues: as did Sergeant Hailes of Kent, whiche was a well learned gentleman, in the Lawes of this realme. And finally, was ouerthrowen in the battaile of Antechrist. Many examples of Desperacion, I could bryng in, of the moste fearfull deathes of men and women: aswell in this our age, as frō old But these shall suffice for our exāples, what euilles doe come, through these passions of the minde, and perturbacions of the spirites, whiche bringeth men to despaire, & then to death, and finally to dampnacion.

Decleslan slue hymself.

The death of Judas.

The death of Brutus.

Lucretius.

Saphronia.

Sergeant Hailes of Kent.

For thei whiche kille the selues, doe lose their hope in God, because that thei synne, against their owne soules, and dye in murder: for it is writte. Thou shalt not kill. And God doeth abhorre the blood thurstie and no man ought for to dye, but by the iudgement of the lawe of Nature: that is, when he can no longer liue. Beyng preuented by sickines, age, or els valiantly to dye, in the defence of his countrey: the gates of heauen be not shut against suche, no nor against them, whiche be hanged, and suffer condempnacion for their offences, by the lawes of men if thei doe die in the Christen faith, and not like to desperate ruffians. But who so killeth hymself, there is no hope left, but the gates of hell shall receiue him: because he lacketh faithe, in the tyme of trouble, and pacience in aduersitie. As Saul did, whiche slue hymself. But Ezechias, when he heard tell he should dye, and the date of death appointed hym: he despaired not, but humbly made his praiers vnto GOD, whiche prolonged his daies. And seyng that God hath putte the soule within the bodie, of reason it is he, that must let it forthe againe. For what seruaunte is he, that dare take foorthe his maisters treasures, from his chestes: without thei haue his leye, or other his lawfull warraunte. What souldiour dare be so bolde, to goe out of raie, before the capitain commaunde him. And who dare kill hymself, before it please almightie God to take hym: none but thei, whiche will refuse to dye honestly which in their liues, haue neither been faithfull, nor fruitefull

To die in desperacion, is to renounce saluacion.

Example of Saul, which died in desperacion.

Example against desperacion.

pacient,

paciente, nor pitifull. Or hath been subiect, to any singuler heauenly vertue. Iob in all his troubles, when his goodes and cattell were destroied: and his owne naturall childzen slaine, his bodie sore deformed yea, and for agonie, did curse the date of his natiuitie. And finally, his greatest plague was, the ingratitude and malice of his owne wife, whiche moste wichedly gaue hym counsaill to curse GOD, despaire, and die: For all this he killed not hymself, but patiently referued his plagues, saiyng: The Lorde hath giuen me, and he hath taken awaie, his will bee doen. And in the ende, you maie reade, what consolacion he receiued at the handes of almightie God: and vnto this marke, let all Christian menne flie. Like as in Adam we be all dedde, so in Christ we dooe all liue. Furdermore, we haue no plagues that fall vpon vs, what trouble so euer it be, either of the bodie, or the soule: but Adame was the cause, whose childzen we be, whose plagues we suffer. As mysterie of mynde, bondage, sickenesse, pouertie, &c. Euen so on the other side, there is no consolacion for quietnesse of minde, pacience, loue, or long sufferyng, or any other giftes of nature, or grace. And finally, life euerlastyng, but all doe spring through Christe: whiche is the beginnyng, the ende, and the reward of all good thynges. And for as moche as we be all imbraced with miseries, and infinite afflictions, and daily cares mouing vs, to be wearie of this worlde: And that we haue no dwellyng place of continuaunce, here in yearth. Let vs humbly obeie the commaundementes of God, whiche is for our owne profites, that is to saie: to hope, trust, and looke for helpe at his hande, as the woman of Canane did. whiche came to Christe, in the tyme of her trouble, hopyng in hym: neither hillyng her self, neither her doughter. The fruites of her faithe and hope, was quietnesse of conscience, and health of bodie. And why so? Because she came to Christ, in the time of her trouble, not onely by her, but by al the holy scriptures: we be taught to go to Christ, in the tyme of trouble. For there is a promise made, call vpō me in the date of trouble, and I will heare thee, help, and deliuer thee. Also there is an other promise of God, saiyng: If we dye with Christ, we shall liue with hym. If we bee paciente, we shall also raigne with hym for euer: now this we see to dye with Christ, is not to dispaire, or to be more vnpacient then wilde beastes, whiche in moste of their rages, will not kill them selues. Now to conclude, for all infirmities of the bodie, let vs seke the comfort of Gods meanes, whiche is the Physicion, and for the griefes of minde: imbrace the heauenly Philiche, contained in Gods worde, whiche is the principall regimente. And furder, for a meane betwene theim bothe, that eche of vs doe walke in soche calling in this life: that wee maie bee necessarie members, one vnto an other, in the common wealthe, to profite eche other, and hurt no bodie. To trauell for the fruites of the yearth, or any other riches, gotten by honeste policie, and after to spende theim accordyngly. By prouidyng for our selues, against the tyme of aduersitie: To obeie rulers, and pitie the poore, to doe as we would be doen vnto. To despise

The pacience of Iob. Cha. 1. ii. iii.

And his wiues wickednesse.

1. Cor. xv.

Adam began our plagues.

Christ giueth all comfort.

who muste help vs in the tyme of trouble.

The beste regument of life.

a wicked life, and feare no kinde of trouble, that it ſhall pleaſe God to laie vpon vs: that is the ſomme of Chriſten religion, of a honeſte life, and of a happie ende.

Sickenes.

THeſe perturbacions of the minde, are wounderous fearfull. God deliuer vs all, from ſoche infernall plagues from hence forthe. Now I thanke you, that you haue ſhewed me them, euen as I haue felt the. Furder by good examples, you haue well perſwaded me: and finally, with good conſolacion, you haue healed my woundes of carefull miſerie. But when all our Phiſicall remedies will not helpe, good maiſter Healthy: I praie you, ſeyng that death is the ende of our moſtalle raſe, and finither of life. Teache me the ſignes and tokens, of that moſte monſtrous fearfull death, and how I might knowe theim. Whereby I might not vainly truſte in this life: whiche is but lent for a tyme.

Health.

AFter the daie, followeth the night, and after life, approcheth moſte fearfull death: the ende of all thynges, and theſe haue their tokens & ſignes before theim. As when the daie palleth awaie, it is manifeſt to euery creature: the Sonne withdraweth his excellente light, drawyng home his beames from vs. Hidyng hymſelf, or through his ſwifte courſe in his circle. The darke vnmoueable yearth doe take from our eyes, the benefites of his brightneſſe: and effectones it is called no more daie, but night, and the time of ſilence or darkeneſs. Euen ſo, when the ſpirites of life, haue worne their veſſelles, or inſtrumentes: or when the groſſe humour of Melancholi, or yearthly complexiō, with extreme colde. Haue conuinced, quenched, and with force haue ouercome the warme moiſtenes, and vitall liuely welle ſpryng of the blood, the fountaine of life. Then the bodie and ſoule, ware wearie of eche other, or whē thei faule to deuiſiō, or begin to be at debate, within them ſelues, then thei neuer ceaſe, vntill thei do come to vtter deſolucion. For thynges with theim ſelues, beyng at debate, ſhall quicklie be deſolued, whether it be a publike wealth, or a priuate bodie. And al for the wante of vnitie. As example. When there is good agremente, that is perfite temperamente, in the lower complexions: then the bodie, ſtandeth in good caſe. But when one humor doe greatly abounde his three fellowes, gettyng the victorie, then for lacke of vnitie, or agrement emong them ſelues: the whole bodie is in daunger to giue place to one, and yelde to death. As example. If choler get the prehemīnce, then he will putte his three fellowes to the walles: he bryngeth in againſt hymſelf, and them alſo. Jaunders, Terciane, redde Lepre, Frēſie, Hedache, Pleuriſie. &c. When flegme getteth the rule, then Dropſie with a ſwelled beaſtlace and legges. &c. Doe giue the onſette againſt nature. Euen ſo in the colde Melancholi, Conſumpcion, quar-

The cauſe of the night.

What miſchief doe chaunce to the whole bodie, for lack of vnitie.

O.i. ten. &c.

ten. &c. when it beareth the rule. All theſe haue their proper tokens and ſignes, goyng before them: and their effectes are death, when thei doe extremely rule, vnleſſe thei through the wiſedome of the learned, be helped. But if thei doe meanly abounde, it is not moche a mille: as if choler doe ſomwhat excede in drineſſe and heate, then the coldneſſe and moiſter of Flegme, will pacifie her, & bryng her againe to her good eſtate. If Melancholi, through coldneſſe and drineſſe, doe harme the bloode with his warmneſſe and moiſtneſſe: will reduce and call her backe from killyng the bodie, and thus one neighbour will naturally helpe an other. And when thei will not accorde, or gree in vnitie, then purgacions. &c. are prepered to helpe the weaker: and expulſe the vſurper, within the common wealthe of the bodie, whiche is the manſion of the ſoule, or ſpirites of life, after the Philoſopher. And as for the moſte principall humour, or blood in Sanguine perſones, when it beginneth to corrupt, or the bodie at poinct of daunger: theſe ſignes will come together.

when the cõplexiõs doe wante vnitie then the body can not longe cõtinue a liue

Signes of ſicknelle of blood.

Slowneſſe.
Idleneſſe
Dulneſſe.
Yaunyng or gapyng.
Stretchyng forthe the armes and legges.
No delight or pleaſure.
Swete ſpattle mingled with bitterneſſe.
Moche beaute ſlepe, with dreames of redde colour,
or bearyng burdens greate and heui.
Perturbacion of the ſences.
Redde groſſe drine ſtinkyng.
Little appetite or none to meate.
Redde face with moche ſweate.
Of theſe ſignes cometh ſtinking Feuers, Peſtilence.
Squinaunce, bloodie flixe. &c.

Signes of the ſickeneſs of choler.

Yellowe colour in the ſkin.
Bitterneſſe in the mouthe.
Vrchyng in the mouthe, of the ſtomache.
Heate aboue nature.
Lothſomneſſe to meate.
Lamentacion, or greate griefe of mynde.
Drineſſe, couetyng drinkes of ſondrie kindes.
Vomettes of yellowe and greene.
Small or no ſlepe, but fearfull fierie dreames
of ſtrife. &c.
Yellowe drine little reſidence, & moche yelowe ſome.
Of theſe ſignes cometh Iaundes, Cercians, Pleuricies, madneſs, Colliches. &c.

Pale

The ſignes of ſickenelles of Melancholi.

Pale colour in the face.
Lowernelle in the mouthe.
Belchyng of winde.
Little ſlepe, yet horrible and infernall dreames
Woche thought, penſiknelle and care.
A deſperate minde.
Woze leaner then before, in the bodie.
Straightnelle in the ſtomache.
Eluiſhnelle of countenaunce, ſtaunting in wordes
Coldnelle, ſkartyng, and fearfull.
white thin vrine.
Of theſe cometh Quarten, Morphewe, Lepri, Cancer, madnelle, hardnelle of the Splene. &c.

The ſignes of the ſickenelle of Flegme.

Sluggiſhnes, and dulnelle of memorie.
Forgetfulnelle.
Woche ſpittyng.
Woche ſlepe.
Paines in the hedde, ſpecially in the hinder parte.
Swellyng in the face and cheekes.
Euill digeſtion.
White droplie like in colour.
Pacience with dolciſhnes, lacking liuely quicknes.
Dreming of going naked, drouning, or of ſnowe. &c
Of theſe cometh Quotidians, Dropſies, Palſie, ſalling ſickenelle. &c.

And to helpe all theſe, there are ſinguler good medicenes: bothe in the Simples, & chiefly in the cõpoundes. But yet brother Michnelle, note *Hyppocrates*, the well & chief Tree, frõ whẽce the good order of Phiſiche firſt did ſpring, whiche is a generall terme. Upon whoſe woordes *C. Galen.* &c. doe ebent, and write at large, their great worthes. He wrote one ſmal worke alſo called the *Aphoriſmes*, wherein is greate knowlege. But to our purpoſe. For this place of ſignes dedly, marke what he ſaieth in ſome of thoſe *Apho. and Prano.*

Whoſoeuer beyng an healthfull bodie, is ſodain pained, and quickly after, haue loſte his voice, and ſkarteth with all: he ſhall dye with in ſeuen daies, next followyng after. It is not onely through the inflamaciõ of the ſpirites: but alſo by the vniuerſall matter, drawẽ into the braine, from the ſtomake. &c.

Quicunque ſani dolore capitis repẽte, &c. Apho. Hippo.

If one be a maſed, and fall into idle talke: of the priche into the hed, it is dedly.

Ex capitis læſu &c. Aphori. vi.

A conuulcion, ſhrinkyng, or crampe in the ſenewes, after a purgacion, is verie perilous, or dedly.

Conuulſio a veratro lethalis eſt Aphor.

A conuulcion, after the takyng of *Elleborus* is dedly.

A conuulcion after a wounde, is dedly.

who so is dredfull or beaute in a frantie, the signe is dedly.

Considerare vero conuenit etiam oculorũ præno. Hypp. Capi. 4.

It behoueth the Phisicion, to consider the yes of his pacient, whẽ he slepeth: if there appere any white thyng, betwene the ye liddes. If he haue had no lare, nor receiued any pocion to purge before: it is a signe verie terrible, and present death.

To be deafe in a lõg feuer, if the body be weake: it is a tokẽ of death.

It is an euill signe, whẽ one haue a crampe, in bledyng at his nose, or els sweuneth withall.

A stoppyng in the throte, or suffocacion fallyng to one, which haue a feuer, and a swellyng in the throte, is a perilous deadly token.

Who so in Agewe, can neither tourne his necke, nor swallowe his owne spattle, death is at hande.

Si ebrius quispiam repente obmutuerit. Aphor. pars. ij. vij.

If a drunkarde doe sodainly lose his speache, he shall sodainly dye of a crampe, or conuulsion: vnlesse he fall into an Agew, or els receiue power to speake again, when he haue digested the surfette.

Thei whiche be swelled in the backe, before thei come to age of. xiii yers: if it chaunse of the shortnesse of breath, or els a very strong cough shal sone dye.

A volentarie fare, comyng after a pleuricie, or the sicknesse of lunges, is a dedly token.

Who so in the emptie place in the stomache, haue soule rotten matter, or els the dropsie: if thei be either so cutte, or burned, whereby all the water runneth forthe, surely it is present death.

Who so haue his spattle stinke, when it is burnte vpon the coales, and also if his heare doe easely fall from his hed, it is a signe of death.

A fare or greate cough, with spitteyng filthie matter, is dedly.

Who so often tymes are weakened, and lose their strength, without some manifeste cause, shall haue sodain death.

Mulieri grauidæ fimum mic. &c. Aphor. pars. j. x. Inquibus morbo mente &c Aphor. pars. ij.

When a womans breast dooe deminishe, beyng with childe it signifieth the childe is dedde.

To be discontent in the tyme of sickenesse, when thynges are giuen in medicen, is an euill token, for the contrary is good.

In euery sickenesse, if Melancholi, or blache choler, be either purged vpward, or doun ward, without medicen, it is bothe perilous, & dedly.

Who so euer bee Splenetike, and haue a bloodie flixe, if it long continue: then thei fall to the dropsie, or els their food: shall pas through their guttes, not digested: this is a dedly signe.

Quibus hepar aqua plenum Aphor. pars. iij. vij.

Who so euer haue their liuer repleted, or filled full with water: and if the same water breake doun ward to the bellie, it is present death.

Quibus in febribus morbus regius, & Aphor. pars. j. xxxv.

Who so in hot Feuers, bee taken with the yellowe Jaunders, in the seuẽth. ix. xi. or the. xiii. date, it is good: so that his right side ware not harde: but if these daies want, and the side waxe hard, it is dedly.

A wounde in the braine, harte, diaphragm, or midriffe, smale guttes, stomache, and liuer, is euer death.

If the yelowe Jaunders cometh before the. vii. date, it is perilous.

In fares, blache stooles are euill: except purgacions causeth it.

To haue any Melancholi ſtoole, in the beginnyng of any ſickneſſe: it is a ſigne deadly.

So is a bloodie flixe, beginnyng with a Melancholi ſickneſs, little peces of fleſhe, apperyng in a bloodie flixe, preſent death.

If a woman with childe be ſodainly taken, with any greuous ſickneſſe, preſent death.

It is perilous for a woman with childe, to haue a greate laxe. *mulieri vtero gerentem. cre Aplo part. 3.*

A woman with child, if ſhe be letten blood, it kill her childe: the nerer the birthe, the greater perill.

A woman hauyng crampe or conuulcion, in the temperate tyme of her termes, is perilous.

He whiche haue an ague, beyng taken with conuulcion: is in danger: who ſo haue conuulcion before his feuer, is in no ſoche perill.

Feuers, whiche doe not giue ouer the third date, are perilous. *Of Feuers.*

In a long agewe, if the outwarde members are very colde: and the inward partes hotte and drie, death at hande.

In a long feuer, when the lippes, noſe, or mouth, be drawen awrie or diſgraſed: ſo that the pacient can neither ſe or heare, and is in weakeneſſe, death at hande.

If any hauyng an agewe, ſweate in theſe daies, it is good, if not, it is perilous. ii. v. vii. ix. xi. xiiii. xvii. xxi. xxvii. xxxiiii. *Of Sweate.*

Who ſo haue the peſtilence, and bleedeth not, before twelue howers, or ſlepeth eight howers after bledyng, death at hande.

Colde ſweate with a ſharpe feuer, ſignifie death.

If the face of of a ſicke man, be changed from the healthfull eſtate, with a ſharpe noſe, hollowe eyen, writhen temples, colde eares: contracted in the extreme partes, like a leafe when it dye, harde chinne in the forehed, and drie, pale faſed, little or no ſlepe. Wityng or trembling of the lippes. &c. Theſe are ſignes of death, ſaieth *Hyppocra. in libro primo prae no. capit. ij.* beginnyng at *Conſiderare porro hoc modo conuenit in morbis acutis &c.* *The ſignes of death by the face.*

If the pacient can not abide the light of Sunne, fire, or candle, but flie the ſame, or wepe inuoluntarily, without cauſe: or make one eye appere leſſer then the other, or goggle with theim, lookyng moche a ſquinte. Except the eyes were ſo in health, or els haue the whites turned into bloodie redde: or haue darcke or blacke ſmall vaines in them, with vnſtablenes, and concaue holownes. Or open in the ſlepe, with the nether lippe hangyng doune, and the vpper lippe drawen vp. &c. Surely death is at hande *Hyppoc. prono.* *The ſignes of death by the eyen.*

Feele alſo the pacient, when he lieth in his bedde, his armes, ſides, neche, breaſte, and legges, whither the partes be pained, or ſlerable or haue loſte their ſtrength, and are ſtiffe, if he lye vpward: except it were his olde cuſtome, and chyniie to the beddes feete, with caſtyng abrode the handes and feete: ſlepyng with a wide open mouthe, and couet to lye naked, death, death, and the graue at hande. *Hyppocra prono.* *The ſignes of death by lieing in the bed*

If the pacient lye in his ſickeneſſe, vpon his bellie, excepte cuſtome moue it, and ſo doe ſlepe: it ſignifie a greate ſickeneſſe in the breaſte, or

bellie. Or els to be madde, and lose his wittes, through the malignitie of the spirites: and to sitte vpon their buttockes, in their sickenesse, of a sharpe sickenes, it signifieth the perill of death, or greate inflamacion in the lunges. As *Hyppocrates* saith in the *Pra. Capi. vij. at in ventrem decumbere. &c.*

Signes of death by the teethe.

To gnashe or grinde the teeth in Feuers, is either a greate veracion of the minde, or madnesse at hande, or els death: For it is an affeccion of the senewes. Notwithstandyng young children, tormented with wormes, are not in this peril alwaies, when thei doe gnashe the teth.

Signes deadly by Woundes.

In a stroke of a depe wounde, when conuulcion followeth: and no matter, or corrupcion come to the wounde sone after, if the bodie bee pale and swarte in colour, and drie with weakenes of digestion, death approcheth. And this affirmeth *Hyppocra. de signis ex vlcere Cap. vij.*

Signes deadly by the handes.

Who so in a sharpe Feuer, sicknesse of the lunges, frensie, or paines of the hedde: doe writhe the hande to his nose or face, as though he would kill Flees or Flies, or knitte a knotte, or brushe his clothes. Or els pulle vp Rushes, this is a presente signe of death, saieth *Hyppocra. lib. primo. pra Capi. ix. de gestaculo manuum.*

Signes deadly by the breath.

Shortnesse of breath, and of little force, doe signifie greate dolour: inflamacion and madnesse, cometh of greate breathyng, like a Bulle, or a wilde beast. Cold breath, with the coldnes of the nose and mouth, death draweth nere, with fare well bain world, with flesche, and blood Rede *Hyppocratis pra. vbi inquit spiritus densus dolorem significat. &c.*

Signes deadly by Sweate.

Sweates are beste in sharpe Feuers, in the daies of their decrees, or iudgementes: but the contrary are perilous. As when sweate is cold, specially in a sharpe feuer, death approche: for colde sweate, cometh from grosse matter, without the spirites of liuely warmnes. But if it bee but a meane leuke warme sweate, called a fainte sweate: then it doe signifie a long sicknesse.

Signes deadly by Swellig.

If the breast be swelled with throbbyng, beatyng, or trouble in the breast, or the vpper parte of thesame: and therewith vnstable, fearfull eyen, vtter madnesse, or death dooe approche. But bledyng at the nose will helpe it, specially in young persones: but hardnesse in those partes, dolour, and swellyng, is death.

Signes deadly by Sparrie.

Spattle when one spittes, beyng white, light, and swetishe, not variable in colour, and also very easie drawne forthe, is good: but if it be sweatie filthe with matter, or blacke and stinkyng, with yelownes, grenesse, or blacknes. &c. Filthe is called *pus a putredine*, and perill of death. And that whiche is good, is of the benefite of the blood: and goodnesse of digestion, and the goodnesse of flegme and blood.

It is perilous, not to neese, in the tyme of sicknesse: but to neese vehemently, is perilous also.

Water, as dropsie betwene the skinne and the flesche, commyng of a sharpe Feuer, is euer perilous and euill in this case: when the nailes appere darke and pale, and the priuie members and stones doe swelle, it is a greate token of death. Reade of this, *Hyppocrates in libro secundo prænos. De aqua inter cutem.*

who

Who ſo doe wake long, and can not ſleepe, either a greate ſickneſſe do approche, or els madneſſe, throughout inflamacion. Who ſo breake his ſlepe of his commō cuſtome, and fall into moche wakyng in the night, this is an euill ſigne, and goeth before a perilous euill. *Somnus atque vigilia. &c. Apho Hyppo.*

In all ſickeneſſes hardneſſe of the beallie, or coſtiſſenes, bile ſtinke, blache ſtooles, or bloodie ſtyres, are verie perilous, but breakyng of windie downward, at the ſtoole is good.

To vomette white flegme, not very groſſe or yellowe, is good: but muddie darche, or blacke, it is perilous. But to vomet ſondrie colours of eche ſorte, it is moſte perilous, and dedly.

To be vnnaturall drie, with a Feuer, hedache, ſhortneſſe of breathe, moche ſwete ſpattle, high coloured, greate paines, pricking in the ſide it is the ſignes of the perilous Pleuricie, and death, excepte digeſtion and blood lettyng. Of blood lettyng, I haue ſpoken in place: and thus I doe ende, becauſe tyme is ſo paſſed, or els I would haue ſpoken more of the Criſes, or Judgement, and of pulſe and vrine, with a regiment, againſt the ſweate, and the fearfull plague called Peſtilence: whyche I praie GOD deliuer vs from. I praie thee take all my talke in good parte: and thus I commende thee, to the liuyng God, that haue made bothe heauen and yearth, to helpe and preſerue thee, with his healthfull medicenes, and good defence againſte all ſickeneſſe, ſoreneſſe, and woundes. Contained within my little Bulwarke. *The ſignes of a pleuricie*

Sicknes.

I Moſte hartely thanke thee, gentle Health, GOD bryng it ſo to paſſe: and graunt vs after this life, a bleſſed eſtate euerlaſtyng, where as is no miſerie and wretchednеſſe. But happineſſe, and perpetuall bleſſednеſſe, with Chriſt our God. Amen.

¶ The ende of the Dialogue, betwene Health and Sicknes. By William Bulleyn. Marcij. Anno ſalutis. 1562.

Though our giftes be neuer ſo ſmall,
Yet let vs giue thankes to God for all:
And who of talentes, haue greate ſtore,
Their accomptes to God ſhalbe the more.

W.B.

A.

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An expulse for an idle loute. lxviii
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B.

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